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"THE CIVILIZATION OF THE UNITED MONARCHY —

EARLY IRON AGE I # AS REVEALED IN ARCHAEOLOGY

AND WITH DUE REGARD TO ALL AVAILABLE ANCIENT TEXTS"

Bruce M. Freyer

Thesis submitted in partial fulfillment
of the requirements for the Degree of
Master of Arts in Hebrew Letters and
Ordination.

Hebrew Union College-Jewish Institute of Religion

1967

Referee: Dr. Nelson Glueck

Coreferee: Dr. Samuel Greengus

To my parents

       who through love and understanding
       have guided me to this day.

                      שמע בני מוסר אביך,
                    ואל תטש תורת אמך.

       Hear, my son, the instruction of
       your father, and forsake not the
       teaching of your mother.

              (Proverbs 1:8)

TABLE OF CONTENTS

DIGEST

This thesis is an attempt to reconstruct certain aspects of the
civilization of the United Monarchy - Iron Age I as revealed in archae-
ology and available significant ancient texts. The thesis is divided
into three parts: Secular Material Remains of the United Monarchy -
Iron Age I, Religious or Cultic Material Remains of the United Monarchy -
Iron Age I, Ceramic Remains of the United Monarchy - Iron Age I.

Prior to the first part of the thesis there is a chapter devoted
to the background of the period. The nomenclature Iron Age is discussed
in relationship to its derivation and period of duration. The remains
of the period illustrate the transition of a nomadic people to sedentary
life. Under the leadership of Saul, David and Solomon the Israelites
developed the talents with which to construct materially, religiously
and politically a thriving civilization.

The secular material remains reveal the growing abilities of the
Israelites to build well fortified cities, usually surrounded by the
characteristic casemate wall and what has been called a Solomonic gate.
An enclosed citadel was usually found within these city walls surrounded
by domestic and public buildings. All of these structures, though crude
at first, exhibited a remarkable improvement in both plan and construc-
tion during this period which culminated with the reign of Solomon.

There was also a vast improvement in other secular material objects
of this period. The growing use of iron made its influence felt on farm
implements, household goods and weapons of war. The introduction of this
metal and the possibilities it afforded man in no small way influenced

the civilization of the United Monarchy.

The religious or cultic remains of this period are not nearly as numerous as the secular remains. It is difficult, and in some cases impossible, to determine the exact use of many of the figurines, pottery-stands and ritual objects which were found within the depth of the earth. Some temples and sanctuaries were uncovered and identified with certainty. Many are still in doubt as to both exact use and user. The main source for an understanding of the religious life of the time still remains the Bible.

The ceramic remains of the United Monarchy - Iron Age I have marked characteristics which enabled Albright and those who came after him to employ pottery typology as one of the main tools in capturing the history of a site or a civilization. The pottery of the United Monarchy - Iron Age I illustrates the adjustments of a people to a new form of life that was to give rise to a civilization which was to influence the entire world.

ABBREVIATIONS

AASOR	Annual of the American Schools of Oriental Research.
AJSL	American Journal of Semitic Languages and Literatures.
ANET	Pritchard, J.B. Ancient Near Eastern Texts.
AS	Grant, E. and Wright, G.E. Rumeileh, Ains Shems Excavations, I-V.
Ay	Marquet-Krause, J. Les fouilles de 'Ay (Et-Tell).
BA	Biblical Archaeologist.
BASOR	Bulletin of the American Schools of Oriental Research.
BBSAJ	Bulletin of the British School of Archaeology in Jerusalem.
BP	Macdonald, Eann. Beth-pelet, I-II.
BS	Rowe, A. Beth-shan Excavations, Vols. I and II, Pt. I. Fitzgerald, G.M. Vol. II, Pt. II.
CPP	Duncan, J.G. Corpus of Palestinian Pottery.
EEP	Glueck, Nelson. Explorations in Eastern Palestine, I-IV, AASOR, XIV, XV, XVIII-XIX, XXV-XXVII.
IEJ	Israel Exploration Journal.
JBL	Journal of Biblical Literature and Exegesis.
JPOS	Journal of the Palestine Exploration Society.
La.	Tufnell, Olga. Lachish (Tell el-Duweir), Vols. II, III, IV.
LB	Late Bronze.
Meg. I	Lamon, S. and Shipton, G.M. Megiddo I.
Meg. II	Loud, G. Megiddo II.
Meg. T.	Guy, P.L.O. Megiddo Tombs.
PEF Annual	Palestine Exploration Fund, Annual.
PEFSQ	Palestine Exploration Fund, Quarterly Statement.

PMB	Palestine Museum Bulletin, Jerusalem.
QDAP	Quarterly of the Department of Antiquities in Palestine.
RB	Revue Biblique.
TAH	Hamilton, R.W. "Excavations at Tell Abu Hawam" QDAP, IV.
TBM	Albright, W.F. Tell Beit Mirsim, I, IA, II, III. AASOR, XII, XIII, XVII, XXI-II.
TN	McCown, C.C. Tell en-Nasbeh, I. Wampler, J.C. Tell en-Nasbeh, II.
ZAW	Zeitschrift für die alttestamentliche Wissenschaft.

LIST OF PLATES

Chapter One

THE BACKGROUND OF THE UNITED MONARCHY - IRON AGE I

i

The period of time under discussion in this thesis is Iron Age I.
This nomenclature might lead one to the conclusion that this period marked
the appearance and first use of iron in the lives of the people of the
ancient Near East. The truth is, however, that iron was used prior to
this time. Evidence for this has come to us from predynastic Egypt in the
form of meteoric iron implements. Weapons of iron have also been dated to
the 14th century B.C.E. The Hittites of Asia Minor exploited this metal
and from cuneiform tablets we find that they held a monopoly on it until
around 1200 B.C.E. The introduction of iron into Palestine was probably
by the Philistines during the 12th through 11th centuries B.C.E.[1] They also
held a monopoly on this metal which was replacing other metals in the
making of farm tools and weapons by the beginning of the 10th century B.C.E.

> Now there was no smith found throughout
> all the land of Israel; for the Philistines
> said: 'Lest the Hebrews make them swords and
> spears'; but all the Israelites went down to
> the Philistines to sharpen every man his
> ploughshare, and his coulter, and his axe,
> and his mattock.
> . . . .
> So it came to pass in the day of battle, that
> there was neither sword nor spear found in the
> hand of any of the people that were with Saul
> and Jonathan; but with Saul and Jonathan there
> was found.[2]

Gradually iron became the predominant metal of the time. Farm imple-
ments, as well as weapons of war, were made from it and thus it was that
this period of time became known as the Iron Age in the ancient Near East.

It now remains to investigate the time span of this archaeological period termed the Iron Age.

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When William Foxwell Albright began his excavations of Gibeah of Saul (Tell el-Fûl) in 1922, the archaeological chronology in Palestine was in a very sad state. By the time Albright had finished his excavations at Tell Beit Mirsim in 1932, the dating of archaeological periods was well established. The Iron Age in Palestine was determined by Albright to run from the 12th through the 4th centuries B.C.E. The Iron Age was then divided into three subdivisions; Iron Age I, Iron Age II, and Iron Age III. The determination of this was established through the pottery chronology and destruction levels of Tell Beit Mirsim.

Albright employed the established chronology of the time when he began his excavations at Tell Beit Mirsim. This chronology was as follows:

(i) Early Iron (Palestinian) - 1200-600 B.C.E.
    (a) Philistine; (b) Israelite
(ii) Middle Iron (Palestinian) - 600-100 B.C.E.
    (a) Jewish; (b) Hellenstic[3]

He did, however, make some slight alterations. He divided the Early Iron period into Early Iron I (1200-900 B.C.E.), and Early Iron II (900-600 B.C.E.), and he later introduced Early Iron III to cover the Babylonian and Persian periods.

The division of Early Iron I into three phases was based on Albright's excavations at Tell Beit Mirsim. After the city was destroyed at the end of the Late Bronze Age three phases were found which composed Albright's Early Iron I period (1200-900 B.C.E.). The phases were labeled Phase B_1,

B_2, and B_3. Phase B_1 was composed of a crude reoccupation of the city immediately after the destruction of the Late Bronze city. Phase B_2, which ran from the middle of the 12th through the 11th centuries B.C.E., was characterized by Philistine pottery. Phase B_3 was the level of the United Monarchy, which existed during the 10th century B.C.E.

The determination of these three phases of Early Iron I at Tell Beit Mirsim was based on destruction débris and pottery. Albright worked from both ends toward the middle to determine the exact structure of this period. At the end of the third phase (B_3) there was a violent destruction of the city. This was considered by Albright to have been caused by the invasion of Shishak I of Egypt in the fifth year of the reign of king Rehoboam (ca. 918 B.C.E.). "And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem; and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all the shields of gold which Solomon had made."[4] It was during this invasion that Tell Beit Mirsim, as well as many other sites, may have experienced the destruction of Shishak and his invading armies.

The beginning of the first phase of Early Iron I (B_1) was marked by a brief Israelite occupation after the destruction of the Late Bronze city. This was followed by a sudden appearance of what was called Philistine pottery. The introduction of Philistine pottery marked the beginning of Phase B_2. This pottery dominated this phase, but was totally absent from Phase B_3. The period of domination for this ware was thus taken to be the middle of the 12th century B.C.E. to the beginning of the 10th century B.C.E. The

key to this Philistine ware lies with what the <u>Tanach</u> and Egyptian texts call the "sea people." These "sea people" were defeated by Ramses III in Egypt at the beginning of the 12th century B.C.E. This battle and defeat was vividly pictured on the walls of the temple of Medinet Habu in Egypt.[5] It has been conjectured by many scholars that after their defeat these "sea people," or as they have become known to us as the Philistines, were settled as mercenaries on the coastal plain of Palestine. This would then account for the introduction of their ware into Palestine in the middle of the 12th century B.C.E. and its disappearance due to the decline of Philistine power outside the coastal plain and assimilation by the 10th century B.C.E.

Similar patterns in destructions levels and the similar introduction and break in Philistine ware have been uncovered at other sites. Beth-shemesh III and IIa, and Tell Qasile XII-XI and X, both exhibit the same break in Philistine ware as shown between Tell Beit Mirsim B_2 and B_3. Several other sites also exhibited a break in Philistine ware even though these sites contained weak remnants of the ware. These sites are Megiddo, Tell Abu Hawam, and Tell el-Fûl.

It was based on the above findings that Albright divided Early Iron I into three phases covering the 12th through the 10th centuries B.C.E. Early Iron II (9th through the beginning of the 6th century B.C.E.) and Early Iron III (Babylonian and Persian periods) were determined on similar archaeological evidence found at Tell Beit Mirsim. Somewhat later Clarence S. Fisher replaced Albright's system with the following nomenclature and time division; Early Iron (1200-900 B.C.E.), Middle Iron (900-600 B.C.E.),

and Late Iron (600-300 B.C.E.). Albright, however, quickly came to the conclusion that Fisher's shift led to tremendous confusion and he established the following system using the numbers I-II-III for the terms 'early-middle-late:'

Period	Chronology	Biblical History
Iron I	12th-10th centuries inclusive	Judges and United Monarchy
Iron II	9th-beginning of 6th century	Divided Monarchy
Iron III	ca. 550-330 B.C.E.	Exile and Restoration[6]

This had been the accepted scheme for the Iron Age period until 1958, when Yohanan Aharoni and Ruth Amiran published a new scheme for sub-dividing the Iron Age in Palestine. These two Israeli archaeologists saw no reason to end Iron Age I with the death of Solomon (ca. 925-920 B.C.E.). They preferred to divide the period in 840 B.C.E. with the revolt of Jehu in Israel and Athaliah in Judah. They felt that it was at this time that the real decline began in the kingdom. This was the time that the conquered territory in Trans-Jordan was lost, the north shrank in size, and Assyrian domination began to be felt. These two archaeologists devised the following scheme based on the facts just mentioned:

Period	Chronology
Israelite I	1200-1000 B.C.E.
Israelite II	1000-840 B.C.E.
Israelite III	840-587 B.C.E.

The division between Israelite I and II was based on the decline of Philistine ware from Phase B_2 to B_3 at Tell Beit Mirsim as determined by Albright. The Israelite I period was influenced by Canaanite and Philistine

surroundings. The Israelite II period showed a marked Phoenician influence which according to Aharoni and Amiran did not decline with the death of Solomon, but continued at least another two or three centuries. The Israelite III period was marked by increasing cultural differences between Judah and Israel and also the influence of Assyria.

This scheme has been accepted by some Israeli archaeologists. This thesis, however, will follow the chronology attributed to Albright, as explained on pages 4 and 5.

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The United Monarchy made its appearance on the scene of history at approximately the time of the shift from Phase B_2 to B_3 at Tell Beit Mirsim (ca. 1000 B.C.E.). Prior to the reign of Saul (ca. 1020-1000 B.C.E.) Palestine was a loosely confederated people on the verge of being united into a unified state. Saul drove the Philistines out of the highlands and David (ca. 1000-960 B.C.E.) eventually reduced them even more once he had driven them into the lowlands. The defeat of the Philistines reduced a tremendous pressure against the Israelites and permitted them to turn their thoughts to other matters. The Israelites now took control of the importation of iron which had once been a monopoly in the hands of the Philistines. Under the leadership of Solomon (ca. 960-922 B.C.E.) archaeological and biblical indications point to an increase in building and an improvement in weapons and farm implements.

The oldest datable Israelite fortifications was excavated by Albright in 1922-23. This citadel on the summit of Tell el-Fûl, which Albright

identified with Gibeah, was used by Saul as his capital and royal residence. If this is correct it is the only site to shed light on the Age of Saul. This residence was very modest, however, when compared with those of Egypt and Mesopotamia.

The casemate wall began to make its appearance in Palestine during Iron Age I. This form of wall construction remained in vogue during the 11th and 10th centuries B.C.E and sporadically during Iron Age II. This casemate construction and the so called 'Jebusite' glacis of the City of David (Ophel) are among the very few buildings or remains which can be attributed to the period of David.

The period of time from Saul to the death of David (ca. 1020-960 B.C.E.) still marked Israel as rural vs. urban society. It was just about at the time of the death of David that the state began to make mercantile strides. The agricultural bent of the society has been shown by the numerous bins found during this period at almost every site. These were used for the storage of grain. It is interesting to note that these stone-lined bins, which had been in use since the Late Bronze Age, were not found after Iron Age I.

A unique limestone plaque was found by R.A.S. Macalister in 1908 at Tell Gezer. The plaque was written in perfect classical Hebrew and according to Albright best fits into the epigraphic records dating to the second half of the 10th century B.C.E. (ca. 925 B.C.E.).[7] All scholars have agreed that the text is some sort of a calendar, however, there have been divergent opinions on its purpose and character. Albright stated that from textual parallels found in Egypt and Mesopotamia, the Gezer Calendar, as the plaque

has been termed, can only be a school exercise. The plaque, according to Albright, is just large enough to have been held in the hands of a twelve year old boy. It is only as a school-boy exercise that the plaque becomes intelligible.[8] The text as translated by Albright is as follows:

> His two months are (olive) harvest,
>   His two months are planting (grain),
>   His two months are late planting;
> His month is howing up of flax,
>   His month is harvest of barley,
>   His month is harvest and feasting;
> His two months are vine-tending,
>   His month is summer fruit.[9]

According to Albright, the phrase "His two months" or "His month," refers to the time at which a man is working at something. The agricultural operations listed fall within the following time sequences:

Olive harvest	Sept.-Nov.
Planting grain	Nov.-Jan.
Late planting	Jan.-March
Howing of flax	March-April
Harvest of barley	April-May
Harvest and feasting	May-June
Vine-tending	June-July
Summer fruit	Aug.-Sept.[10]

Albright reached several conclusions based on his investigation of the Gezer Calendar. He found it to be a mnemonic device designed to list agricultural operations and not an attempt to name months. He noted that the agricultural operations followed the time schedule of the Shephelah. From this small example of a mere school-boy's exercise one can appreciate the importance of agriculture in the lives of these people.

The economic climate of Palestine began to change somewhat with the reign of Solomon (ca. 960-922 B.C.E.). From the Tanach we have a magnificent record of the glories of Solomon's court in Jerusalem. Unfortunately,

little archaeological evidence of this glory has been unearthed because of the impossibility of excavating an occupied city and also due to the fact that this occupation has been more prolonged and on a greater scale than anywhere else in Palestine. This has caused a complete distortion of any earlier structures, and has also completely changed the contours of the land around Jerusalem.

The biblical account of Solomon gives us insight into two economic activities. There are the vast accounts of Solomon's mercantile activities. These accounts, however, are only literary.

One of Solomon's economic endeavors, however, has both biblical and archaeological evidence. In the 1930's, under the directorship of Dr. Nelson Glueck, the American Schools of Oriental Research in Jerusalem carried out a vast survey of the area on either side of the Wadi 'Arabah. The survey[11] has revealed numerous sites at which vast copper mining and smelting operations were carried out during the Iron Age and specifically during the reign of Solomon. The vast mineral wealth of the Negev has been known for years and its control obviously has contributed, over the centuries, to the prolonged struggles for control over this otherwise barren wasteland. Many of the sites investigated showed well fortified towns, well preserved smelting furnaces, and large slag heaps. On many of the sites pottery was found belonging to the Iron I period and has been dated to the 10th century B.C.E.

> Even without this evidence it would have been not unreasonable to suggest that the most flourishing period of this exploitation was that of the reign of Solomon. The control of mineral resources provides one explanation for his

wealth, for its products supplied export goods
to be exchanged for luxuries we know he imported.
Moreover, there is almost no other period
in Palestinian history when there was a central
power able to provide the planning and organization
required.[12]

iv

Five years after the death of Solomon (<u>ca</u>. 918 B.C.E.) the invading

armies of Shishak I of Egypt overran Palestine and Jerusalem. This inva-

sion, according to the chronology of Albright, marked the end of Iron Age

I in Palestine. With this brief background in mind, I shall now discuss

in detail the secular, religious, and pottery remains of the civilization

of the United Monarchy - Iron Age I.

PART I

SECULAR MATERIAL REMAINS OF

THE UNITED MONARCHY – IRON AGE I

Chapter Two

FORTIFICATIONS OF THE UNITED MONARCHY - IRON AGE I

i

There were two basic types of wall fortifications built during the period of the United Monarchy (ca. 1020-918 B.C.E.). These fortifications consisted of casemate and solid wall structures. The solid wall constructions were usually built with projections and recesses. This type of construction had been known from the previous Late Bronze Age where massive solid walls were uncovered. The casemate type of wall was introduced into Palestine in the late 11th century B.C.E. and became most popular in the 10th century B.C.E. with a few examples in Iron Age II.

According to Albright,[1] the first appearance of the casemate type of construction occurred with the Late Bronze Age in Asia Minor. It was at this time that the Hittite Empire was in power (ca. 1400-1200 B.C.E.). Many examples of such casemate construction have been found dating to this time. The casemate wall was introduced into Palestine through Syria after Syria had been conquered by the Hittites in the 14th century B.C.E. The first datable context for this type of Wall construction was Gibeah of Saul.

The main theory as to the use of one of these types of wall constructions over the other has been based on chronology. This theory assumed that the casemate walls at such places as Tell Beit Mirsim and Beth-shemesh dated to the reign of David and the solid wall construction at such places as Megiddo, Gezer, and Tell en-Naṣbeh were Solomonic or later. In an article by Yohanan Aharoni,[2] he pointed out that both Wright and Cross emphasized the difference between David and Solomon by dividing Beth-shemesh II into IIa (Davidic) and IIb (Solomonic). Their opinions were based on the

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conclusions that casemate walls were rare in Palestine by the middle of the 10th century and that at one and the same period of time two different walls systems were built. Aharoni pointed out, however, that contrary to their conclusions casemate walls were employed after the 10th century B.C.E. at such sites as Samaria, Ramat Rahel, Kirbet al-Gharra, Kadesh Barnea, and Kirbet Ghazza. The casemate wall at Hazor, Gezer, Tell Qasile, and the one recently found at Megiddo, all point to a Solomonic date. There was also, according to Aharoni, no reason to have assigned the casemate wall at Tell Beit Mirsim and Beth-shemesh exclusively to Davidic times since they closely resembled the ones mentioned above assigned to Solomonic and even post-Solomonic times. Aharoni further stated that by assigning the casemate walls at Tell Beit Mirsim and Beth-shemesh to Davidic times, Cross and Wright claimed that David created the administrative divisions biblically attributed to Solomon (I Kings 4:7 ff.). This created a problem that could have been avoided by assigning them to Solomonic times.

It was Aharoni's opinion based on the above discussion that the different wall systems could not merely have been assigned to chance. He felt that they must be assigned to various functions of the cities. The question now arises as to whether this type of casemate construction was intended merely for store-cities since it was a cheaper form of construction and also provided store-rooms. These casemates, however, did not eliminate the building of magazine-buildings within the store-cities.

> The assumption that casemate walls were used by the kings of Judah and Israel primarily for store-cities does not mean that this was the only function of these cities, or that no magazine-buildings were erected in other places. It means only that the royal garrison cities were classified and planned, according

to their main purpose, as "chariot-cities,"
"store-cities" or mere "fortified-cities,"
in accordance with the biblical nomenclature.[3]

It has been pointed out by Albright that the similarities between
the casemate walls at Tell Beit Mirsim and Beth-shemesh seemed to indicate
identical supervision. He attributed these walls to the time of David
(ca. 1000-960 B.C.E.).[4] Yadin, in his excavations at Hazor, uncovered
a casemate wall similar to the ones at Tell Beit Mirsim and Beth-shemesh.
He was drawn at first to date it with the other two walls and assume it
to be Davidic. In 1957, however, he uncovered at Hazor a Solomonic gate
exactly like the one at Megiddo, and the one he identified at Gezer.[5]
This influenced him to date the casemate wall in Solomonic times and
lends further credence to the view of Aharoni that casemate walls first
appeared at the end of the 11th century B.C.E and continued through the
10th century B.C.E. and even into the early part of Iron Age II. With
this basic introduction let us examine the classic examples of these
two types of Iron Age I fortifications.

ii

The casemate walls of Tell Beit Mirsim (Pl. I) and Beth-shemesh
have been associated together by both Albright and Wright. They have so
many striking similarities that it has been assumed that they were con-
structed under joint supervision.

The casemate wall at Tell Beit Mirsim (Pl. I) was built, according
to Albright, early in B_3 or in B_2. Wright came to the same conclusion
about the casemate wall at Beth-shemesh, assigning it to have been built

in the IIa period (Davidic, ca. 1000-960 B.C.E.). The B_3 casemate wall
at Tell Beit Mirsim averaged 1.55 m. in the outer wall and 1.00 m. or
a little more in the inner wall. The space between the walls averaged
1.50-2.00 m. These measurements are comparable to those of the casemate
wall of Beth-shemesh, where the outer wall averaged 1.50 m., the inner
wall 1.00-1.10 m., and the space between the walls 1.50-2.00 m. In
other ways the casemate wall of Tell Beit Mirsim was more regular, the
construction was more solid, and the stones used in it were larger. In
both walls the stones were unhewn and in this characteristic differed
from the geometrically accurate ashlar masonry of the 9th through 8th
century B.C.E. casemate wall found at Samaria.[6]

The fortress built by Saul at Gibeah (Tell el-Fûl) showed the
ability of the Israelites to build a large and strong fortification, but
the masonry was still crude. Lawrence A. Sinclair re-evaluated the
original excavation of Tell el-Fûl, conducted by Albright in 1922-23, and
came to the conclusions, based on the new evidence, that there were two
phases of the fortress construction in the 2nd period. The first fortress
was built by Saul (ca. 1020-1000 B.C.E.) and destroyed by the Philistines.
The second fortress was rebuilt immediately and abandoned very quickly
in the 10th century B.C E. after the Davidic unification (ca. 1000-990
B.C.E.).[7]

Both these fortresses were surrounded with a casemate wall (Pls. II
and IX). The wall of the first fortress was made of rubble masonry in
horizontal course. The wall of the second fortress was better masonry.
The stones were half the size of those used in the first fortress. They

were hammer dressed, oblong shaped, and laid in course. There was a
tower at each corner (Pls. II and IX). The outer wall of the casemate
construction was 1.20-1.50 m., the inner wall was 1.00-1.20 m., and the
tower walls were 2.00 m. The total width of the wall varied between
4.50 m. and 1.50 m. The tower was not bonded to the wall except the
wall separating room A and C. According to the author, this might have
been done to prevent the fortress proper from being destroyed if the towers
were destroyed. It might also indicate that the towers were built after
the walls. The walls were constructed of hard mizzi limestone with the
interstices filled with small stones.

The casemate wall of Hazor proved to show a high dgree of planning
(Pl. III). It belonged to strata X-IX (late 11th-10th centuries B.C.E.).
The wall was made of stone for the most part. The foundation demonstrated
roughly hewn or undressed stone with a few finer blocks scattered here and
there which later proved to have come from the buildings of the late
Canaanite strata. The upper part of the walls appeared to have been made
of baked bricks. The remains of some of these bricks were found in the
casemates, but none were found in situ, and thus it was impossible to
determine the height of the walls.

> The Casemate City Wall is composed of long casemates
> of exactly similar build. This season (1960) we uncovered
> four complete casemates and the beginning of two more.
> The casemates uncovered are 8-10.50 m. long. The
> outer wall is 1.50-1.60 m. thick, the inner wall 1.10 m.
> thick, and the space between them is 2.40-2.50 m. The
> partitions between the casemates are 1 m. thick. In
> every case the entrance into the casemates is in a corner
> near one of the partitions, sometimes on the N. and
> sometimes on the S. side of the room.[8]

This wall showed parallels in thickness with Tell Beit Mirsim, Beth-shemesh (see above), Gezer (see below), and Ramat Rahel.[9] The pottery showed this wall to have been erected in the middle of the 10th century B.C.E. "It was built along the innermost line of all the previous fortifications of Hazor, and, as subsequent seasons have proved, there is a gap in settlement before Stratum X."[10] Thus Hazor was re-built in the middle of the 10th century B.C.E. with a high degree of planning. The builder of this new town must have been Solomon: "And this is the account of the levy which king Solomon raised; to build the house of the Lord, and his own house, and Millo, and the wall of Jeru-salem, and Hazor, and Megiddo, and Gezer."[11]

One would now expect to be able to turn to the reports of both Gezer and Megiddo and find a similar casemate wall based upon the bibli-cal quote from Kings. This, however, was not the case and until recently both of the sites, even though mentioned along with Hazor as having been fortified by Solomon, were lacking the characteristic casemate wall. As soon as Yadin discovered the casemate wall at Hazor he turned to Gezer hoping to fully verify the biblical quote from Kings. Here he found a structure described by R.A.S. Macalister as a "Maccabean Castle" (Pl. IVA).

> Filling the gap in the city wall, but recessed
> behind it a short distance, is a series of long
> narrow chambers with very thick walls. To most
> of these there is no door remaining: the chambers
> that are on each side of the entrace gate, however,
> are provided with entrances as the plan shows. The
> chambers were probably cellars under the main floor:
> they are at a level distinctly lower than that of the
> threshold of the gate. They may be simply the hollow
> spaces existing in what may be treated as one thick
> double wall filling and strengthening the breach in
> the city ramport.[12]

Macalister also commented on the chambers both to the west and
east of the gate. After Yadin had returned to the site and carefully
examined the plans it was not hard to conclude that Macalister had erred
and had called the Solomonic gate and casemate wall the "Maccabean
Castle." This added another link to the chain of substantiating the
quote from Kings that Gezer, Hazor, and Megiddo were indeed rebuilt during
the reign of Solomon.

Until recent excavations by Yadin at Megiddo, the solid wall (325),
which enclosed the entire flat top of the mound, was associated with the
Solomonic gate, and dated to the same period of time. In 1960, Yadin
excavated under this wall, which was "... composed of a series of masonry
blocks, each offset 50 to 60 centimeters from the two adjacent blocks...,"[13]
and found the casemate wall (Pl. IVB). He thus concluded that the solid
wall, to this time dated as Solomonic, was to be dated a century later and
the newly discovered casemate wall dated with the Solomonic gate. This
discovery established the final link in the chain between Hazor, Gezer,
and Megiddo.

Forty years before the reign of Solomon we are given an account in
the Tanach of how the Philistines had pursued Saul and Jonathan in the
region of Mount Gilboa and how they slew Jonathan and how Saul took his
own life.[14] The Philistines retained Saul's body, cut off his head,
stripped him of his armour, and sent it around as a sign of victory.
They then "...fastened his body to the wall of Beth-shan."[15] The wall of
Beth-shan was a double wall, at least in part, during the Late Bronze Age.
Since the city was not destroyed in Canaanite times the same wall was

probably in use when Saul's body was hung on it. The wall in part had an outer and inner wall connected by cross-walls forming small rooms or what we might call casemates.

The custom of hanging the body of the defeated person on the walls of a city is worthy of a few words at this point. This custom seemed to have been practiced by the Egyptians. The Amada and Elephantine Stelae[16] describe the military triumphs of Amen-hotep II (ca. 1447-1421 B.C.E.) in Egypt and on his return from his Asiatic victories. In these accounts we are told how the enemies were hung on the face of the wall of Thebes and Napata to show his victory. In the case of the Egyptians the hands were cut off as trophies. It is altogether possible that this custom was taken over by the Philistines from the Egyptians and thus explained the plight of Saul's body being hung on the walls of Beth-shan.

iii

The characteristic fortification of this period was the casemate wall and yet several examples of the solid wall construction have been found. One of the best examples was the wall excavated by Glueck at Tell Kheleifah and ascribed to the workmenship of Solomon's men. The wall was well planned. It rested on virgin rock or soil and was 2.50-3.00 m. thick.

> As the wall goes downward, it widens out, sometimes
> in three successive steps of two rows of brick each,
> so that in some places the wall is almost 4 meters
> thick at its base. The wall is built of sun-dried
> bricks, like the rest of the site, laid carefully
> in alternate rows of headers and stretchers, and
> must easily have been 8 meters high. There are
> strongly marked offsets along the sides of the
> walls and particularly at the corners.[17]

Two other fortifications remain to be discussed. Both of these

sites, Lachish and Tell en-Nasbeh, had massive solid walls. These walls

were constructed very close to the end of Iron Age I or at the beginning

of Iron Age II. Recently it was discovered that beneath the massive

solid wall of Tell en-Nasbeh there existed the remains of a casemate wall.[18]

These solid walls represent the transition from Iron Age I to II and

serve to point out that the dominant form of fortifications during Iron

Age I was casemate in nature.

iv

Every fortification must have an opening in it to facilitate en-

trance and exit to and from the city. During the period of the United

Monarchy -- Iron Age I the Israelites employed a Canaanite type of gate

which came from the north and used piers in its design.

> Before the end of the tenth century, at the
> latest, a new style made its appearance in Syria
> and Palestine; the piers were lengthened and the
> recesses between them were deepened, becoming
> side chamgers. In this style there might be two
> or three sets of piers.[19]

This style of gate structure has been found at all of the major sites

of this period where the gate has been located. The gate consisting of

three piers on each side has been termed the Solomonic gate because of

the height of its popularity during the reign of Solomon.

The Solomonic gate at Megiddo was one of the finest examples of

this type of gate architecture. This gate, discovered in Stratum IV

(latter half of the 10th century B.C.E.), had four doorways (Pl. V).

The main gate was approached through an outer gate which led to a paved

courtyard. One passed through the outer gate and courtyard and then

turned sharply south to pass through the main gate. The door jambs of

the first door of the main gate projected about 1 m. into the passageway

from the inner course of two flanking towers. This left a passageway of

about 4.25 m. South of the two towers were three evenly spaced sets

of apposed piers forming three more doorways about the same width as the

first. The chambers formed by these piers were 3 m. wide and 5 m. deep.

Evidence pointed to the fact that only the main gate had a permanent door.

The masonry of this gate was excellent. The corners of all stones

were squared. These marginally drafted stones were laid in a regular bond-

ing pattern. The drafting on the stones was wider on the upper edge. The

bonding pattern consisted usually of 2 or 3 headers above and a stretcher

below. The corners of the piers and entrance were made of ashlar masonry

laid dry without mortar. "The two corners of each doorway jamb occurred

so close together that the entire face resulted in solid ashlar masonry."[20]

The intervening walls were made of fairly well squared stones, but

there was no drafting or regular bonding. The foundation of this struc-

ture consisted of rubble walls blocking both the chambers and the passage-

way. The walls retained the fill within them and allowed for even set-

tling of the structure by breaking it up into small units. The walls

between the jambs also served to support the thresholds of the six

chambers.

The chambers, as well as the passage, were paved with a thick lime

plaster, thicker in the passage than in the chambers. The superstructure

of the entire complex seemed to have been made of mud brick even though none of them have survived. If it had been made of stone some of them would have been found in the passageway and around the structure.

Neither of the two gates were bonded to the walls. The outer gate had a double doorway (Pl. V). This gate had two side chambers between two sets of piers. The floors were also paved.

When Yadin uncovered the casemate wall at Hazor he also began to unearth a gateway. He immediately laid out the plans of the Solomonic gate of Megiddo above the as yet unexcavated gate of Hazor and when the gate had been totally revealed it proved to be an exact copy of the Megiddo gate (Pl. VI:2).

> The gate itself stands just north of the center of
> this wall. The main structure of the gate protrudes
> inward from the wall except for the two square towers
> flanking the entrance,which projects outwards and
> eastwards a little. The gate, in addition to the two
> towers, is composed of two rows of chambers,
> each containing three rectangular rooms, flanking
> the entrance passage. Except for the corners of the
> towers and the westernmost chambers, which are partly
> built of large ashlar stones, the remaining parts
> of the gate are built of field stones of various
> sizes. The main passage through the gate was paved
> with a layer of white plaster, while the area
> between the towers was paved with medium size cobble
> stones.[21]

The following was found when the measurements of the Megiddo and Hazor gates were compared:

Megiddo		Hazor
20.3 m.	Length of gate	20.3 m.
17.5 m.	Width of gate	18.0 m.
6.5 m.	Space between towers	6.1 m.
4.2 m.	Width of entrance passage	4.2 m.
1.6 m.	Width of walls	1.6 m.
yes	Casemate wall	yes

22

This confirmed I Kings 9:15, that both Megiddo and Hazor were rebuilt by Solomon. It even hinted at the fact that the gates had the same architect and possibly even the same builder.

The clinching factor for the quote from I Kings 9:15 would be if a gate of similar structure could be found at Gezer. In looking over the site and Macalisters reports Yadin discovered three interesting elements of the "Maccabean Castle" (Pl. IVA). These elements were; a casemate wall, a gate in the center of the wall flanked on the inside by three chambers, and an outer gate that Macalister called a "gatehouse." Yadin also notice two towers flanking the main entrance. Upon close examination Yadin believe that a similar three-chambered structure had also existed on the east of the present one and that structure H was from a later stratum. Yadin put all the facts together and determined that the so-called "Maccabean Castle" was really a Solomonic gate with vast similarities to the ones at Megiddo and Hazor (Pls. V and VI). The dimensions of the Gezer gate were as follows:

Length of gate	19.0 m.
Width of gate	16.2 m.
Space between towers	5.5 m.
Width of entrance passage	3.1 m.
Width of walls	1.6 m.
Casemate wall	5.4 m.

23

This clinched the argument and demonstrated that all three of these gates pointed to the fact that they were built at the same time.

During his excavations of Tell Kheleifah Dr. Nelson Glueck found a gate in the southwest corner of the south wall. The structure had three gates built at intervals. The first two gates opened into guardrooms behind each pair of piers. The third gate was without doubt

another example of the Solominic gate.

> We have already seen that Ezion-geber I, like Stratum
> IV at Megiddo, was planned in advance and built with
> considerable architectural and engineering skill at one
> time as an integrated whole. This fact in addition to
> other independent archaeological evidence, makes it
> seem probable that the builder of Ezion-geber I was
> none other than the builder of Stratum IV at Megiddo
> and of numerous sites throughout the length and breadth
> of Palestine, namely king Solomon.[24]

This Solomonic gate type of construction went through several modifications. Toward the end of Iron Age I, and the beginning of Iron Age II, the number of piers seemed to have been reduced. The gate at Tell Beit Mirsim, dated B_3-A_1 (ca. 1000-900 B.C.E.), employed two pairs of flanking piers and two flanking towers. The B_3 piers were 1.5 m. wide, while those of A_1 were 2.00 m. (Pl. VIIA). If all is correct, plate VIIA is very close to what the B_3 gate looked like except that the inner piers were 1.5 m. in width and not 2.00 m.

There was a marked resemblance between this gate at Tell Beit Mirsim, and the 9th century B.C.E. gate at Tell en-Nasbeh (Pl. VIII), and the Stratum III gate at Megiddo (Pl. VIIB). The Tell en-Nasbeh gate has the same arrangement of piers as Tell Beit Mirsim only without the towers. The Tell en-Nasbeh piers were 2.50 m. by 1.50 m. in horizontal measurement and those of Tell Beit Mirsim were 2.50-3.50 m. by 1.50 (B_3)-2.00 m. (A_1). The space between the piers was the same in both. The Stratum III gate at Megiddo was also constructed with a double gateway without towers yet still employed an outer gate as in the earlier Solomonic gate.[25]

These, then, were the gates and walls which formed the fortifications of the cities and towns of the United Monarchy. The Israelites had lived for almost two centuries in the land of Palestine as a loose

confederation of tribes. Now, united under powerful and dynamic per-
sonalities, they began to build their civilization.

Chapter Three

CITADELS OF THE UNITED MONARCHY -- IRON AGE I

i

The citadel said to have been built by Saul at Gibeah (Tell el-Fûl) would be the earliest structure datable to a particular person in the period of the United Monarchy. This structure, along with several other similar examples, indicated the growing ability of the Israelites to construct strong and durable fortresses. In the period at the end of the United Monarchy and the early part of the Divided Monarchy such citadels were built within the strong walls of the cities as we shall see from several examples.

ii

Saul built his citadel about three miles north of Jerusalem on the main highway that runs north to Bethel, Shiloh, and Shechem (Pl. IX). This citadel was considered to have been two stories high with the living quarters on the second level. Two walls surrounded the fortress made of roughly shaped stones and with towers protecting the corners (Pls. II and IX). This rustic fortress was about 169 feet long and 114 feet wide. It was destroyed during Saul's life, but quickly rebuilt. It was either destroyed or fell into ruins after the death of Saul.

The fortress wall of Gibeah consisted of two shells each solidly constructed (See Chapter Two for the details). The original size of the citadel had to be determined on the basis of the excavated areas.

> At about 65 meters east of the outer corner of the
> southeast tower the rock began to fall away so
> rapidly that the citadel cannot have extended

further in that direction. On the other hand,
we cannot reduce the southern length, including
the towers, to a point below which the distance
between the towers became less than the length of
the southwest tower itself. The total length is
thus between 65 and 52 meters. The construction
of the part preserved is so regular that we cannot be
appreciably wrong in taking the ratio of the length
to breadth as about the same as the corresponding ratio
between the dimensions of the southwest tower. Our
reconstruction is based on this observation with use
of minimum dimensions, 52 by 35 meters over all,
and 39 by 26 if we disregard the corner towers.[1]

The citadel was believed to have been two or even possibly three

stories high. This was determined by the large ash layer found between

the remains of the first and second fortress. This has led both Albright

and Sinclair to conjecture that the fort was constructed partially of wood

and thus might have had more than one story. The American botanist Mr.

John Dinsmore, said that the cinders were from scrub pine and cypress

trees.[2] This helped to substantiate the excavators theory. Another struc-

ture had helped to substantiate this theory was the remains of stairs

between Rooms B and D. Even though only two steps and part of a third

remained, these might also lend emphasis to the theory of a second story.

There are several other citadels that have been found which have

shown marked similarities in plan and details to that of Gibeah of Saul.

Tell el Ain el Guderat (Kadesh-barnea) had the same 3.2 ratio between

the length and width, and similar walls and towers to that of Saul's

citadel (Pl. X).

The design of the building was a long rectangle,
with square towers of slight sally at the four
corners, and a small tower in the middle of each
face. The walls were built hugely thick to a height
of ten feet above the ground, when their solidity
seems to have ceased, and they became mere shells
of built stone, with a series of rooms or corridors

in their thickness. The walls were faced with well-
laid blocks, some as much as three feet long, but
all thin and light; the fill is of river pebbles,
large rough stones, and mud. Between the towers the
wall seems to have sloped out in a talus, which near
its base lines up with the outer face of the towers;
from that point it was carried down vertically for
perhaps two or three courses to the ground. In our
view the plan of the building is superior to its
execution.[3]

Another citadel from the Negev, which showed similarities to Saul's

citadel and also Kadesh-barnea, was Kirbet Ghazza (Pl. XI). This was a

rectangular fortress surrounded by a casemate wall about 53 m. long and

41 m. wide. The casemate wall was built of large undressed stones. The

outer wall had an average width of 1.5 m. and the innder one 0.75 m.

The space between the walls was about 4 m. The fortress was divided into

two parts.

This fortress had towers at each corner and there were also towers

that projected from the center of each wall. The northern wall appeared

to have two towers in the middle with a gate or entrance between them.

In some places this citadel was preserved to a height of 2 meters. The

enclosed courtyard on the east did not seem to belong to the original

plan of the building.

The pottery found in and around the fortress pointed to Iron Age II.

It would be impossible, however, according to the excavator, to reach a

definite conclusion on its date until the site had been fully excavated.

In plan and dimension it does, however, bare similarities to both Kadesh-

barnea and Gibeah of Saul.

There is a striking similarity between Iron Age fortresses in

Palestine and Moab as noted by Dr. Nelson Glueck.[4]

> The square or rectangular fortress, sometimes
> strengthened with towers, seems to be a fairly
> common type in Moab in the Early Iron Age as is
> evidenced by the Early Iron Age fortress at
> el Medeivineh by the Wâdi eth-Themed,
> Qasr Za 'feran I, 'Arâ'ir, Qasr Bâlû'ah, and
> Misna'. Similar to the general rectangular and square
> type of Moabite fortress with towers is the
> "rectangular citadel with four corner towers
> at Tell el-Fûl, excavated by Albright.[5]

The relationship between the Moabite and the Palestinian fortresses

of Iron Age I can be confirmed with even more confidence by the Proto-

Ionic capital found at the entrance of Medeibû'. This capital had the

same volutes and triangle as those which have been found at other Pales-

tinian sites (The Proto-Ionic capital will be discussed fully in Chapter

Five.).

Another citadel dating from the time of Solomon has been discovered

at Arad by Yohanan Aharoni.[6] This citadel, though dated in the 10th cen-

tury B.C.E., has not been fully excavated and until such time as it has

its exact plan will not be certain. Connected with this citadel is sup-

posedly the first Israelite sanctuary yet found. This also has not been

fully analyzed to the satisfaction of many archaeologists who doubt that

this was actually an Israelite sanctuary.

iii

Until 1960, when Yadin discovered a casemate wall at Megiddo, the

stables, palace, and solid city wall were all dated as Solomonic. All of

these installations have now been dated a century later. This creates a

problem with the citadel of Stratum IVB, the earlier of the two strata of

IV. This citadel (Pl. XIIA) has been described as an isolated outpost

confined strictly to area B of Stratum IVB and represented the palace of

a local government representative or tax collector. The wall of this

citadel had been almost completely destroyed, but enough of the foundation

remained to determine that it was constructed of roughly coursed rubble

masonry. At intervals massive ashlar masonry of closely laid alternating

headers and stretchers were found. The wall was a constant one meter wide.

The citadel wall also had a gate which for some reason was blocked and

became a tower in the main part of Stratum IV (Pl. XIEB). The archaeo-

logical report stated that this citadel was remodeled and became part of

the main part of Stratum IV (IVA), which was a well fortified chariot

city.[7] "The city wall (325) was founded immediately upon the remains of

the IVB palace foundation."[8] This being the case, and with the discovery

of the casemate wall beneath the solid city wall of Stratum IV dating

this wall a century later, we are left with the problem of dating the

citadel. It seems altogether possible that the citadel might be closely

associated with the recently found casemate wall which upon further in-

vestigation might be dated either to Stratum IVB or V. If this were the

case then the question arises as to whether the citadel is contemporary

with the casemate wall or prior to it. When Lamon and Shipton wrote their

original report they stated that Stratum IVB was strictly confined to

area B. It is altogether possible that the citadel should be dated to

Stratum V and the casemate wall to Stratum IVB. It is also possible that

both the citadel and the casemate wall existed at one and the same time.

Only further investigation will answer these questions.

The gate of this citadel, which later became a tower, was made of

marginally drafted stones. The drafting on these stones was wider on the

upper edge than on the lower, a custom in most drafted stones of Megiddo IVB-IV (See Chapter Two). The outer surface of the walls of the gate was solid ashlar masonry with single alternating headers and stretchers. The bonding of the stones was similar to the masonry at Samaria. Two large capitals were found near the area of this gate, and it has been surmised that since this was the only structure in the area large enough to employ capitals that they were used in the gate as the tops of capitals used in the door jambs (These capitals will be discussed in Chapter Five).

The wall of the compound had been almost totally destroyed. It had, however, been made of roughly coursed rubble masonry. At intervals was massive ashlar masonry of closely laid alternating headers and stretchers. These were laid flush with the surface of the wall on both the inner and outer faces. The space between them was filled with stones and earth.

The citadels discussed obviously formed a network of defense fortresses and local royal residences. I would tend to ascribe thence to the period of king Solomon. In the next chapter I shall discuss some of the various types of buildings that were constructed in these citadels and in the city fortifications.

Chapter Four

BUILDINGS OF THE UNITED MONARCHY — IRON AGE I

i

The excavations of Iron Age I sites did not give us an over abundance of evidence concerning the houses of this period. The only thing that was learned for certain was that dwellings were not nearly as well constructed at the beginning of Iron Age I as at the end. This fact has also been seen in the city fortifications of this period. This lack of evidence may be due to the fact that in the opinion of many archaeologists most houses may have been made of wood which was plentiful at that time in Palestine and this material being perishable left no clue as to construction style. A hint at the use of wood may be found in II Samuel 7:2, when David said, "'See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.'"

The dwellings early in Iron Age I were characterized by rough stone pillars used in supporting the roof and ceiling, and large stones in the wall construction. By the end of the period the buildings began to improve and small stones were employed in their construction. Both David and Solomon had contact with Hiram of Tyre and both employed Phoenician craftsmen in their building enterprises. It is altogether possible that the building improvements in construction at the end of Iron Age I may have been due to the influence of these Phoenician craftsmen. Albright has stated that perhaps "pillared homes," as well as the use of Proto-Ionic capitals may be part of this influence (Proto-Ionic capitals will be dealt with in Chapter Five).

Even though there is not an over abundance of examples of houses there are a number of characteristic features of Iron Age homes. One

type of house of this period has been called a four-roomed house. This house has its main block divided longitudinally by two walls dividing it into almost three almost equal divisions, while a third wall runs the entire width across one end of the building. It is not certain whether the longitudinal walls were extended above the floor level and instead might merely have served as foundations for pillars that supported the roof and the ceiling.

Three excellent examples of this type of construction came from Tell en-Naṣbeh, dated late in Iron I or early in Iron II (Pls. XIII and XIV). The masonry of these three houses was similar. The walls were usually composed of two rows of roughly shaped stones on the outside with a filling of mud and small stones about 60 cm. thick. The inner walls were usually thicker and at times one large stone was used for the entire width.

These dwellings were originally thought to be plans of temples and might have suggested early Hebrew sanctuaries. Wright, Albright, and Burrows re-examined these dwellings and showed this theory to be wrong. A ḫilani type building was found in Stratum IIa of Beth-shemesh. This type of building was well known in countries of the north and northeast. It has been assumed that the Temple of Solomon was a ḫilani type and that the one at Beth-shemesh was either contemporary or earlier than the Temple. The buildings at Tell en-Naṣbeh, however, did not have any cult objects or altars connected with them which one would have expected if they had been sanctuaries.

The first of these houses (Pl. XIII:1) was destroyed below the floor

level and thus revealed no entrance sill. House No. 2 (Pl. XIII:2) was
the least regular of the three. The walls varies from one to two stones
in width. "A stone bowel (or possibly a roof support) and a silo (283)
appeared in the central room both of them off center."[1] House No. 3
(Pl. XIV) was the best planned of the three. The entrance to the house
was from the south through room 379. According to McCown, Room 378 may
at one time have been long līwân and later divided by the piers into one
long and two small rooms. This house may have had a second story which
was possibly indicated by pillars found in the walls for strength possibly
to support a second story.

There are other buildings beside the four-roomed house No. 3 that
employed pillars at Tell en-Naṣbeh. These monolithic or drum pillars were
another characteristic feature of Iron Age I. At Tell en-Naṣbeh the use
of monolithic and drum pillars seemed about equal, according to the report
of McCown. The pillars were usually used in single rows and not in paral-
lel rows as the four roomed house No. 3. Several examples of pillars
with lintels on them were found. These rows of columns were only 1.10 m.
high which indicated that they formed enclosures for animals and not
humans since this height would have made it impossible for humans to stand
erect in them.

A similar use of pillars was introduced within the outside walls
and within the rooms of houses at Beth-shemesh in Stratum IIa. At Beth-
shemesh the commonest use of pillars was within the walls. "They are
placed within the walls, upright and rubble filled in around them."[2]
Wright also agreed with McCown that such pillars strengthened the walls

for a possible second story. A similar use of pillars in the walls was found in a house at Tell Abu Hawam[3] and also in a 10th century B.C.E. house at Gezer.[4]

The use of pillars was also quite evident at Tell Beit Mirsim in the later part of Iron Age I. In the early part of Iron I the houses were built over Late Bronze houses and followed the plans of the preceding house.

> The principal difference in construction between the houses of C and B consists in great increase in size of the stones used in the foundations and substructures of the walls in the latter. Since this change did not necessarily make for stability of the superimposed adobe wall, it may be considered as an instance of regression in the arts of culture. More energy and less skill were certainly involved.[5]

By the end of phase B_3 at Tell Beit Mirsim the houses began to parallel those of Beth-shemesh IIa, while those of Tell Beit Mirsim A were even closer in similarity. Toward the end of B_3 at Tell Beit Mirsim pillars were introduced into the houses. Since the best preserved houses were found in Tell Beit Mirsim A, I shall use these as an example, for Albright stated that there was no evidence that these houses were not used before the 9th century B.C.E.

The characteristics of these houses were rows of three or four stone pillars set along the axis of the largest room of the house. Albright stated that these may have had two structural roles:

> 1) ...to serve as vertical stones set into a partition wall at intervals to strengthen it...;
> 2) ...to support the ceiling without cutting off the entrance of sunlight from the outside.[7]

Albright also suggested that these pillars might have been used as loom supports due to their strength. Since these pillars were off center, he

also suggested that the smaller section of the house was covered leaving the larger portion of the room open to the sky. In describing this new type of construction he said:

> The new type of A is characterized by the presence
> of a new large room seldom smaller than 3.0 square
> metres (330 square feet), at the side of which are
> from two to four smaller rooms, serving evidently
> as storage chambers. Along the long axis of the
> room are set three or four - usually four - stone
> pillars for the support of the ceiling. These pillars
> were generally hewn in a roughly rectangular,
> sometimes oval section and varied from 1.50
> to 1.80 metres height (i.e., five to six feet).
> Since the height of the room was about two metres
> or a little more (six and a half to seven feet),
> the pillar stones were often set in an equally
> rude stylobate.[8]

The living quarters were considered to be on the second or possibly third floor of the house, access to which was by stone stairs or ladders.

> The walls of the upper part of the house were built
> of adobe brick or wood instead of stone, which was
> used in the lower part of the walls. Occasionally we
> find partitions walls of adobe even in the first
> floor. The ceilings and roof were all made of wood....[9]

The houses of this period were crowded together. In the town plan of Iron Age I Beth-shemesh, established in Stratum IIa, "the houses were built around the edge of the city, using the inner wall of the casemate repair of the fortification as their rear wall, and facing out upon the street which swings in a great semi-circle within the city."[10]

The plan of Megiddo in Stratum V (ca. 1050-1000 B.C.E.) situated the houses around the periphery of the tell with their orientation to the northwest. At the time of the archaeological report by Lamon and Shipton, the casemate wall had not yet been discovered and thus this was described as an unfortified agricultural village or town. Based on the finds of Yadin, it is possible to assume that perhaps the city was fortified at this period or at least by the time of Stratum IVB.

There was a very interesting structure (1A) in Stratum IVB of

Megiddo which had parallels with pillared buildings from Tell Beit Mirsim,

Beth-shemesh, and Tell en-Nasbeh. Lamon and Shipton have called this a

quasi-hilani type building. It contained two rows of standing stones op-

posite each other along a narrow court about 1.60 m. wide. It has been

suggested that these may have had some other use than a structural one.

They may have been used for loom hooks as suggested for those at Tell

Beit Mirsim. Albright suggested that, "if a solid wall were substituted

for one of the two rows of standing stones in 1A at Megiddo, the plan of

1A plus 72, with the row of pillars running lengthwise of the room, a

little to one side of the axis, would be virtually identical with similar

rooms at T.B.M...."[11]

There remains just one more site which will throw some light on

house plans of Iron Age I during the 10th century B.C.E. Tell el Far'ah

showed excavated areas of regularly planned houses (Pl. XV).

> The walls are thin, usually only one course of
> stones in width, sometimes with a strengthening
> of masonry filling with rough stones in between.
> The houses are grouped back to back, opening into
> parallel streets. The plan of the individual house
> is essentially tripartite (Pl. XV). The door from
> the street leads into a courtyard flanked by
> subsidiary compartments, in part divided from
> it by pillars. At the end of the courtyard are one
> or more other rooms. In the courtyard are ovens
> and other domestic installations. All the houses
> have a similar plan and roughly the same dimensions.[12]

ii

The dwellings of Iron Age I can be divided into a number of functions.

The buildings just discussed were domestic residential dwellings. Several

of the sites also revealed royal residences or palaces. These were often found enclosed with the citadel of the city or town. One of the best examples was found within the citadel of Megiddo (Strata IVB-VA). The palace (1723) was located within the citadel walls and was surrounded by a courtyard paved with a lime plaster floor (Pl. XIIA). The palace seemed to have risen to a considerable height as indicated by the depth of the foundation. This foundation was sunk so deep into Stratum V that it completely destroyed Stratum V in this area. It was constructed largely of irregularly shaped stones with a hewn stone used for facing. It measured about 23 m. in length and about 21 m. in width.

None of the superstructure was found in situ. Some indications of the lower part of the wall was demonstrated by wall 1649. Its outer face was of solid ashlar masonry like the gate of the citadel and not rubble masonry like the compound walls (See Chapter III). It was also found that the outer and inner foundation walls were between 15-20 cm. wider than the walls of the superstructure.

The superstructure has been reconstructed based totally on conjecture by the archaeologists. There seemed to have been several floors with an open court in the middle of the building. Room M had a center structure of solid masonry which has been conjectured as part of the stairs to a tower. The reconstruction of the tower, based on horned altars, was influenced by several such altars found at Megiddo. Many archaeologists have suggested that these altars hint at architectural structures.[13]

Another structure dated to Stratum IVB or early IVA was a building

originally assigned by Fisher as a "temple of Astarte." Guy found no

evidence for this conclusion and suggested that it was a residence of

an important official or even commander of the region. (Pl. XVI)

The foundation of the building revealed the type of masonry employed

in its walls. The walls of the foundation were composed of uncoursed

rubble with regularly spaced ashlar masonry on both exterior and interior

walls. The use of this ashlar masonry seemed to have been for strength as

well as beauty. "The header stretcher arrangement is alternated in ad-

jacent piers, that is, in one pier, two stretchers are separated by a

pair of headers, while in the next, two pairs of headers are separated by

a stretcher."[14]

The reconstruction of the walls of the superstructure was based on

conjecture. The tops of the foundation walls were found to be very level

and also burned. Near-by were found the fragments of mud bricks and

charred wood. This has led some archaeologists to suggest that this build-

ing demonstrated the statement in I Kings 7:12, "And the great court round

about had three rows of hew stone, and a row of cedar beams like as the

inner court of the house of the Lord, and the court of the porch of the

house." This might suggest that the superstructure of this building was

built of a 'half-wood' type of construction. That remainder of the super-

structure of this building was also based on conjecture. Since the build-

ing was constructed near the approach to the city it was reconstructed as

having a tower from which one could watch this approach. There was also

some slight indication of a center court. This was reconstructed, as in

other IVB structures, based on the theory that it permitted light to enter

the inner rooms.

According to Lamon and Shipton, the massive solid wall and the ex-
tensive stable installations were built during the main part of Stratum IV
(IVA). During this period the top part of the mound was occupied by public
buildings and the domestic buildings were scattered around the lower slopes.
These structures were considered to have been Solomonic until the discovery
of the casemate wall beneath the solid wall which pushed it and the stables
a century later.

iii

In Phase B_3 of Tell Beit Mirsim, Albright uncovered several struc-
tures which he called storehouses. These consisted of two well constructed
double walled long narrow rooms. In Phase A_1 "...the number was increased
to four by building new longitudinal walls, but since low level doors were
now opened in both ends of the original rooms, whereas there were no such
doors in their precursors we cannot safely ascribe the same use to them,
in spite of their suggestive form."[15]   The purpose of these buildings in
Phase B_3 was described as storehouses. "Their form is related to their
function as storehouses: thick double walls and deep foundations were
necessary to insulate as far as possible against moisture, and the long
narrow design, like that of modern American graneries, helped to keep grain
from mouldering."[16]

iv

The buildings of the United Monarchy pointed to a people developing
the art of construction. In the early part of the period their lack of a
sedentary experience was clearly evident. As time progressed and they

came under the influence of able native leadership they began to develop

their own native ability. This was also encouraged by the skill of the

foreign craftsmen who were employed by this leadership.

Chapter Five

PROTO-IONIC CAPITALS OF THE UNITED MONARCHY - IRON AGE I

The Proto-Ionic capital (Pl. XVII) has been mentioned several times in the preceding pages (See Chapter Three, pp. 29, 30-31). The remains of such capitals have been found at Megiddo, Samaria, Ramat Rahel, Tell Beit Mirsim, and several Moabite fortresses. These capitals made their first appearance in Iron Age I and it has been suggested that they may be characteristic of this age; however, they are also found in Iron Age II. It has been suggested that these capitals surmounted whole or half pilasters along the sides of buildings or as in the citadel gate a Megiddo IVB, that they served as part of the door jambs. They may also have been used as relief decoration in the Temple of Solomon as described in I Kings 6:29, 32, and 35:

> And he carved all the walls of his house round about
> with carved figures of cherubim and palm-trees and open
> flowers, within and without.
>
> And as for the two doors of olive-wood, he carved upon
> them carvings of cherubim and palm-trees and open flowers,
> and overlaid them with gold; and he spread the gold
> upon the cherubim and upon the palm-trees.
>
> And he carved thereon cherubim and palm-trees and
> open flowers; and he overlaid them with gold fitted
> upon the graven work.

The major theory concerning the origin of these Proto-Ionic capitals, first used in the latter part of Iron Age I, was expressed by Robert M. Engberg in the book, The Material Remains of the Megiddo Cult. It will be the intent of the remainder of this chapter to summarize this theory.

The theory that Engberg expounded was integrally tied to the first figured pottery that made its appearance in Palestine in the Middle to Late Bronze period. The designs of trees and animals was introduced in the last

great movement from the north. He noticed that by Iron Age I some factors were operating to obliterate these designs and that by Iron Age II many of the designs had become meaningless and trees and animals were represented less and less.

It was during the Middle to Late Bronze period that objects of nature were stylized and represented in graphic art. Nature was obviously not impartially drawn on,for such things as trees and birds were held sacred in the ancient Near East. During the Middle to Late Bronze period these stylized representations of nature were outlined in colored broad strokes with the spaces between the strokes filled in with another color.

The technique changed in the Late Bronze Age. In this period thinner lines were used and the artist usually employed one color and not two. In this period they emphasized the metopic arrangement. Both periods, Middle Bronze and Late Bronze, never pictured the tree alone, but always pictured it as the sustenance for birds or small horned animals. The Late Bronze period was characterized by a more stylized representation of the tree that bent toward degeneration of the tree as a design on pottery.

The Iron Age I drawings were done in haste. There seemed to be little idea of the past intent of the tree design in the minds of these craftsmen. Iron Age II was not characterized by painted pottery. The interest in trees continued, however, as seen from the quotes listed above from I Kings.

Speiser pointed out the similarity in designs found in Palestine and Egypt, and those found at Tell Billah III during the Hurrian occupation of that Assyrian site from the 16th through the 14th centuries B.C.E. Vincent, in discussing the painted pottery of Palestine, derived its heraldic theme

from Chaldeo-Elamite regions and from where a meaning could be derived from texts.[1] Orthostats were found by von Oppenheim at Tell Halaf with stylized palms between two animals dating to the end of the 12th century B.C.E. These orthostats have a bearing, according to Engberg, on the Proto-Ionic capitals. The Proto-Ionic capital resembles this orthostat and it would not be surprising that a tree-of-life origin would become an architectural structure.

There also have been found instances of miniature Proto-Ionic capitals on seals. A Syro-Hittite cylinder seal impression with heraldic figures and animals was found and dated before the 11th century B.C.E. (Pl. XVII). Seals were also found at Ras Shamra. The Ras Shamra seals showed a marked Egyptian influence, yet all the ones with heraldic groupings around a tree pointed to Asiatic origins. Engberg stated that there was no proof that the Proto-Ionic capital depicted in the seals and reliefs were ever used in earlier civilizations. The point he wished to make, however, was that the Proto-Ionic capital needed an ancestory. "Therefore we venture to suggest that the structural idea underlying them is to be traced back to a region where similar conceptions in miniature were known at an earlier period; North Syria and Assyria would seem likely sources."[2]

The proof positive would have been to find one of these earlier examples in structural form. The author surmised, however, that they were made out of wood and all was thus lost through decay. Lacking this material proof he resorted to the Ras Shamra seals, Tell Halaf orthostats, and the Syro-Hittite seal.

Thus, according to Engberg, the Proto-Ionic capital began as a

stylized tree painted on pottery. This developed into orthostats made of wood and pictured on seals and reliefs, and finally in turn developed into the structural Proto-Ionic capitals first employed in Iron Age I structures primarily as door jambs.[3]

I have devoted this brief chapter to these capitals because of their discovery and questionable use at several of the sites discussed in this paper. They deserve an investigation far beyond my presentation of this one theory as to their origin and functional use. Most of the evidence, however, points to the fact that they were a contribution of Iron Age I.

Chapter Six

SOME SECULAR MATERIAL OBJECTS OF THE UNITED MONARCHY - IRON AGE I

i.

The first chapter of this thesis explained the nomenclature of this period. It pointed out that iron was used in the making of objects prior to this period even though the period was called Iron Age I. At the same time it will be seen that other materials such as copper and bronze still continued in use during this period. After the time of Saul iron became the most common metal used in the manufacture of many kinds of objects. It is without doubt that many objects were either made entirely of wood or at least employed the use of wood. These objects or the wooden aspects of them, however, were lost to us due to the decaying aspect of wood when exposed to burial in the ground or in caves for an extended period of time. Besides the media mentioned above, stone and clay were also used in the manufacturing of objects. It will be the intent of this chapter to discuss some of the objects found in excavations, but by no means all of the various objects or even classes of objects. I shall discuss metal tools used in domestic and military life and several objects I have placed under the heading of notions, both of metal and other media.

ii

Just as bronze had replaced flint in the making of domestic tools so iron slowly began to replace bonrze. "An iron plough-tip found in room A (Gibeah II) reminds us that we are already well into the Iron Age when iron began to be used for agricultural implements (cf. Sam. 13:19-21 from the beginning of Saul's reign)."[1] The first iron tools found by Albright at Tell

46

Beit Mirsim appeared in Stratum B and were sickles and ploughshares (plough-tips). These implements were described by Albright as small in size when compared to those of Stratum A. He gave two reasons for this; iron was expensive and they still employed copper and bronze models which were small in size. It was soon discovered that iron was far more durable and less likely to blunt than copper or bronze especially in larger objects.

Plough-points were also found at Beth-shemesh. A small bronze one (A.S. IV, Pl. LXIII:74 & 75) was found, but was not as common as the larger iron ones (Pl. XVIII:A) dated to Stratum IIb. Other points were found in Stratum IIa of Beth-shemesh which proved to be fairly contemporary with Gibeah II and thus corresponded to the earliest datable iron plough-points in Palestine.

Sickles were also common at all sites. Beth-shemesh produced a fine example dated to the 11th through 10th centuries B.C.E. Others were found at Gerar and Tell Abu Hawam (Pl. XVIII:B & C) also dating from the 10th century B.C.E. It was this type of sickle that brought an end to the sickles made of flint with wooden shafts. The sickles of iron also employed wooden shafts, but due to decay these shafts no longer exist.

Iron was also used along with bronze in this period for the manufacture of military weapons. Triangular shaped arrow heads were found in Strata II and III of Beth-shemesh.[2] Similar ones were found in Tomb 96 of Gezer dated to the early 10th century B.C.E. Others were also found at Gibeah II and Gerar.[3]

Lanceheads of both bronze and iron were found at Beth-shemesh and Gerar as well as other sites (Pl. XVIII:D & E). There seemed to have been

two types that were popular; one with a midrib and one without a midrib. The one without the midrib seemed to have the most popular use in Stratum II of Beth-shemesh.[4] Another type with the broad end folded over and broken off at the narrow and was discovered by Albright in mixed débris mostly of B Sherds at Tell Beit Mirsim and made of bronze. Similar ones were found by Petrie at Tell Fara in tomb 661 and at Megiddo.[5] Petrie thought that these also might be spear-butts since they had flat or broken off ends. The folding of the broad end was obviously used for shafting the point or butt to a wooden pole.

There were many other metal objects of this period which were found and used either domestically or militarily. Some of these can no longer be identified as to their exact use. The archaeological reports are full of pages picturing such objects. A total investigation of them would be impossible in this paper.

iii

There have been a class of objects found in most sites made of either bone, metal, ivory, stone, and clay which I have chosen to discuss under the broad heading of notions. These objects include such items as toggle-pins, fibulae, rosette inlays, spindle whorls, and jewelry.

One of the most interesting of these items is the fibula. This object, which was made out of metal, must be discussed in connection with the toggle-pin which Mm. Henschel-Simon theorized was the prototype of the fibula. The toggle-pin was a popular item found at most sites in the Middle Bronze through Late Bronze period. It was not common after Late Bronze. At

first Albright thought that the toggle-pin was used in women's hair. Mme. Henschel-Simon proved that this was not the case when she found a toggle-pin attached to a piece of clothing and thus determined that it was used as a clothing fastener (Pl. XIX:3).[7] The name toggle-pin was first attached to this object by Petrie, but as Wright has pointed out, it was a bad choice of terminology inasmuch as its use as a toggle cannot be substantiated. A toggle actually has parts which are long and equally balanced. These pins as we see them usually have an eyelet near the top part of the pin or near the point. Those with eyelets near the point and with highly decorative upper shafts were termed the "stake" or "balister" class and are dated in Iron Age I.

The fibula seemed to have made its appearance for the first time in the 10th century B.C.E. (Pl. XIX:11, 6, 20, 31). According to the theory of Mme. Henschel-Simon, the fibula owes it origin to the unintentional bending of the toggle-pin. This caused the evolution in Iron Age I of a more perfect object which totally replaced its prototype. It has been agreed upon by all scholars that both were used as clothing fasteners. There seemed to have been several types of fibulae; the one-piece, the two-piece, the two-piece spring, and the two-piece riveted (Pl. XIX:11, 6, 20, 31). An example of a two-piece fibula was found in the 10th century B.C.E. level at Tell Beit Mirsim (Pl. XIX:20). The drawing illustrates how one end was folded over as a safety catch and the other end was hollow with an aperture on the outside. A bronze rod with a blunt end was inserted through the aperture and secured. After the rod had been passed through the clothing it was fastened by its point into the folded end of the fibula. The principle was

obviously the basis for our modern safety-pin.

Other notions found during the Iron I Age were needles. These were mostly made out of bronze as at Gerar (Pl. XX:A). Many beads were also found at this time, but these were inferior to Bronze Age heads. Spindle whorls were also common. These were made of stone and usually cone-shaped in the early part of Iron Age I. Spindle whorls of stone disappeared by the end of Iron Age I and were thereafter made of pottery and were also much more rounded (Pl. XIX:18, 19, 21, 22). Jewelry of all kinds came from every period. This ranged all the way from pendants to rings. Molds of some of this jewelry were found at Tell Abu Hawam (Pl. XX:B). There are comparable to molds for jewelry found at other sites.

Additional parts of another object which I have added to this list of notions were found in levels dating to the very beginning of the United Monarchy. These objects have been determined as the lids to jars or boxes. Their appearance indicates that these lids were the tops of jar or boxes that were used as toilet items. Several of these lids were found at Tell Beit Mirsim in probable B context (Pl. XXI:10 & 13). No. 10 was only half preserved and was made of ivory and no. 13 was whole and made of bone. Parallels to these two were found among the Megiddo ivories (Pl. XXI:55, 56, and 58; Pl. XXII:57). The ivory examples all exhibited the same basic design of a 12 petaled rosette, surrounded by three concentric circles. The Megiddo examples were larger than those of Tell Beit Mirsim. Nos. 55-56 exhibited flanged edges. These were obviously cut into the lid to secure a tight fit of the lid onto the jar or the box. A piece from Beth-shemesh from Stratum III (1200-1000 B.C.E. was identical to no. 58 at Megiddo

(Pl. XXII:27). A piece (Pl. XXII:18) in ivory similar to the one from Tell
Beit Mirsim (Pl. XXI:10) was taken from the latest fosse-temple at Lachish
and tends to push our piece from Tell Beit Mirsim to the period of time be-
tween Stratuc C and B. A much more complicated design was found in Stratum
V at Megiddo (Pl. XXII:8). It was thought to have been set in the lid of a
toilet box like the lid from Lachish. It should be noted that the example
from Lachish (Pl. XXII:18) and Megiddo (Pl. XXII:57) both have ears and
were undoubtedly set in toilet boxes. The bone inlay (Pl. XXI:13) from
Tell Beit Mirsim parallels the 16 petaled lid with ears from Megiddo
(Pl. XXII:57).

<center>iv</center>

These are but a few examples of the numerous kinds of objects that
give us a glimpse into the lives of the people during the United Monarchy.
They range all the way from domestic to military and from durable metals
to perishable wood and cloth. A detailed study of all objects would require
the investigation of all the reports from all the excavated sites in Pales-
tine. This in itself would constitute a major thesis. Now that I have
discussed some of the secular objects of this civilization, I shall turn
to some of the religious or cult objects of the United Monarchy - Iron Age I.

PART II

RELIGIOUS OR CULTIC MATERIAL REMAINS

OF THE UNITED MONARCHY - IRON AGE I

Chapter Seven

FIGURINES OF THE UNITED MONARCHY - IRON AGE I

i

The chapters dealing with the secular material remains of the United

Monarchy revealed a civilization in transition. The major cities illus-

trated the gradual adaptation of a people to a structured and cosmopolitan

type of existence. The outlying districts where the immediate presence

of men such as Saul, David, and Solomon would not be felt were still in

comparative poverty. It was possibly that this poverty existed due to the

tax drain on the people to maintain a hand full of luxurious cities.

"There is no doubt that the economic basis of the kingdom was unsound, an

unsoundness greatly accentuated when Edom, and with it the copper mines,

was lost, which apparently happened before the end of Solomon's reign."[1]

There also seemed to be another factor contributing to the downfall of the

kingdom and this one was religious. It will be the purpose of this section

of the thesis to examine some of the religious or cultic objects used by

the adherents to the religion of Yahweh or introduced primarily by Solomon's

religious tolerance for foreign gods, a situation which seemed to greatly

contribute to the decline of his kingdom.

ii

The first religious or cult objects to be discussed will be figurines.

The term figurine encompasses two forms; the round terra cotta figure, as

well as the plaque which was made in a single mold. Figurines can be

classified under several categories. This section of the chapter will be

devoted to female figurines. An article by James Pritchard has divided

these female figurines into seven types based on form:

I   Qadesh Type
II   Hands Holding Breasts
III   Nude Female Figure with Arms Hanging Down to Sides
IV   Archaic Type of Figurine
V   Figurines Holding Disc
VI   Mother Figurine
VII   Pillar Figurine [2]

The Qadesh type of plaque (Pl. XXIII:1-5) "...with arms extended to the sides holding stalks appears in Palestine in the LB period or slightly earlier and does not survive that period."[3] Albright stated along with Pritchard that it was called qadesh "...because of its identity with the Syrian goddess called Qds in Egyptian inscriptions of the New Empire."[4] The Palestinian and Syrian coroplasts utilized features which can be traced to the last half of the third millenium in Mesopotamia and to the 12th Dynasty in Egypt, to form a representation which appears to be peculiar to Palestine and Syria."[5] The Palestinian and Phoenician examples seem to have substituted a Hathor coiffure for the slender braids of the Babylonian type.

Types II and III are also plaques. Type II began during the Middle Bronze period and extended through Late Bronze II. It seemed to have been derived from types in Mesopotamia where they have a history going back to the Halaf period. Type III (Pl. XXIV:7) was found in Egypt as early as the 11th Dynasty, but was rare in Mesopotamia before the first millenium.

Starting with type IV the figurines are all rounded terra cotta. Type IV was occasionally found in Palestine and was derived from northern Mesopotamia. Types V-VII did not appear in Palestine before the 10th century B.C.E. and each type can be traced back to Mesopotamia.[6] The figure holding the disc, type V, has been the subject of a great deal of discussion. It

has been a challenge to try and determine just exactly what the disc is that the figurine is holding in her hands. The disc has been described as a tambourine, a cake, a drum, a rattle, and a platter. There has been no consensus of opinion on any of the above mentioned theories.

Type VI (Pl. XXIII:6-10) was the most common type found by Albright at Tell Beit Mirsim in level B. This group of fertility figurines represented a woman on the verge of parturition and according to Albright seems to have been restricted to this period.[7]

> Examination by gynaecologists has yielded a number
> of varying explanations in matters of detail. The
> figure has a distended abdomen, but small breasts.
> Her hands are clasped firmly, almost convulsively,
> below her abdomen. The navel projects abnormally
> for a primipara, and suggests that the figure may
> represent a woman who has borne children. There is
> an exaggerated protrusion of the vulvar region which
> cannot denote a pathological condition, but must
> be an attempt to suggest the descent of the child's
> head and the imminence of delivery. The smallness
> of the breast is evidently intended to accentuate
> the distention of the womb.[8]

Type VII (Pl. XXIV:8-13) was popular in Iron Age II even though it did make its first appearance in Iron Age I. It seemed to be a successor of type II and also pointed to a mother with abundant milk in her breasts. It would thus seem that the figures mentioned fall into three broad classes; Virginal figurines, types I and II; Motherhood figurines, types II, IV, and VII; and Pregnancy figurines, types V and VI.

Pritchard now raised the question as to whether any of these figurines could be identified with any goddess who was known through the literature of the area. He discussed three goddesses because they were known to him from Ras Shamra texts, the Tanach, South Arabic inscriptions, from references

to Syrian goddesses in Egyptian literature, and from Phoenician and Greek
sources.

The first goddess discussed by Pritchard was Asherah.[9] In the Late
Bronze Age she held an important place in the pantheon of Ras Shamra and
was known as 'mother-goddess.' South Arabic literature described her as
sun-goddess. The Tanach identified her with a wooden object. Her popu-
larity had waned in the first millenium and thus she did not appear in the
Phoenician and Greek sources. Her position was taken over in the West
Semitic pantheon by Ashtart with whom she was often confused.

Ashtart[10] was not prominent in the Ras Shamra texts. She was a war-
goddess in Egypt from the 18th Dynasty. She always appeared as clothed. The
Phoenicians worshipped Ashtart by the first millenium. She was mentioned
in the Tanach in connection with the Baal cult. The name Ashtart gradually
became an appelation for all female dieties.

Anat[11] is mentioned in the second millenium as a goddess of war.
The mythology of the Ras Shamra texts revealed her as the consort sister of
Aleyan Baal. Egyptian texts related how she was raped by Seth and later
became his wife. She is always described by Egyptian texts as clothed.

All three of these goddesses have characteristics that they share in
common and yet at a particular time and place just one of them seemed to be
predominant. There was no evidence, however, according to Pritchard, for
connecting these three goddesses with the figurines. He maintained that
the figurines were very well understood when made and needed no references
in texts. Pritchard thus concluded that the figurines could have had any
of three meanings:

1. magical -- emblematic of fruitfulness,
2. representations of the goddesses,
3. a representation of the cult of the goddesses.

Pritchard favored the first since the examples were nude and emphasized the

reproductive activity of the female. Albright also was inclined to this

view.

> It accordingly seems most likely that these were
> merely intended to hasten parturition by sympathetic
> magic, and that their generic resemblance to Canaanite
> Astarte figurines is due to the fact that they were
> used for a similar purpose. It is reasonable to
> suppose that they also served as charms to bring
> fruitfulness to barren women.[12]

The main conclusion that one seems to be able to draw from this

material is that these figurines were not associated with the goddesses of

the time, but were employed as symbolic of fruitfulness in some cultic or

religious way. All of them seemed to have centered around the productivity

of the female. It would thus seem that such figurines were thought to

embody some magical charm for insuring the wishes and desires of women.

iii

The next step in our discussion would logically be to turn to the

male figurines. The difficulty is that not many, if any, were ever found

in our period. There were some figurines found which did not have female

characteristics, but it was not sure either that they were male. The

reason for this paucity of male figurines is difficult to determine. It

would stand to reason that if the female population used female figurines

for magical charms that the male population would also find some use for

male charms. Engberg suggested that it may have been more common to depict

gods as animals and that this might explain the vast number of animal figures of this and other periods.[13]

iv

The abundance of animal figures can be seen at a glance by flipping through the plates of an archaeological report from sites of our period. The function of these figures is much more difficult to determine and has been the subject of many disputes. Most scholars agree that these animal figurines were never intended as play toys.

There seemed to have been particular animals that were selected as the models for these figures. The common animals selected were; the serpent, dove, bull, sheep, goat, and cow. It has been suggested by many that those that fall under the broad category of bovine may have had one of several functions. They may have been images or idols used in the bull cult or the solar cult (see I Kings 12:25-33). They may also have been votive objects or even magical charms for the purpose of increasing the herds. It would seem that their introduction into the lives of the people had come from Assyria and Babylonia where such figures were indeed actively employed as religious objects in the lives of the people.

The doves and the serpents were usually associated together on what have been called pottery cult objects. These pottery objects will be discussed in the next chapter. Albright found the first serpent goddess in Palestine at Tell Beit Mirsim. Since that time numerous others have been found. Albright's figure was draped to the ankles. A serpent came out of the ground and coiled itself around her legs. It has been stated

in a hypothesis by Alan Rowe that doves and serpents were commonly associated with Ashtoreth.[14] Ashtoreth (dove) brought Tammuz (serpent) from the underworld. This was to represent the ripening of vegetation after the winter.

> The fact that in ancient mythology, the serpent
> was generally connected with chthonic dieties
> (mainly because it dwells in the ground and
> hibernates there altogether in the winter season)
> would rather favor our view that it was sometimes
> an emblem of Tammuz, particularly in his form of
> a dweller in the underworld, to which he retired
> during this season.[15]

In Assyro-Babylonian literature Ashtoreth appears as Ishtar. She was the goddess of fertility and productiveness on the one hand, and decay and death on the other. She personified earth as it passed from summer to winter. The month of Elul was sacred to her for in it she brought to fruition everything that Tammuz had brought forth from the ground. The month of Ab was celebrated by Ishtar as the return of Tammuz when all began to die. Thus this goddess, who sustained life, now became the goddess associated with its decay. The cycle repeated itself in the Spring with the return of Ishtar and Tammuz.[16]

This hypothesis of Alan Rowe along with the possible magical function of the other animal figures once again points toward the cultic theme of reproduction. He saw a strong similarity in function between the animal and female figurines.

v

There is one aspect of several of these animal figures that still remains. At Beth-shemesh (A.S. IV, Pl. LI, No. 38) and Gerar (Gerar,

Pl. 39:18) two animal figurines were found that had the unique distinction of having originally been on wheels. Such model wheels began to appear in Palestine in the Late Bronze Age. They have not only been connected with the above mentioned animal figures, but also with model chariots. According to Engberg in The Material Remains of the Megiddo Cult, these pottery chariots and wheels were votive objects and associated with the sun worship which appeared to have been part of the Temple cult in Jerusalem.[17]

> To state categorically where our pottery wheels
> fit into this religious mileau is quite impossible.
> It is sufficient to note the prominence of such
> concepts as those described and to conclude that
> the wheels, which were originally parts of model
> chariots, are consistent with the culture of Hebrew
> religion as disclosed in the Old Testament. They
> are among the votive objects of the syncretistic
> cult of the Hebrews.[18]

Chapter Eight

POTTERY-STANDS AND ALTARS OF THE UNITED MONARCHY - IRON AGE I

i

Many whole and partial examples of what have been broadly called
cylindrical pottery-stands have been found at most Iron Age I sites. The
exact use of these has been the topic of many articles and discussions.
At the present there appears to be three predominant theories all of which
may be correct for the different countries and times during which the ob-
jects in question were used. The present theories are that these cylindri-
cal pottery-stands were used either as incense burners, holders for sacred
plants or libation pipes.

Fragments of such cylindrical cult-stands were found at Tell Beit
Mirsim in the 10th century B.C.E. context. A sherd (Pl.XXV:A) with what
Albright has called a painted dragon was found.

> The dragon has an elongated body, the legs and feet
> of a fowl, and a bird's head. The head is turned
> so the animal looks back over its shoulder, two
> plumes fall over its bill, while a peculiar crest in
> the shape of a duck-bill protrudes from the back of
> the head (facing forward).[1]

Albright found analogies for this creature in the Babylonian
mushkhusshu, a four legged crested serpent and in the Egyptian sefer, a
quadruped with a bird's head, two wings, plus a long tail.[2] Ours looks
like the former in the crest and the latter in the bird's head.
Albright also found another parallel to the sherd from Tell Beit Mirsim
at Tell El 'Oreimeh (Pl. XXV:B).[3] This sherd portrayed a deeply incised
stag similar to the Tell Beit Mirsim sherd. "It is from the upper part
of a round clay vessel with a flat rim and a diameter of thirty centimeters

inside the rim."[4]

A group of these stands from various sites also exhibited triangular apertures.[5] Fragments of about seven sherds illustrating these apertures and decorations were found at Tell en-Naṣbeh, Megiddo, and Lachish. Triangular apertures were not the only kind cut in the body walls of these cylindrical pottery-stands. Indications point to the triangular apertures as popular in our period and round apertures as earlier. Square apertures were also used at other times.

The cylindrical pottery-stands of Tell en-Naṣbeh at this period also exhibited triangular apertures. These stands belong to the earliest part of the Iron Age I city. McCown stated that these objects had been in use from Mesopotamia to Egypt from all periods down to the Bithnanaia at Dura-Europas. He also stated that none of the stands found exhibited signs of smoke or fire which an incense burner would show. He considered that many of these were used as libation receptacles as found pictured on many reliefs and seals.

Many fine examples were found by Rowe at Beth-shan (Pls. XXVI and XXVII). These exhibited triangular apertures as well as decorations of snakes, doves, and bulls. Rowe stated that these "...were perhaps used in sacred rites associated with agriculture and were in fact nothing other than types of well known "Gardens of Adonis" of classical writer."[6] These pottery vessels would be filled with earth and the grain, vegetable or flower seeds placed within would quickly grow and die. "The gardens were in fact, by a process of sympathetic magic, originally intended to promote the growth and renewal of vegetation."[7] In Chapter Seven we discussed the hypothesis

of Rowe associating the dove and the serpent to fertility in agriculture. It is also interesting to note the use of the palm tree and the two bull-like animals on Plate XXVII. This reminds us of the theory of Engberg on the Proto-Ionic capitals as discussed in Chapter Five.

The objects thus far described have been termed many names; braziers, incense-stands, offering-stands, cylindrical pottery-stands, and sacred flower pots. Albright said that "the largest and most instructive collection remains that from archaic temples of Ishtar at Assur, where we can distinguish sharply between high narrow stands (which continue in the West down to about the twelfth century B.C.E.), squat stands of brazier type, and "house" stands, the original purpose of which is obscure."[8]

The objects in the latter periods have been described usually as censors or incense-stands. That does not mean to say that all of them were used for that purpose. It had been suggested that the word hamman, as found in the Tanach, must have been used for these objects.

> The original sense of the word hamman must have
> been 'stand for heating; brazier,' from the common
> Semitic verb hmm, 'be hot,' causative 'to heat.'
> The word then applied primarily to a large class
> of terra-cotta braziers and objects of similar
> form and function, including incense stands....[9]

It was not until an incense burner was found at Palmyra with the word hamman carved on it that these objects were absolutely identified.

> From at least as early as the tenth century B.C. until
> the Roman period we have slender limestone altars
> with four horns, clearly identified as hammanim by
> evidence cited by Ingholt[10] and Ellinger.[11] It
> would seem that stone altars replaced pottery stand
> at the beginning of the Iron Age.[12]

It is to these stone altars that I shall devote this half of this

chapter. Examples of either whole or fragments of limestone altars were

found by Albright at Tell Beit Mirsim in level B,[13] by Macalister at Gezer

in what was a 10th century B.C.E. context,[14] and at Megiddo,[15] and Schechem.

The horns of these altars, according to Albright, "...served a dual purpose:

to support the bowl of incense, which was presumably of pottery or copper,

and to symbolize a temple tower."[16] It should be noted (Pl. XII:A) that the

artist employed this idea when attempting to reconstruct the Stratum IVB

citadel at Megiddo.

The various types of altars were described by Harold M. Weiner in a

pamphlet entitled, The Altars of the Old Testament. He divided the altars

into two classes; cairn altars and tabernacle altars. This division was

based on the difference in instructions for constructing such altars as

described in Exodus 20:21-23 and Exodus 27:1-8. In Exodus 20:21-23, altars

are described as:

1. earth or unhewn stone,
2. no pattern or measurement,
3. no horns,
4. no grating or ledge,
5. served by laymen,
6. victim placed on altar and killed,
7. no fire perpetually burning.

In Exodus 27:1-8 the altars are described as:

1. wooden overlaid with bronze,
2. 5 cubits wide, 5 cubits broad, four-square, 3 cubits high,
3. horned,
4. grating and ledge,
5. served by priests,
6. victim slaughtered nearby,
7. may have perpetual fire.

Weiner stated that based on biblical accounts there was a time when both

altars coexisted at the same time.[17]

> It appears then that local altars were used
> for local sacrifices in much the same way as
> synagogues, churches, and mosques are used for
> local prayer. Non-pilgrimage festivals and
> solemn or exceptional events in the life of the
> local community, the family or the individual
> were occasion for their employment, and in the
> main this cult was regulated by customary law,
> was conducted by Israelite laymen, and even by
> non-Israelites (like Naaman), and having regard
> to its origin and such scraps of information as
> we possess seems to have differed very little
> from corresponding rites of the surrounding
> people.[18]

The tabernacle altars, according to Weiner, were just one type of a

larger category of horned altars which had no laws regulating them like

the cairn class. Beside the tabernacle altars, placed under this category

of horned altars, there was the altar of Solomon's Temple (I Kings 9:25),

Ezekiel's altar (Ezekiel 43:13-17), and a post-exilic altar (Ezra 3:2).

The general characteristics of lawful Israelite altars "...whether of sacri-

fice or incense were necessarily square and horned and marked by little or

no adornment. Details of size, material, and shape seem to have been

largely matters of indifference."[19]

The incense altars were also discussed under the category of horned

altars. Weiner claimed that these square horned altars were early (dating

to 1000 B.C.E. or even earlier). He based this on the altars found at

Gezer, Taanach, Megiddo, and Schechem. Albright, however, finds support for

the Wellhausen view that incense altars were not used in Israelite worship

until after the exile.[20] He maintained that those found till that time

were not Israelite, but Canaanite. "It follows that the incense altars

hitherto discovered in Palestine probably belong to the cult of pagan dieties (Ba'alim) and not to that of Yahweh at all, except naturally insofar as the cult of Yahweh was heathenized."[21]   Albright did not explain how he could distinguish a heathen altar from an Israelite one. Thus the two views concerning these altars are that they were either early Israelite altars or the earlier ones were Canaanite and Israelite incense altars didn't come in until after the return from the exile. The basic fact remains, however, that such incense altars were found in early contexts and that a certain amount of syncretism between the Yahweh cult and other cults of the time could have taken place. The degree of this syncretism would be hard to determine.

Before leaving the subject of horned altars a word must be said as to the derivation of these horned structures. The prototype of these have been assumed to be the actual horns of a bovine animal or the horned goddess Ashtoreth-Karnaim. Such a goddess was discovered by Macalister at Gezer (Pl. XXVIIIA:A). The horned figure was $4\frac{1}{2}$ inches high and was nude. She did not wear the usual necklets, bracelets, or anklets.

> 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....[22]

Macalister concluded that this figure must represent Ashtoreth-Karnaim or "two-horned" Astarte. He did not state how he had come to this conclusion.

Another example was found by Rowe at Beth-shan:

> One of the dieties of the temple of Amenophis
> III was undoubtedly the goddess "Ashoreth of the
> Two Horns," for in the inner sanctuary we found
> a stela depicting her. This stela is of limestone

and was dedicated by a woman who wears a long flowing
garment, has a lotus on her head, and offers a
similar flower to the goddess. On the head of the
goddess is the conical crown common to Syrian dieties,
with two horns below, and a streamer attached to the
back.[23]

iii

To this point we have been involved in a discussion of some of the

various religious and cultic objects found to be popular during the period

of the United Monarchy - Iron Age I. It has been noted that with these ob-

jects there seems to be far less certainty as to exact use, time of use,

and user. Each object seems to conjure up its own theory. It would only

seem natural that these cult or religious objects, be they true Israelite

or Canaanite, would be connected in some way with a local shrine or sanctu-

ary. It will be the purpose of Chapter Nine to discuss this aspect of the

religious life as revealed through archaeology.

Chapter Nine

TEMPLES OR SANCTUARIES OF THE UNITED MONARCHY - IRON AGE I

i

The land of Palestine during the period of the United Monarchy was dotted with local sanctuaries as attested to in the Tanach. Those places cited by the Tanach, which have been identified today with existing tells and have been excavated, have not given us an over-abundance of material as to the exact nature or function of these temples or sanctuaries. There have even been those who have indicated that "with the end of the Bronze Age this study must necessarily close, as no authentic Jewish temples have been excavated in spite of statements to the contrary."[1]

In an article in Liber Annus, XIV (1963-64), entitled "Sacred Places and Objects of Ancient Palestine," S. Saller discussed all references to sacred places as reported in archaeological reports. From the number of temples or sanctuaries reportedly found and excavated one would immediately find doubt as to the quote indicating an absence of such finds. One must, however, look closely into each report and the light that recent excavations and theories throw on them. Saller sighted such places as, Arad,[2] Ashdod,[3] Beth-shan,[4] and Hazor[5] as having sacred places. All of these sites were originally attributed as having some sort of temple or sanctuary during the period of the United Monarchy. It has become clear, however, after close examination that many of these so called shrines, sanctuaries, temples, and sacred places may indeed not be these at all. In some cases they may be Canaanite sanctuaries and not Israelite, if indeed they were sanctuaries in the first place. In some cases they may have been merely domestic residences with home sanctuaries or shrines. Yohanan Aharoni has claimed from

68

the very beginning that the installation which he found at Arad demonstrated marked resemblances in structure and plan to the Temple in Jerusalem. He has stated that he has uncovered the first royal Israelite sanctuary to be found in this period.

Due to the almost total lack of concrete archaeological evidence of sanctuaries or temples of this period, and since nothing of the Temple of Solomon remains, we must turn to the only other source for discovering the character of such temples and sanctuaries. The Tanach is our main source. Within its pages we are informed of the many local temples and sanctuaries although none of them are adequately described for us to enable us to reconstruct them. The only structure so described was the Temple of Solomon in Jerusalem. Here the Tanach goes into great detail, but even with all of its explicit description its reconstruction has led to as many plans and structures as writers on the subject. For one of the best treatments on the Temple of Solomon from an archaeological and philological point of view see the doctorate thesis of Jean Ouellette, Library of the Hebrew Union College, 1966.

It would be wrong, however, to state that archaeology has not uncovered any temples or sanctuaries. Four magnificent examples of the foundation remains of Canaanite temples were uncovered by Alan Rowe at Tell Beth-shan. It will be the intent of the remainder of this chapter to briefly discuss the two temples which fall within the period of this thesis.

ii

It has been determined from the evidence uncovered while excavating the temples of level V at Beth-shan that these temples date to Rameses III

or possibly to Rameses II of Egypt (Rameses III, ca. 1195-1164 B.C.E., Rameses II, ca. 1301-1234 B.C.E.). Originally these two temples had been assigned totally to Rameses II, but when Wright re-evaluated the dating system at Beth-shan it was determined that these two temples belong mainly to the period of Rameses III.

City level V (end of the 11th and beginning of the 10th centuries B.C.E.) was composed of a citadel and two temples. The southern temple (Pl. XXVIIIB) was built over the ruins of the temple of level VI, but whereas the axis of the preceding was south to north the axis of the new one was west to east. The south temple was divided from the north temple by a long corridor.

The south temple was an oblong building divided into three main divisions. The first was a large hall with two low walls and six columns. There were two entrances at the west end. The main entrance was in the outer west wall and the room from which it led perhaps originally served for temple guardians or priests. The side entrance led from the east end of the corridor between the two temples and was in the same position as the only entrance to the north temple. The second main division was a series of store rooms to the north of the temple and the third division was a series of store rooms to the south.[6]

The north temple (Pl. XXVIIIC) was oblong with four columns in its interior. Its only entrance was on the west side. When the temple was reconstructed in the next level the pillars were removed and a hard clay floor was laid over the bases of the pillars. The entire temple was originally roofed in.[7]

The site of Beth-shan was obviously completely controlled by the Egyptians during the period of Rameses II through Rameses III (ca. 1301-1164 B.C.E.). At the death of Rameses III the site seems to have been taken over by the Philistines and all indications point to the fact that these temples were still in use when the Philistines defeated the Israelites at Mt. Gilboa (I Samuel 31:10 and I Chronicles 10:10) and when David defeated them about 1000 B.C.E. The site is next mentioned as being governed by one of the twelve officers of Solomon (I Kings 4:12).

Several pieces of evidence have been uncovered either within the temples or nearby which definitely connect them to Rameses III or II. The southern temple seemed to have been built by an Egyptian named Ramese-wesr-Khepesh. This has been determined by lintels bearing his name found near the entrance to the temple and to its east.[8] A stone cylinder seal picturing a god (Seth?) and a cartouche of Rameses III or II was found in the lowest level of the south temple (Pl. XXVIIIA:B). This seal was originally assigned to Rameses II, but with the present dating of the temple it is also possible that it might be the cartouche of Rameses III. The two figures to the left are holding the fort-standard of Beth-shan while the Pharaoh is shouting arrows at it. This may depict the Pharaoh's conquest of the fort. It is interesting to note the emblems of swamps in the background. Beth-shan was originally surrounded by swampy areas. The god on the cylinder seal points to the fact that the south temple was probably dedicated to a Baal. The north temple, however, seemed to be dedicated to Baalath as evidenced by an Egyptian stela found there bearing the figure of the Canaanite warrior goddess Antit.

In 1923 and 1925, several other objects were found which revealed Egyptian influences and an occupation of the site. In 1923, a statue of Rameses III was found on the outside of the western wall and in 1925, a stela bearing the name [Amen-em-] Apt. Only the word Apt was visible on the stela, but all Egyptologists agreed that only Amen-em could possibly precede it. This name, according to Alan Rowe, should remind one of the scribe Amen-em Apt at the time of Rameses II. This scribe was questioned by another scribe by the name of Hori about place names: "Pray teach me about the appearance of Qiyen, let me know Rehob, explain Beth-shan and Tirqa-El."[9]

These two Canaanite temples of Beth-shan have thus produced enough evidence to link them to the time that Rameses III or II controlled this area. These two temples are the only certain religious houses, be they Canaanite or Israelite, that can be turned to from the period of the United Monarchy. All of the other temples or sanctuaries that have been uncovered from this period have left doubts in the minds of scholars. They have either turned out to be Canaanite or merely one-room house sanctuaries.

iii

We have investigated many aspects of the United Monarchy up to this point and have examined a great deal of evidence that clarifies and points to the period under consideration. There is one aspect, however, by which all these sites can definitely be determined to be Iron Age I; that aspect of archaeology is pottery. It is from the types of pottery found within the tell that the periods can be determined, that their length can be assessed, that a civilization can be revealed.

PART III

CERAMIC REMAINS OF THE UNITED

MONARCHY - IRON AGE I

Chapter Ten

CHARACTERISTIC POTTERY OF THE UNITED MONARCHY - IRON AGE I

i

It was due to the pioneer work of Flinders Petrie and William Foxwell
Albright in the field of pottery chronology that today archaeologists are
able to read the history of a tell through a seemingly small and insignifi-
cant sherd. Since Albright's excavations at Tell Beit Mirsim the science
of pottery chronology has become the indispensable tool of the archaeolo-
gist. This chapter will be devoted to the major forms of pottery which
have been determined to be characteristic of the period of the United
Monarchy - Iron Age I.

ii

BOWLS (Pls. XXIX-XXXII).

The bowls of Iron Age I according to Amiran can be divided

into the characteristic types of the north and the south.

A. Northern types (Pls. XXIX-XXX).

They are generally simple bowls with thick sides and no

decorations. There are in general three categories:

1) The large angular store room bowls (Pl. XXIX:1-5).

These usually have a curve or canal under the rim.

The body of the vessel curves from under the lip.

This curve is sometimes deep and sometimes flat. They

have flat ring-bases or flat bases. They are usually

not decorated.

2) The small angular store room bowls (Pl. XXIX:6-7).

The side of the vessel is similar to the above, but

flatter. The small size is a distinguishing factor.

3) Rounded bowls - at times decorated (Pl. XXIX:8-15).

These at times have elevated round bases, a small flat portion, or a round ring-base. They are all grouped together because they are decorated. This decoration usually consists of stripes in sharp colors. XXIX:15 is decorated with a more complicated design of stripes filled with groups of diagonal lines making triangles. Note the bar handle on the lip of Nos. 14 and 15. No. 9 is a special family with two bands, red and black responsively.

In conclusion one is able to distinguish in these three categories a number of characteristics from the preceding age:

1. inclination.

2. decoration.

3. stripes with triangles.

4. small bar handles.

B. Southern types (Pls. XXXI-XXXII).

There are many similarities to the north found in the south. The store room bowls XXXI:1-5 are dominant along with the rounded bowls XXXI:6-8, 10-12. Except for the stripes of 10, which are like the north, the designs are more complicated. Nos. 4 and 5 illustrate the practice of dividing the face of the bowl in sectors by means of radial stripes, and in the midst draw a tree. This was inherited from the Canaanites. The degenerated horizontal handle of No. 14 is found more in the south than in the north as it was common on Philistine ware which was centralized in the south.

Nos. 9 and 13 are examples of triangular design of Canaanite bowls.
No. 6 is hand burnished (disorderly), a technique which makes its
appearance in this age.[1]

THE SAMARIA WARE BOWLS (Pl. XXXIII).

These are divided into the thin Samaria bowls and the thick Samaria
bowls.

A. The thin Samaria bowls (Pl. XXXIII: 1,2,4,5,9).

They have angular or round bodies. The round bodied ones sometimes
lack a base altogether (XXXIII:4). The angular ones have several
different angles. Nos. 1,2 and 5 are obtuse and No. 9 is acute.
The bases also differ. No. 1 has a miniature ring-base. All are
made with excellent technique. The walls are thin like an egg
shell, covered with a slip and either hand or wheel burnished.
The ware is distinguished by the colors of the slip. Sometimes
it is red both in and out and sometimes there are two alternate
colors, red and yellow. Frequently the bowl is yellow within and
red without or visa versa.

B. The thick Samaria bowls (Pl. XXXIII:1A).

They have much thicker walls.[2]

CHALICES AND GOBLETS (Pl. XXXIV).

A. Northern types.

1. Chalices (Pl. XXXIV:1-3).

The bowls are wide and deep and the bases are high. XXXIV:1-3
represent the various rims and profiles of bases. The high
bases have a smooth step. They are usually not decorated,

overlaid, or burnished.

2. Goblets (Pl. XXXIV:4-6).

They have deep bowls and shallow trumpet bases with narrow necks. They are mostly decorated.

B. Southern types (Pl. XXXIV:7-10).

1. Chalices (Pl. XXXIV:7-10).

The rims are more inclined and wider than the north. The bases are graded.

2. Goblets.

Not found in the south in this period.[3]

CRATERS (Pls. XXXV-XXXVIII).

A. Northern types (Pls. XXXV-XXXVI).

1. Inherited characteristics from the Bronze Age:

a. The body, base, and lip show Bronze Age influence.

b. The colored decorations. The girdle in the area of the handle with metropes (Pl. XXXV:5,7,9).

c. The pot with two or four horizontal handles. XXXV:4

d. The pot with three ear-handle legs. XXXV:9

2. The characteristic forms which are creations of this period alone:

a. The pot with four or eight or more handles.

b. The adorning rope in the handles. This is found more in the south.

c. Several have a thickened inner and outer lip which will become characteristic in the Israelite period.

d. No. 6 illustrates a pot with engraving on the width of the

slanted rim. This type is not found before this period.

B. Southern types (Pls. XXXVII-XXXVIII).

There are a small amount of pots in the south in this period, and

they differ little from the following period. Nos. 1-3 are regular

pots. No. 4 is a large vessel.[4]

COOKING POTS (Pls. XXXIX-XLI).

The cooking pots of this age developed from the characteristics of the

Bronze Age cooking jars. One grouping is found both in the north and

south with the following characteristics:

1. Storehouse type bodies.

2. Round bases.

3. For the most part they have handles.

4. Elongated triangular rims. The rim is a distinguishing feature

in the investigation of the cooking pot in all phases of its

development. The rims have varieties in this age as seen from

the plates. The question, however, still remains as to whether

the angle and its position can be used as a distinguishing fea-

ture between cooking pots of Iron I & II. In Iron II the angle

seems to descend more and it is longer.

(Pls. XXXIX:1-8; XL Northern - Pls. XXXIX:9-14; XLI Southern).[5]

PITHOI (Pl. XLII).

North and south are grouped together.

1. There seems to be a connection between XLII:1 and some LB I-III types of decorated jars. These LB forms, however, gradually disappear in Iron I.

2. Nos. 2 and 11 have a long narrow neck. For the most part they have ring-rims and large oval bodies. With this new form the ridge between the shoulder and the belly of the cask was removed. The new factor is that the casks under discussion are always found with handles. The rim of XLII:4 is more characteristic than 2 and 3.

3. Nos. 4,5, and 6 represent an additional development. Its neck is shorter and the ridge remains. When first discovered by Albright he called them collar rim vessels. Amphora of this type were isolated by Albright at Gibeah, Bethel, and Shiloh, that is to say in the settlements of the mountains of Beth-el. It was Albright that suggested the ethnic identity that they were of Israelite origin. Afterwards he revealed them at Megiddo, and still later Aharoni revealed them in a book on the Upper Galilee, and in Hazor stratum XII. It is difficult to say that this type is absent altogether in the Shephelah and Judea since pieces have been found in TBM (Pl. XLII:9), Beth-shemesh (Pl. XLII:7), Afula (Pl. XLII:8), Ai (Pl. XLII:10), and Tell 'Ain Nitzvah (Pl. XLII:12). [6]

JARS (Pls. XLIII-XLIV).

A. Northern types (Pls. XLIII:1-6; XLIV).

There are four essential characteristics of this type:

1. They have an eliptical or oval body and a button neck. Nos. 1 and

   2 Plate XLIII.

2. They have an eliptical or oval body and a straight neck.

   (Pl. XLIII:3,4).

3. A two-angled body and trunk. At times it has a striped decoration

   and at times metopes. The body is du-conical and from a late

   Canaanite type.

4. There are also jars with many handles (Pl. XLIII:5,6).

B. Southern types (Pl. XLIII:7-10).

It is difficult to say whether the above types appeared in the south

due to the lack of materials. The group which did appear is olip-

tical in the general form of the body (Pl. XLIII:7-10). Several

jars do show a burnishing which is characteristic to Iron I.[7]

AMPHORISCOI (Pls. XLV-XLVI).

A definite type of small jar, Amphoriscoi, exists in all three phases

of the Iron Age and seems to have its origin in the Bronze Age. Plate

XLV illustrates the types found in Iron I and all are decorated with

Canaanite patterns. No. 5 was found in cave 570 of Lachish and most

excavators agree that it is associated with LB types. No. 1 is in

all forms a Canaanite jar except for its apple neck which it acquired

from vessels with the influence of Egyptian craters. Nos. 2 and 3 seem

to illustrate vessels imitating glass ware because the long straight

neck, according to Amiran, is not characteristic of pottery. Addi-

tional proof for this is that this form was short lived and quickly

vanished. Amiran also states that there is no doubt that the glass itself was an imitation of a pottery jar. [8]

JUGS (Pls. XLVII:1-11; XLVIII:2,4,6,7,9,11; XLIX:1-8,10,11).

A. Northern Types (Pls. XLVII:1-11; XLVIII:2,4,6,7,9,11).

There are six families of jugs in the northern area:

1. Big jubs with short wide necks and pinched rims. The handle is from the rim to the shoulder and at times polished red (Pl. XLVII:1-2).

2. Large jugs with high circular necks. The handle extends from the rim to the shoulder (Pl. XLVII:3-4).

3. A du-conical jug the diameter of the rim equal to the diameter of the base. It has no neck and the handle extends from the rim to the shoulder (Pl. XLVII:5).

4. There are variations of this one class whose formal characteristics are a large neck and a handle from the center of its neck to its shoulder. Its body for the most part is pear shaped. Generally those of this class are fired or decoarted. It is clear that this family is an offspring of a definite class of "gray juglet" that is from LB I (Pl. XLVII:6-8).

5. In this class the characteristic is the decoration which is in the metopes tradition from the late Canaanite period (Pl. XLVII:9).

6. Those with trunks, water-spout, or strainers.

   a. Plate XLVII:10 had a basket handle which had a long development from MB.

b. Plate XLVII:11 has a handle which is always found to be a 90 degree relationship to the funnel. The upper part of the body, the area of the handle and funnel, is decorated in two colors, black and red.

B. Southern Types (Pl. XLIX:1-8,10,11).

There are five fundamental forms:

1. Pear shaped bodies with a neck or a small concave portion. The rim is sometimes pinched and the bases are usually ring-bases. A handle extends from the rim to the shoulder (Pl. XLIX:1-3).

2. This is a similar jug to the above with a thick button-like base. This base is characteristic especially of the jars of this period (Pl. XLIX:4).

3. This family is rooted in the south. It is a short jug with a round body, ring-base, broad neck, and a handle extending from the neck to the shoulder (Pl. XLIX:6,5).

4. Two decorated jugs (Pl. XLIX:7-8). These are associated with two different families. No. 7 is associated with the family of northern jugs of this period (Pl. XLVII:6-7). No. 8 developed from the imitation of the mixture of Cypriote ware.

5. These are trunk and strainer jugs similar to the northern group. Plate XLIX:11 has a basket handle and both the handle and the body are decorated (Pl. XLIX:10,11).[9]

JUGLETS   (Pls. XLVII:12-15; XLVIII:12,14,15; XLIX:9,12-14; L).

A. Northern Types (Pls. XLVII:12-15; XLVIII:12,14,15).

The intermediate type between the jug and the juglet is XLVII:12.

It has the form of a juglet and the dimensions of a jug. Many of
the juglets have pinched rims and oval bodies. XLVII:13-15 have
a pointed base. Perhaps already developed is the rounded body
and broad base of XLVII:15 which culminates in the blunt point.

B. Southern Types (Pls. XLIX:9,12-14; L).

    1. XLIX:9,14 are miniature juglets.

    2. XLIX:12-13 represent two sizes of juglets with pinched rims and
       broad necks. The cylindrical body of 13 is close to the charac-
       teristic of Iron II and III. [10]

PHILISTINE WARE (Pl. LI).

Philistine pottery has always been a problem. Not only have Israeli
archaeologist busied themselves with it but also those of Crete and
the Aegean. D. McKenzie excavating at Beth-shemesh in 1911-12 pointed
out stratigraphied Philistine pottery and pointed to its dependence
on Aegean pottery. Philistine pottery can be put into several groups
both in style and decoration:

1. A bowl or crater with tilted (upward) horizontal loop-handles
   (Pl. LI:1-4). This form appears in Mycenean-Aegean ware.

2. The crank-jug (Pl. LI:10) came from Mycenean ware. It is found
   in LB and also in local production. It has Mycenean sources.

3. The large pitcher (Pl. LI:9) is a Canaanite form which wandered
   and became mixed with Egyptian sources.

4. A flattened trunk and strainer combined together to form a beer-
   jug (Pl. LI:5,11).

5. The pyxes (Pl. LI:6,7) depend on Mycenean ones. They became part
   of Canaanite ware and continued on.

The development and deterioration in the Israelite period:

1. A small pitcher with hips (Pl. LI:8).

2. Pilgrim flasks (Pl. LI:12,13). There is no variation between this and the local ones except in decorations.

3. Amphoriscus (Pl. LI:14) is brought into the group on the weak support of its decoration. It is possible that it is a straight forward loan from the Philistine style. It was, however, found in cave 834 at Tell el-Far'ah was a Philistine cave.

Special Design Forms.

1. Designs centralized in the upper area of the vessel, the area being divided by means of straight or circular lines. The models which fill these areas are:

   a. spirals.

   b. groups of concentric circles with a Maltese cross.

   c. checkerboard.

   d. rhomboid.

   e. a bird (swan) in two positions:

      1) mostly with its head turned backwards with its beak pecking its feathers.

      2) at times looking forwards.

   f. an octopus design. This design (Pl. LI:4) flourished, and deteriorated, and was one of the favorite Cretian designs.

2. Two colored decorations usually black and red on a white slip. [11]

BICHROME WARE (Pl. LII).

Some of the basic forms and decorations are as follows:

1. A jug (Pl. LII:1) decorated with concentrated circles with one group in the middle of the side.

2. A similar jug but the circular body has no base and it stands between a jug and a flask. (Pl. LII:5 and perhaps 6).

3. A jug (Pl. LII:2) with a trunk and a strainer plus horizontal decorations.

4. A bowl (Pl. LII:3) with red and black stripes.

5. A jug decorated only at the neck (Pl. LII:7,8).

All the jugs are similar to no. 1 except in decoration. Nos. 1 and 2 are characteristic Bichrome ware. Nos. 1 and 5-6 have a fill design opposite the handle. This design is always found and fills up the space between the two halves of the vessel which have the concentric circle design. At times this design is even found under the handle.[12]

PILGRIM FLASKS (Pls. LIII, LIV, LV).

A. These are divided into three basic families from both the north and the south:

1. Plate LII:1-4. Round bodies with usually one handle. The relationship between types of pilgrim flasks is not certain. A strange characteristic at times is a base on some flasks. Nos. 1-4 are grouped together because of the similarities despite the differences in the bases. The harmonious designs on both sides of the flasks is the binding characteristic in this family (Also Pl. LV:1-2).

2. Plate LIII:5-6. Large pilgrim flasks. These are decorated
in divided areas like LB types.

3. Plates LIII:7-11; LV:3-6. Small pilgrim flasks. In this family
there are several variations:

a. LIII:9-7,11; LV:3-4. These are in LB tradition. The handles
forma rhomboid with an eye-like design in the hypotenuse.

. LIII:8 is decorated like LB Cypriote ware.

b. Plates LIII:10; LV:6. These have bowls and hole-handles.

c. Plate LV:5 has a bowl with regular handles.[13]

PYXIS (Pls. LVI and LVII).

There is little doubt that this ware is Mycenean in origin. Vessels
already established during its import imitated its style. The ware
became naturalized in local areas and it was soon absorbed and be-
came rooted in Israelite ware.

A. Northern Types (Pls. LVI:1-7; LVII:16-21).

These are far from their source in type. They are higher in body,
pear shaped, and have two angles. The angle in the shoulder is
obtuse, while that near the base is more acute. They have two
handles of various types. One is a raised hole-handle and the
other is a small horizontal ear-handle. Both are fixed erectly on
the shoulders. Already in EI I there is a deterioration. The
body is more spherical and smaller and flattened to some degree
(Pl. LVI:7). In harmony with other vessels this type is also at
time decorated with bands and also in the area of the handles.
No. 8 is a high bottle and whether it developed from the pyxis is
really not known.

B. Southern Types (Pls. LVI:9-15; LVII:22,23).

These were far more conservative in keeping to their source form
and did not develop local characteristics. We also find a bottle
here (no. 15) as we did in the north.[14]

LAMPS (Pls. LVIII and LIX).

The Israelite lamps continue with no substantial change from those of
LB.

A. Northern Types (Pls. LVIII:1-4; LIX:8-10).

There are two characteristic forms:

1. Small in proportions with flat bases.

2. Big in proportions with round bases.

B. Southern Types (Pl. LVIII:5-7).

In the south we do not find characteristic no. 1 from the north,
only no. 2.[15]

CYPRIOTE AND CYPRO-PHOENICIAN IMPORT (Pls. LX and LXI).

Although little is known of this type of ware we do know that it was
imported into this country as early as Iron I. Its appearance in
VIA at Megiddo shows that some sort of commercial trade existed with
countries surrounding Palestine as early as EI I. This type of ware
usually refers to one family of black on red, but for our purposes
all types of pottery of the Cypro-Phoenician class has been put on
the plates.[16]

iii

These forms constitute the major forms of pottery of the United
Monarchy - Iron Age I. It is from these basic pottery forms plus both the

secular and religious material remains of a tell that the history of the site can be determined by the archaeologist. Over the years man has uncovered the past and shed light on the history and civilization of the people of the ancient Near East. Everyday he digs from the earth a remnant of a past civilization and every remnant illuminates the past. Today that remnant might be from the period of the United Monarchy - Iron Age I. Today that remnant may testify to the great link that binds generation to generation in an everlasting covenant.

PLATES

PLATE I

Stratum B in southeast quadrant.
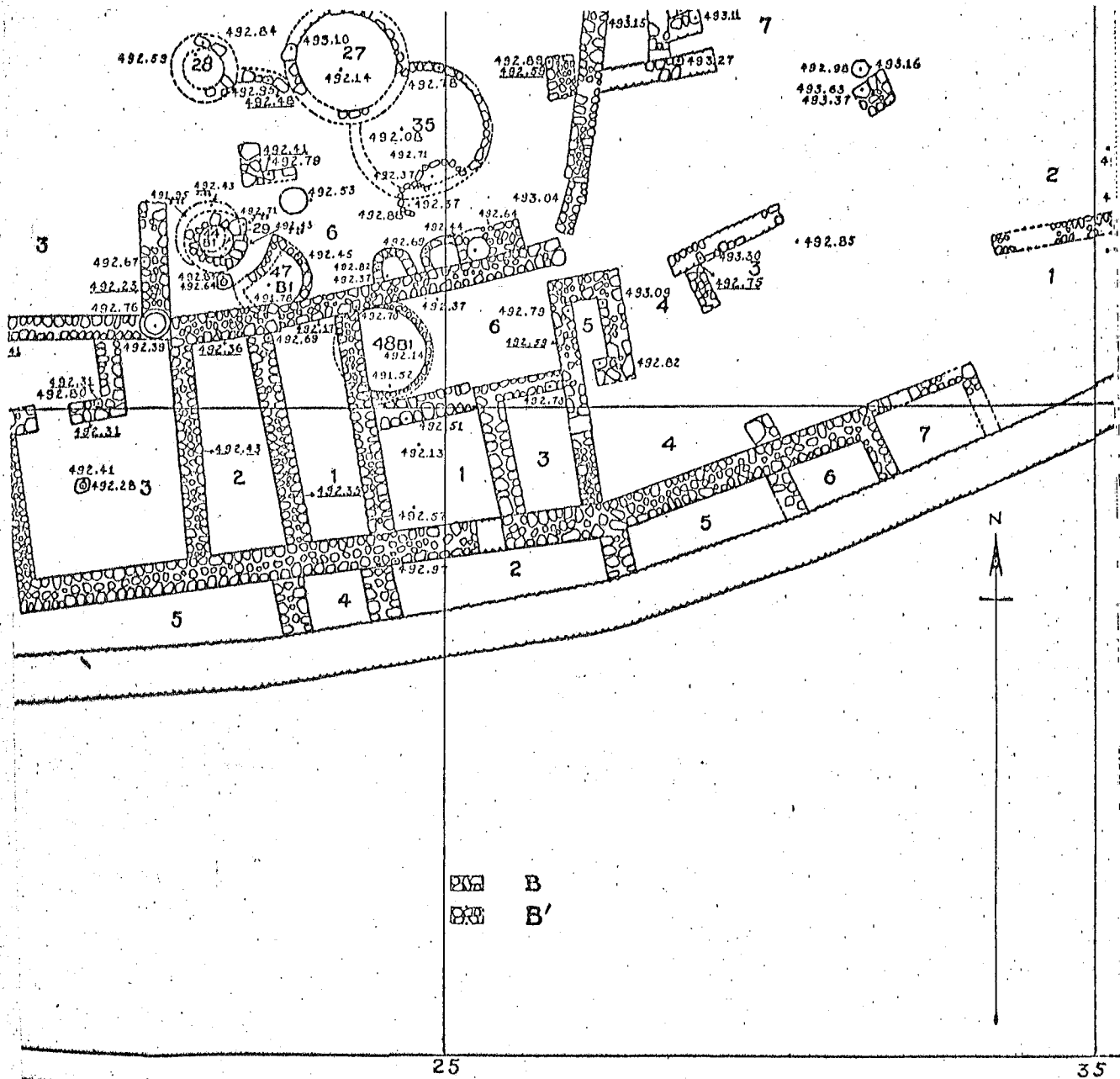
Scale 1 0 2 4 6 8 10 Metres

Albright, W.F. AASOR, XXI-II (1941-43), pl. 2.

PLATE II
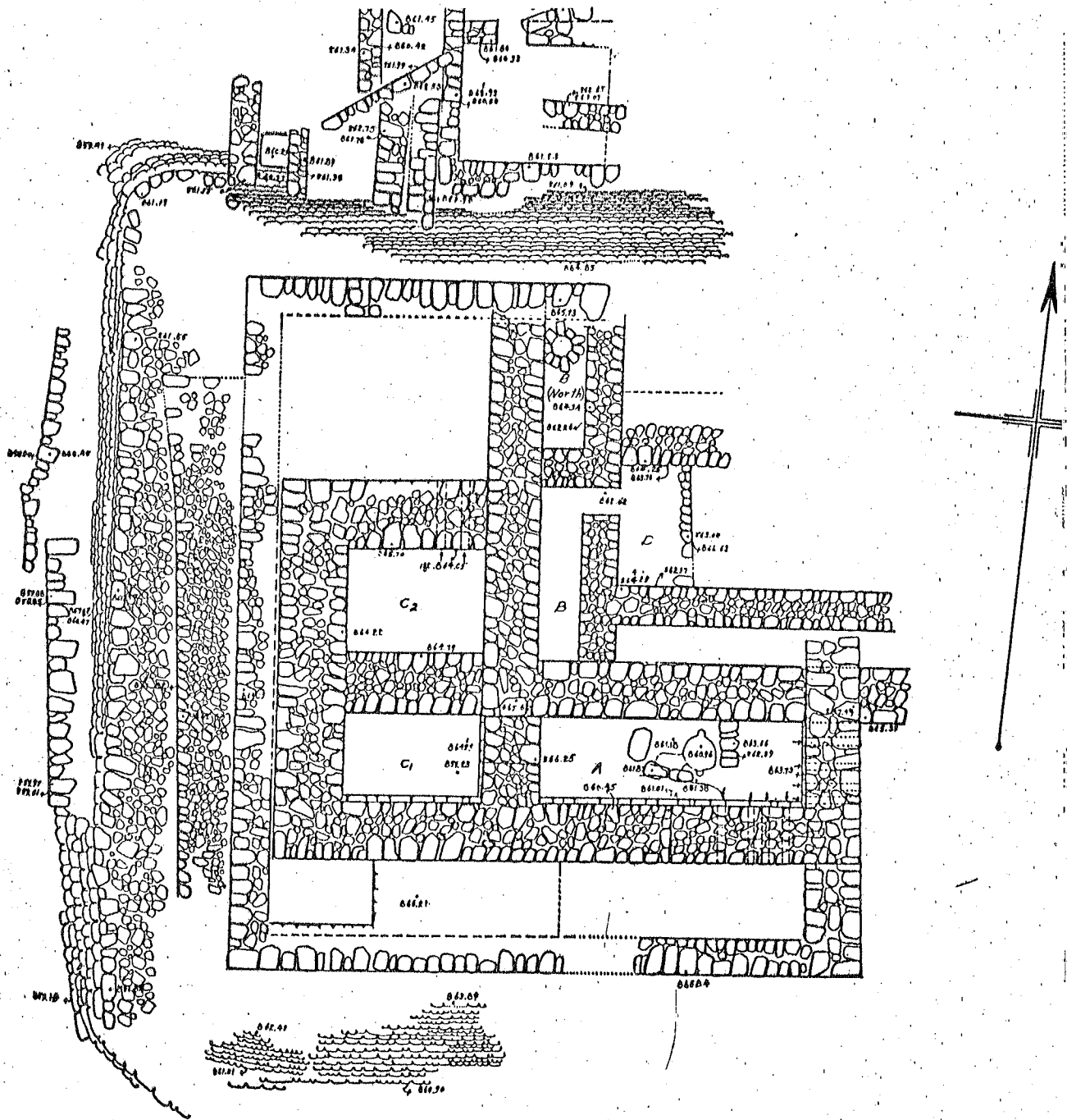
Scale ¹⟦━━━━━━━━━━━⟧⁸Metres.

PLATE 28   Excavation of the fortress area, 1933, showing walls of all periods.

Sinclair, L.A. AASOR, XXXIV-XXXV (1954-56), pl. 28.

PLATE III

STRATUM X שכבה

0 1 2 3 4 5 M.
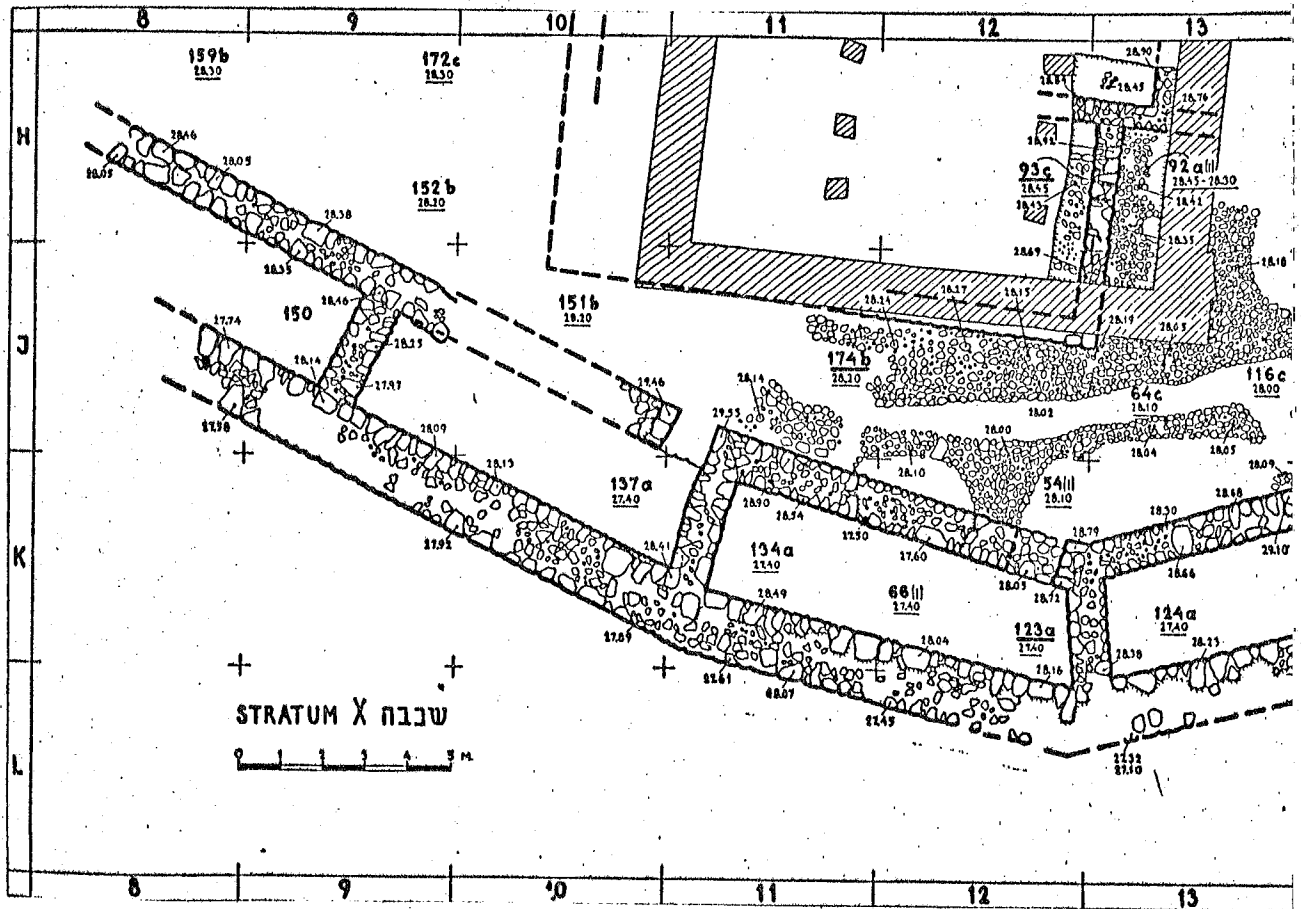
Yadin, Y. Hazor II, (1960), pl. CXCIX.

PLATE IV

A
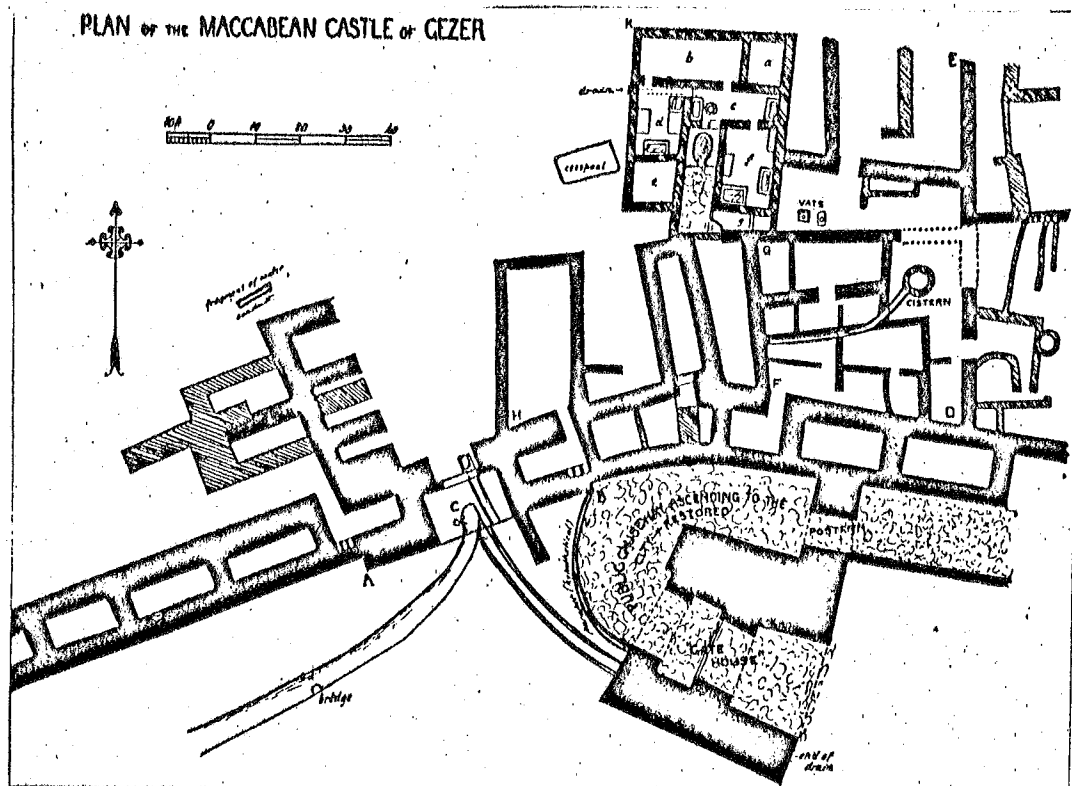
Macalister, R.A.S. Gezer II, (1912), fig. 104, p. 217.

B
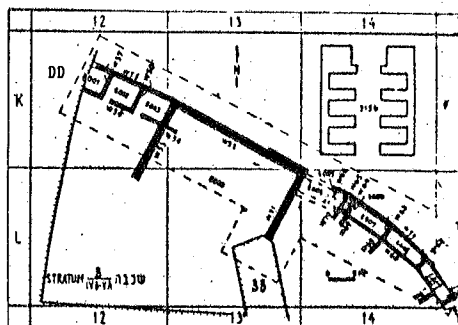
Yadin, Y. The Art of Warfare in Biblical Lands, (1963), p. 289.

PLATE V
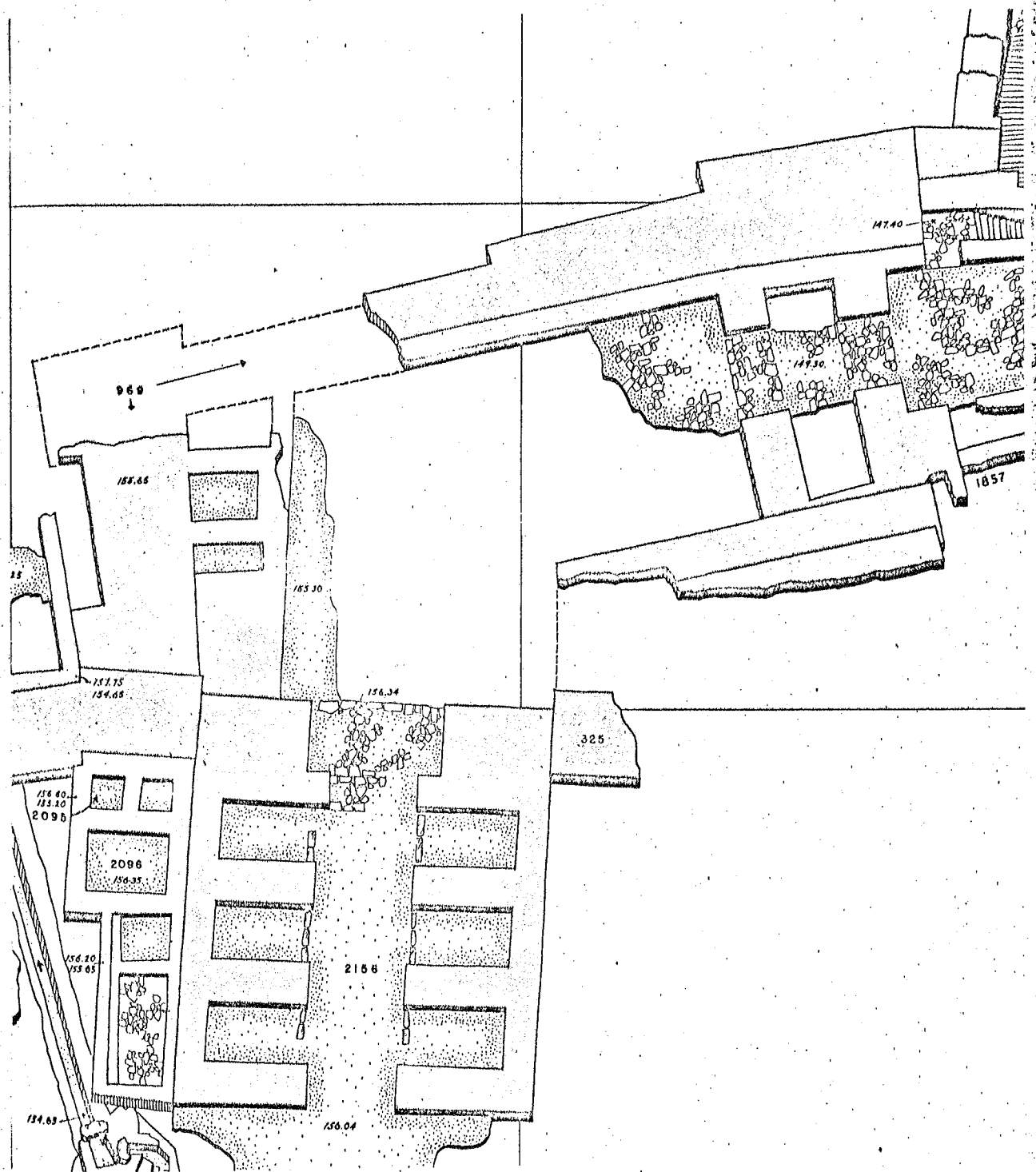
Loud, Gordon. Megiddo II, (1948), fig. 389.

PLATE VI
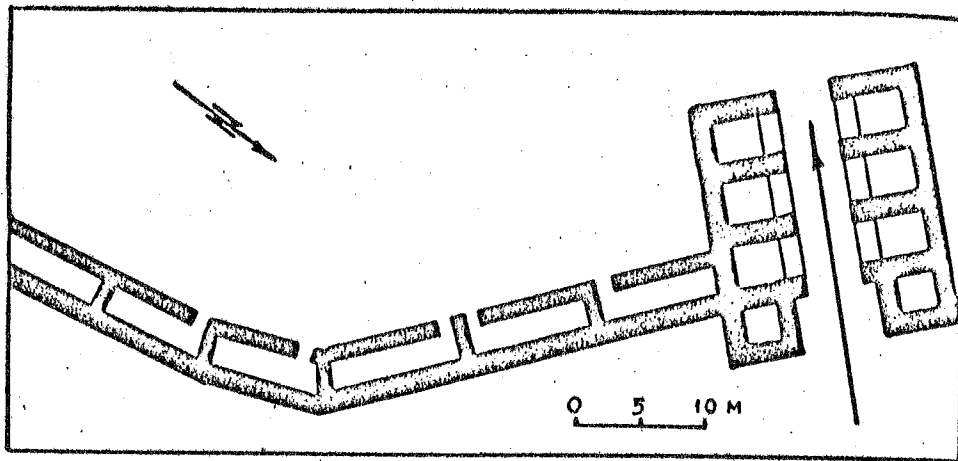
Fig. 2. Hazor.
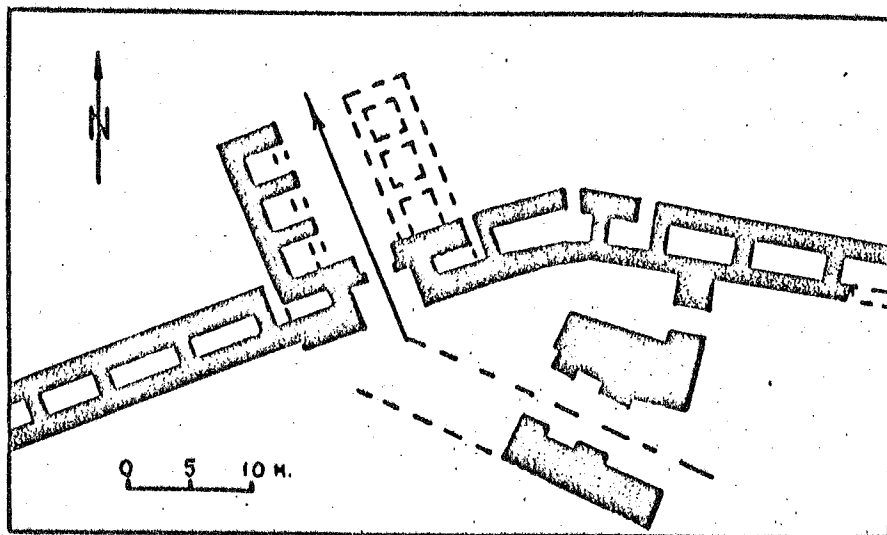
Fig. 3. Gezer.

Yadin, Y. IEJ, 8 (1958), figs. 2 & 3.

PLATE VII

A

493.74

483.76

494.00

493.56

MAIN CITY WALL

493.27

493.92
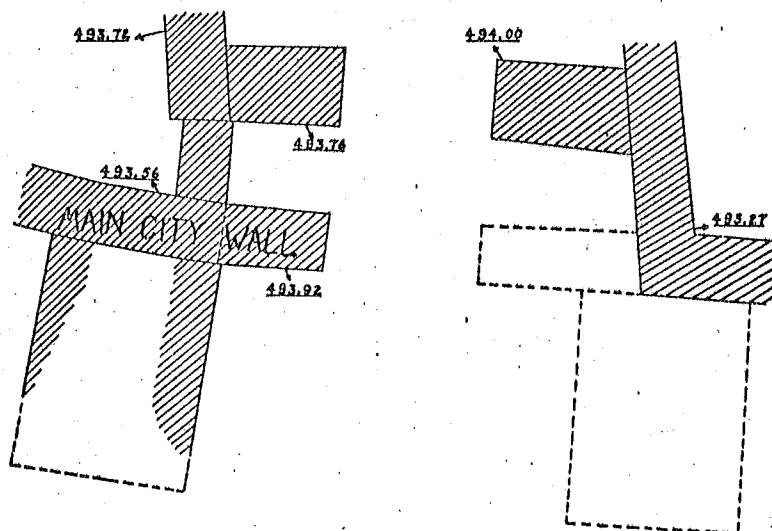
Fig. 1.

Albright, W.F. AASOR, XXI-II (1941-43), fig. 1.

B

0   5   10 M.

—III

—IV
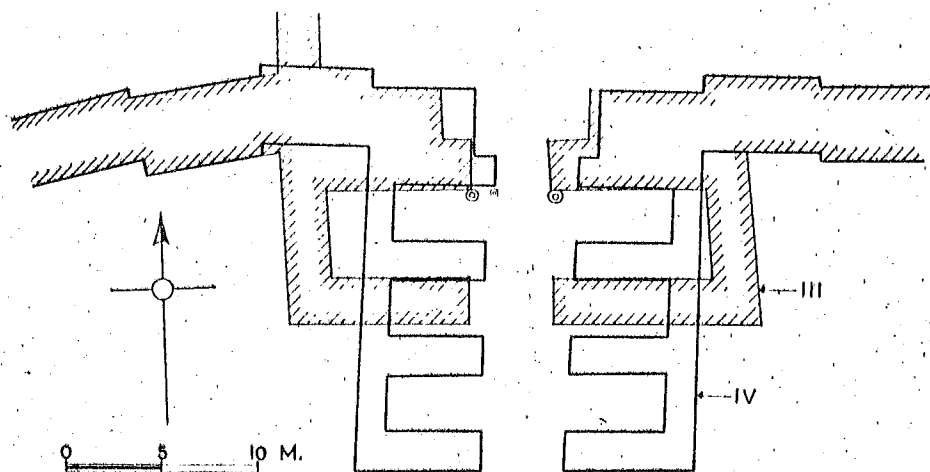
Fig. 104. —Diagrammatic Plan of Stratum III City Gate (500) Superimposed on Stratum IV Gate (2156). Scale, 1:400

Loud, Gordon. Megiddo II, (1948), fig. 104.

PLATE VIII

FIG. 47. PLAN OF GATE

McCown, C.C. Tell en-Nasbeh I, (1947), fig. 47.

PLATE IX

METERS.
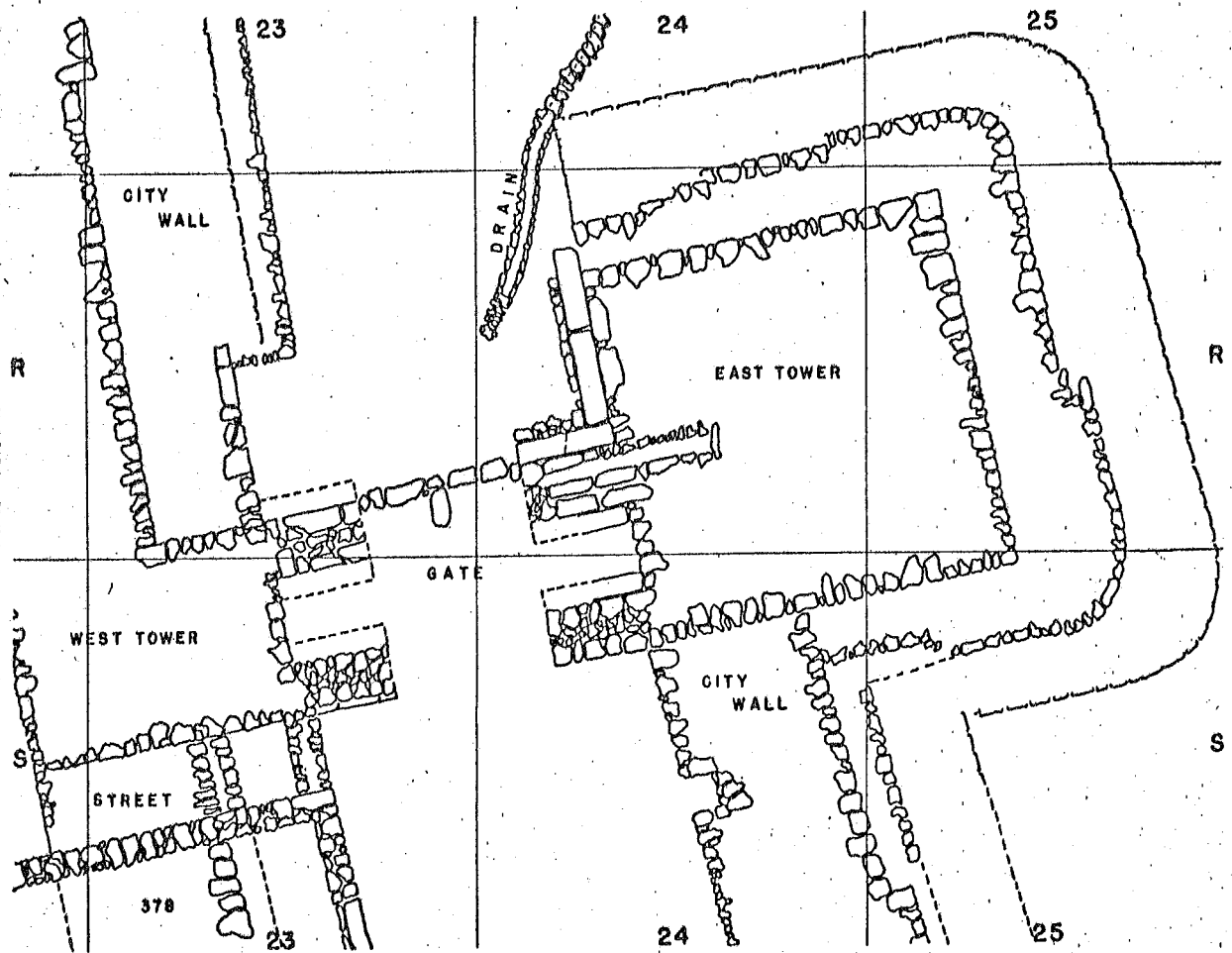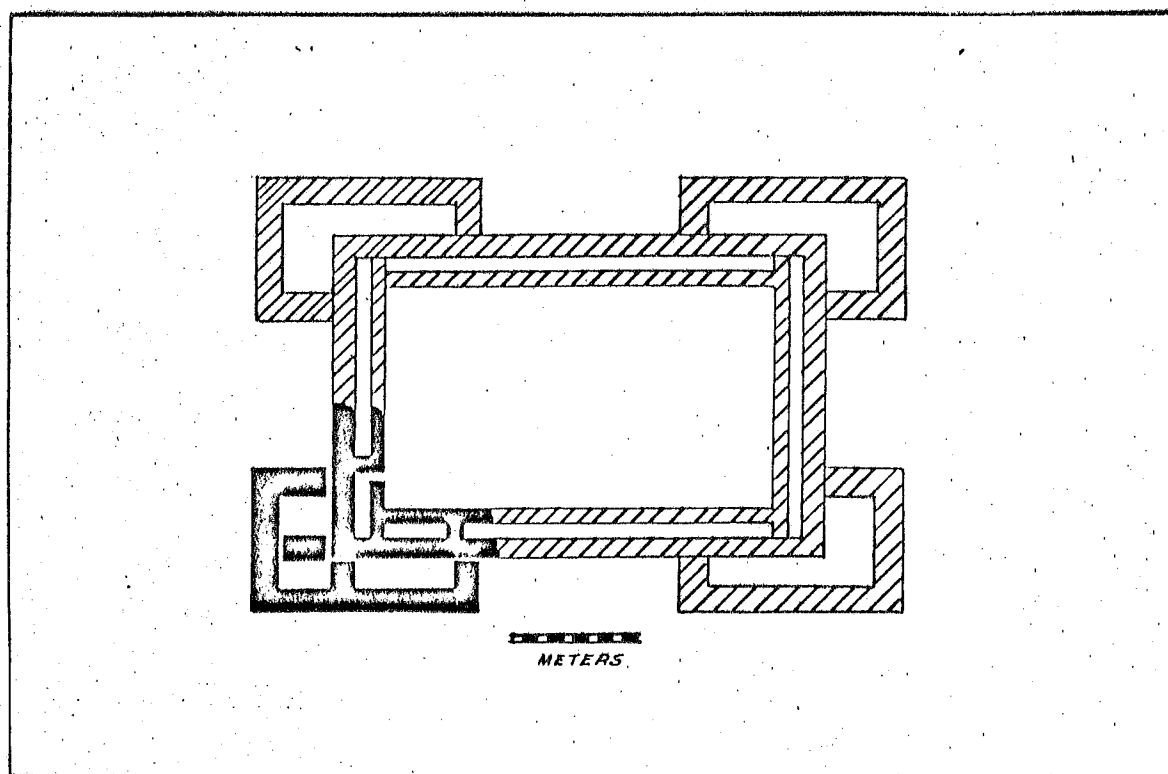
Sinclair, L.A. AASOR, XXXIV-XXXV (1954-56), pl. 35.

PLATE X
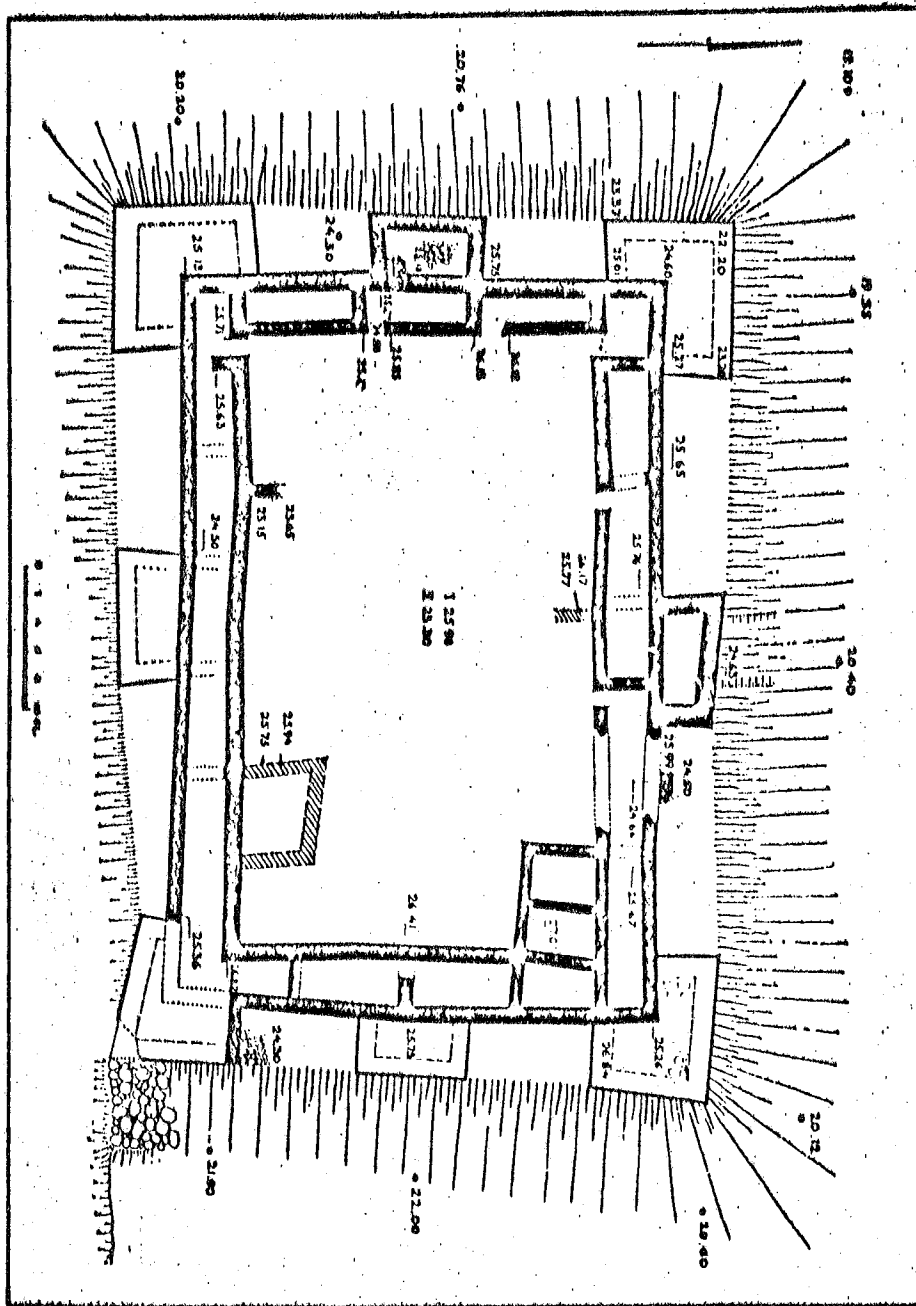
Dothan, M. IEJ, 15 (1965), fig. 1, p. 135.

PLATE XI

Scale in m.
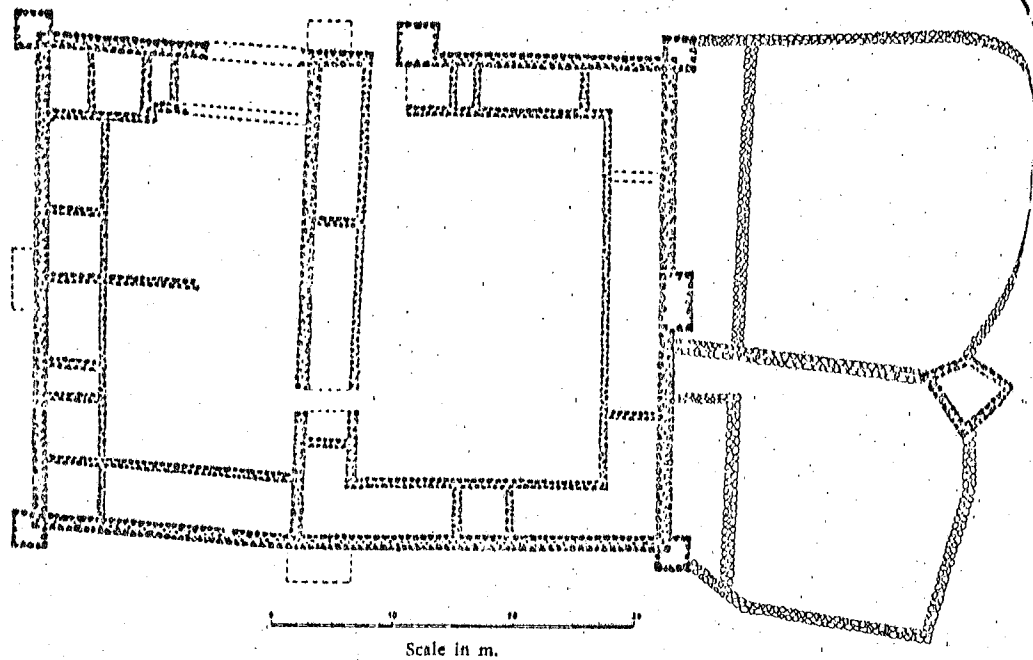
Fig. 2. Plan of Ḥurvat 'Uzzah (Kh. Ghazza).

Aharoni, Y. IEJ, 8 (1958), fig. 2, p. 34.

PLATE XII

A
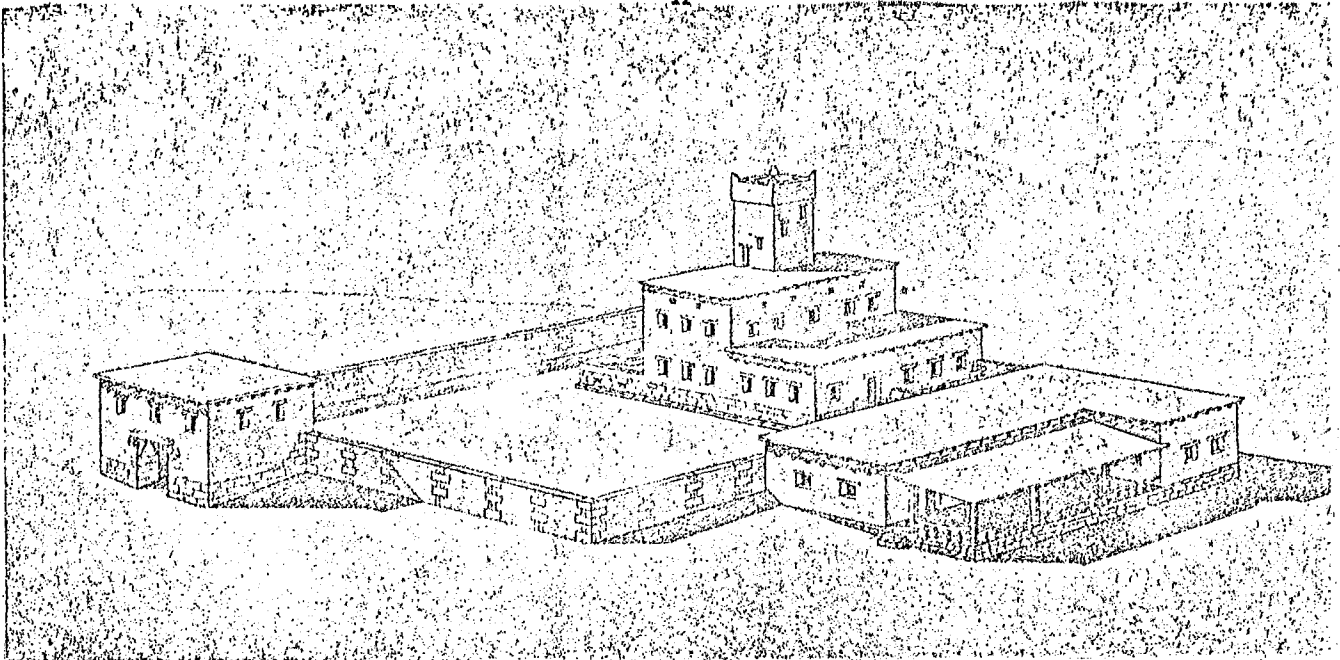
Lamon and Shipton. Megiddo I, (1939), fig. 43, p. 36.

B
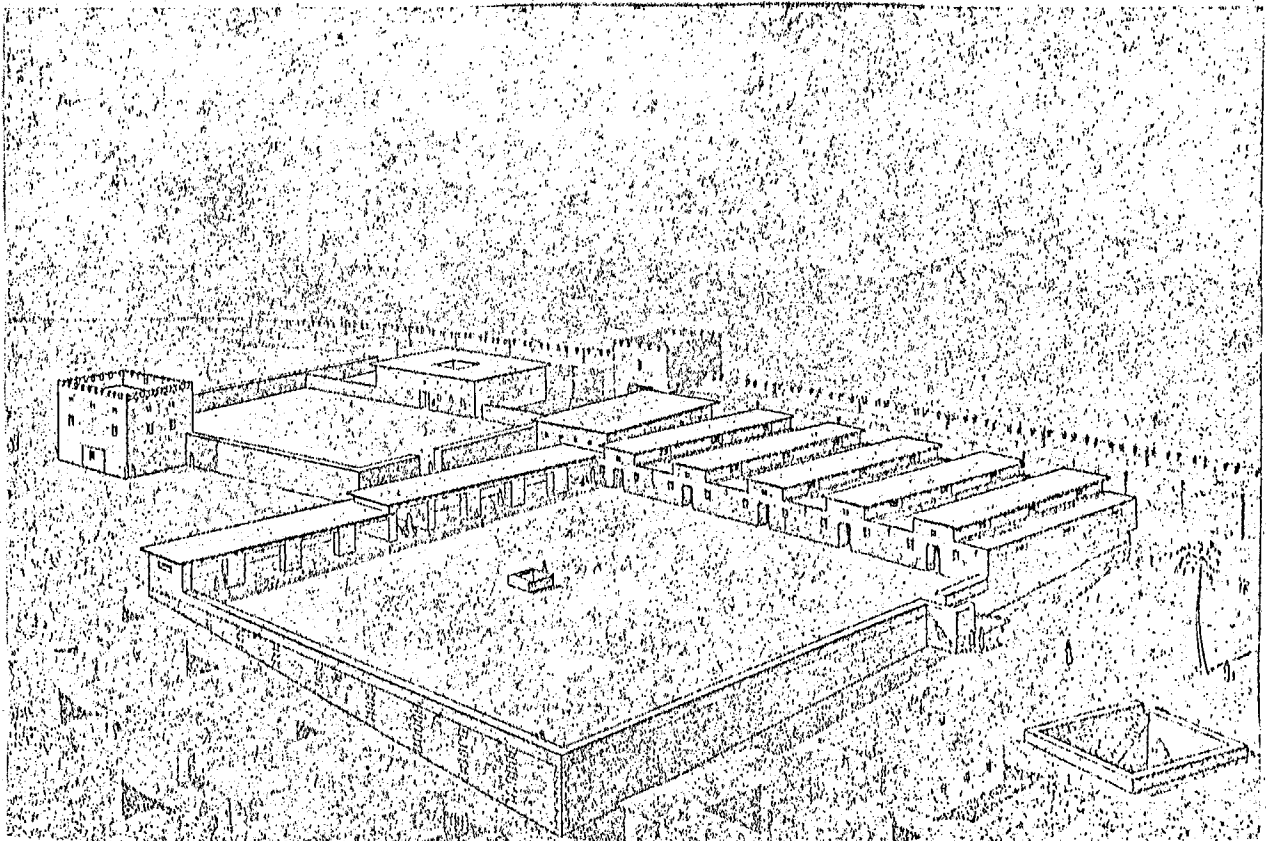
Lamon and Shipton, op. cit. I, fig. 29, p.22.

PLATE XIII
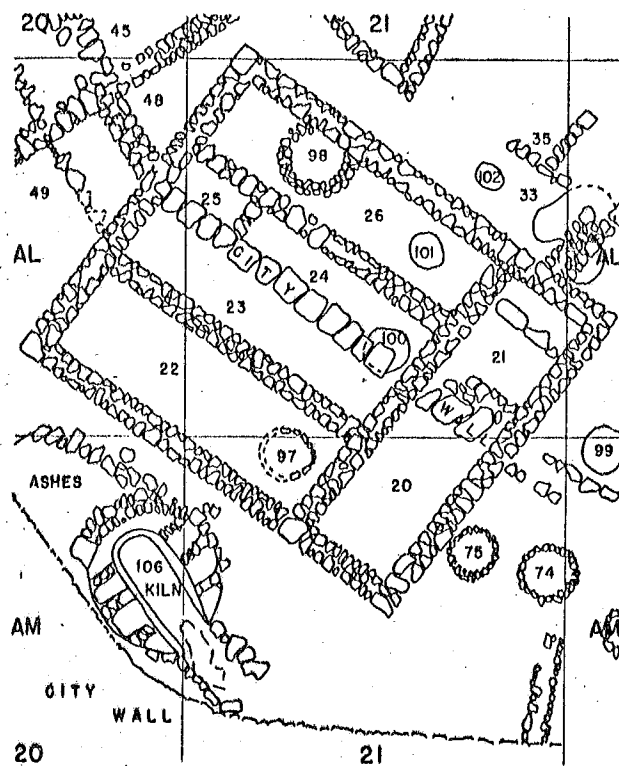
FIG. 52B. FOUR-ROOM BUILDING, NO. 1

McCown, C.C. Tell en-Nasbeh I, (1947), figs. 52B and A, pp. 211 and 210.
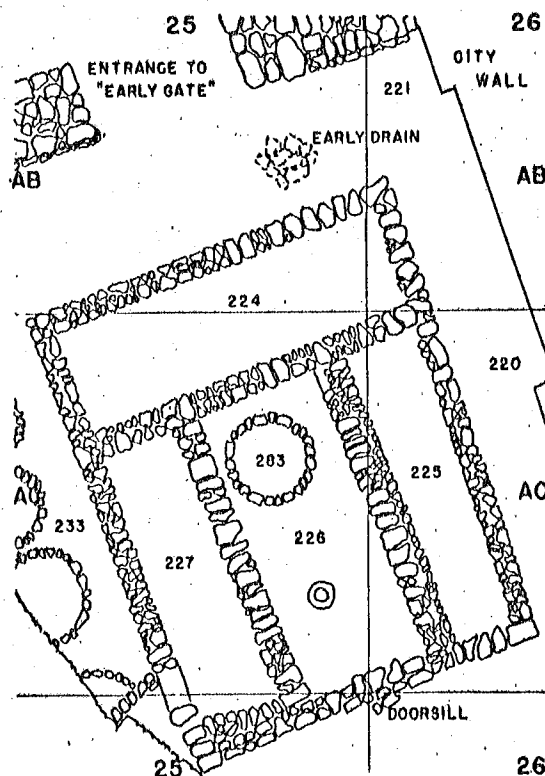
FIG. 52A. FOUR-ROOM BUILDING, NO. 2
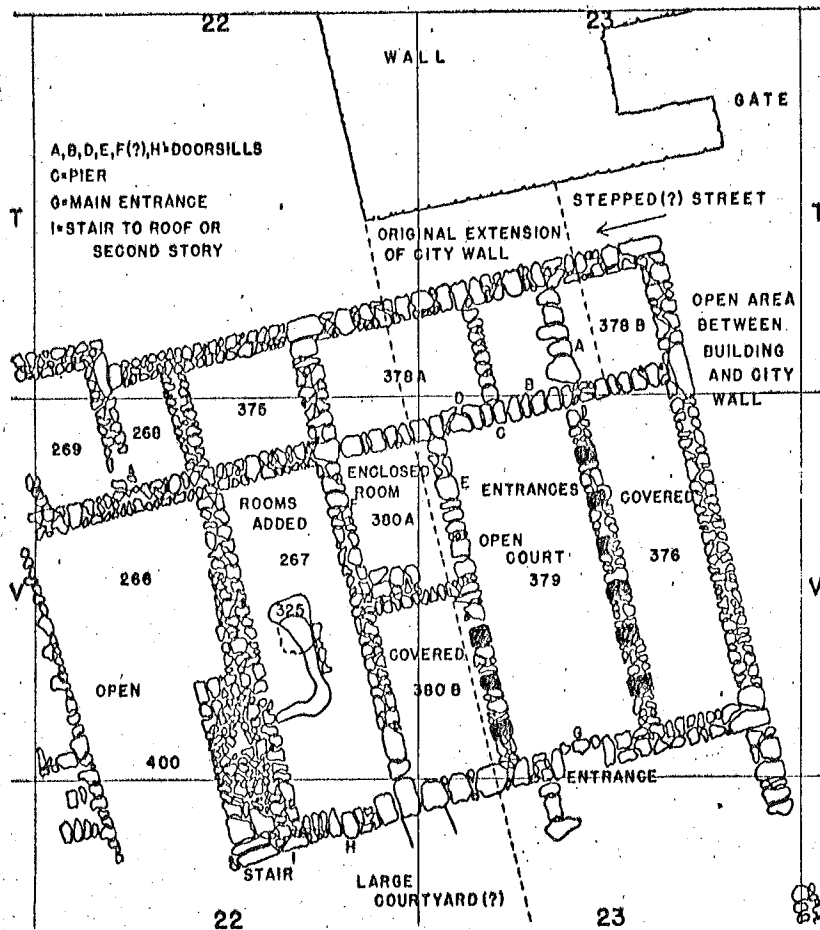
PLATE XIV

FIG. 51. FOUR-ROOM BUILDING, NO. 3

PLATE XV
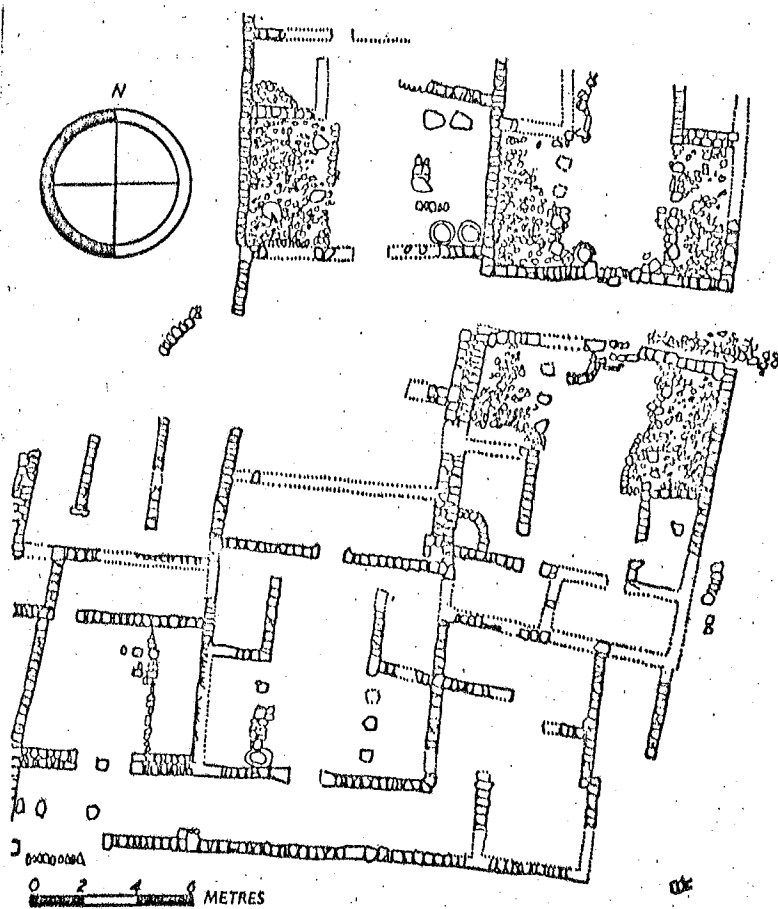
FIG. 60 Plan of Tell el Far'ah Level III
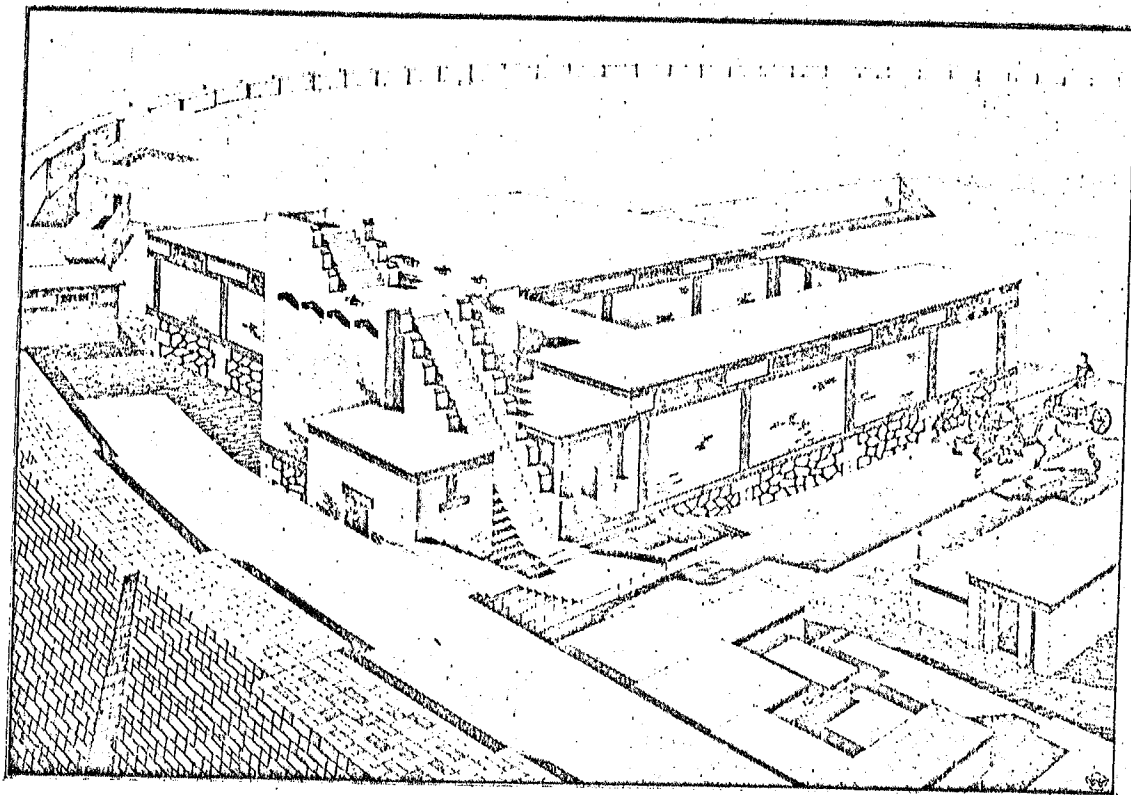
PLATE XVI

Fig. 59.—Reconstruction of Building 338
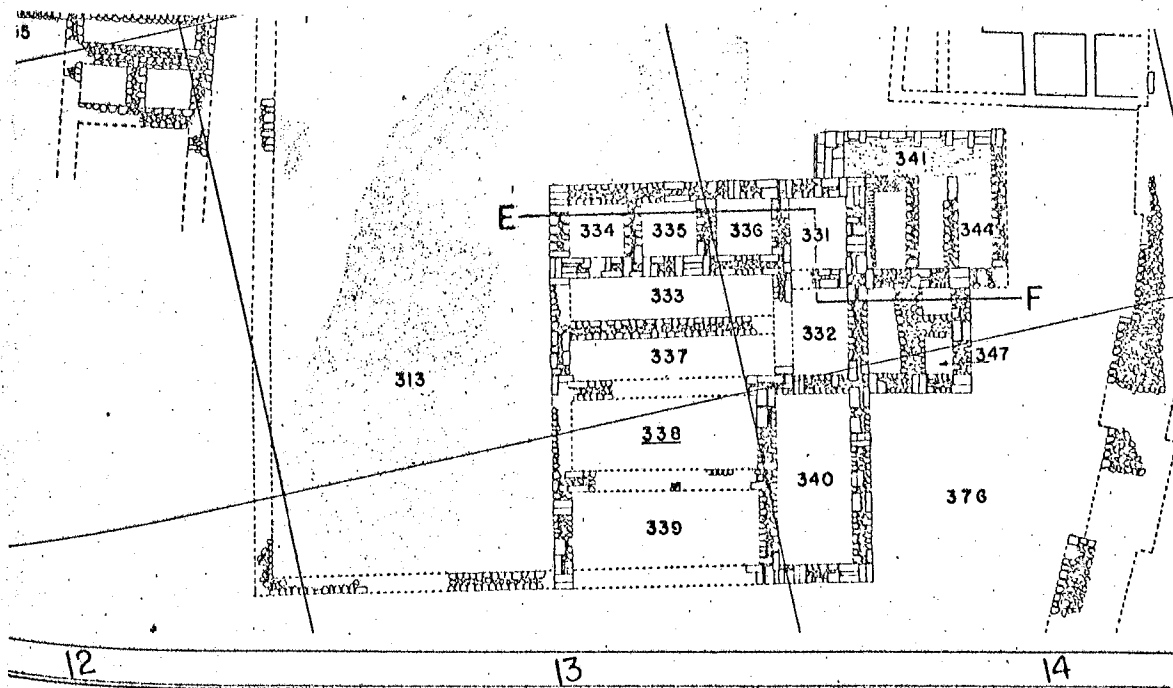
Fig. 49.—Plan of Area C, Stratum IV. Scale, 1:400

Lamon and Shipton, Megiddo I, (1939), fig. 59, and fig. 49.

PLATE XVII
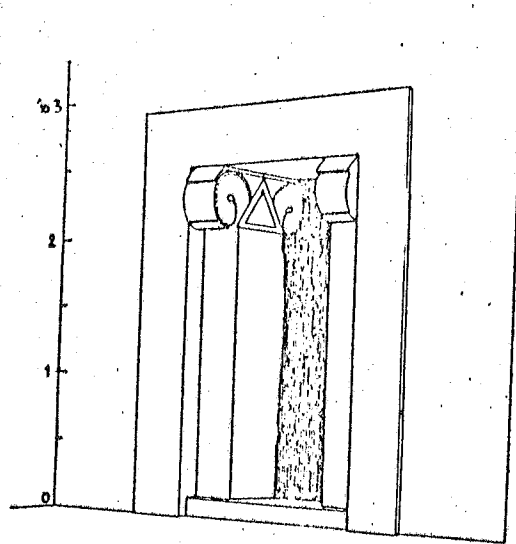
Lamon and Shipton. op. cit. I, fig. 68, p. 57.

FIG. 12.—SYRO-HITTITE CYLINDER SEAL IMPRESSION

Reproduced from Félix Lajard, *Introduction à l'étude du culte public et des mystères de Mithra en orient et en occident* (Paris, 1847) Pl. LII 6. Cf. his posthumous text, *Recherches sur le culte ...* (Paris, 1867) pp. 260 f.

PLATE XVIII

E   A   B

C

D
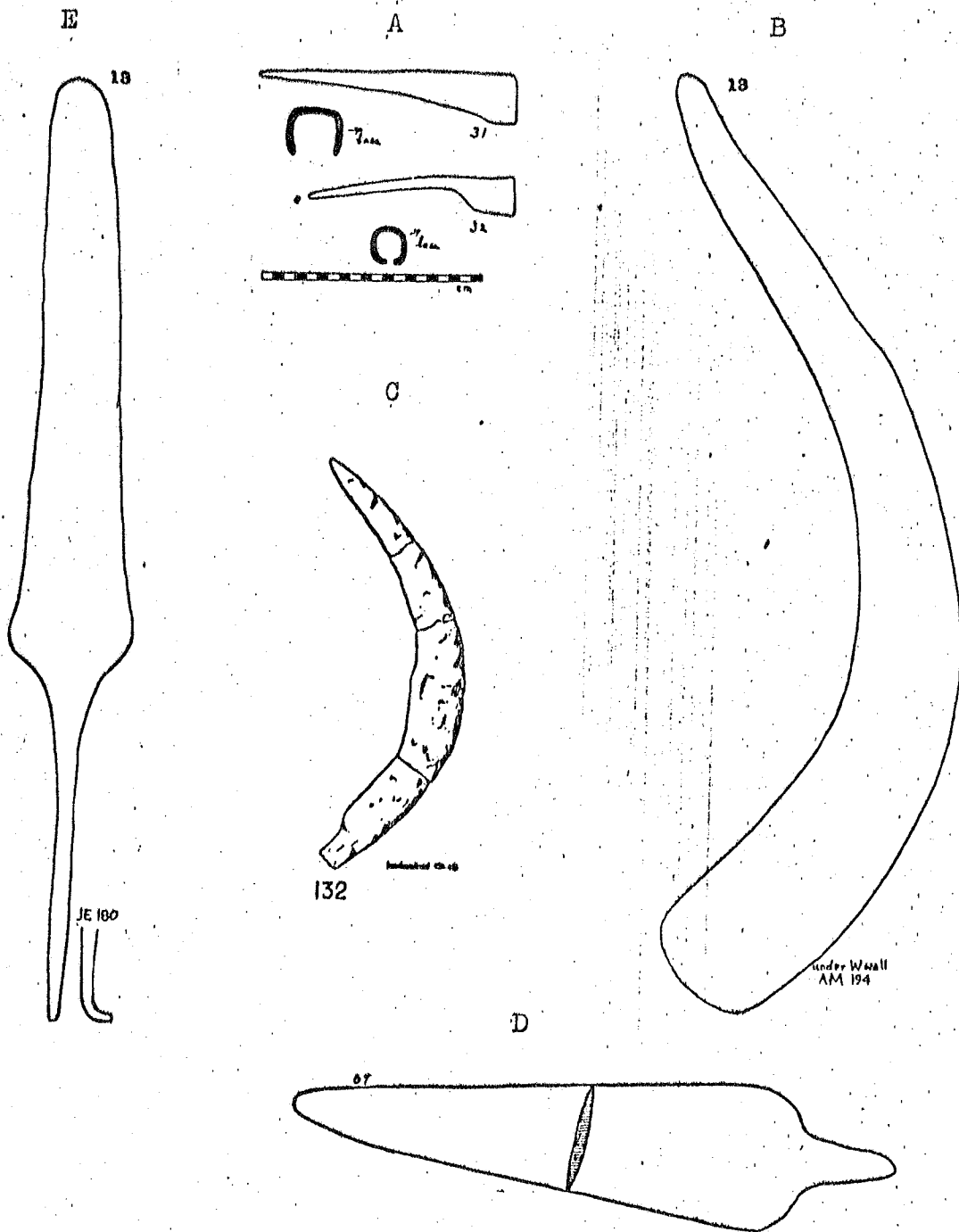
A. Grant, Elihu. Ain Shems Excavations I & II, (1931-32), pl. XLVII.
B. Petrie, Flinders. Gerar, (1928), pl. XXVII, fig. 13.
C. Hamilton, R.W. QDAP, 4 (1935), fig. 132, p. 26.
D. Grant, Elihu. Beth Shemesh, fig. 67, p. 211.
E. Petrie, Flinders. Gerar, (1928), pl. XXIII, fig. 13.

PLATE XIX

11

BN
198

△ 195

6

cB
194

18

19

20

21

22

31

AA
201

200   RIVET-HINGE TO PIN

Fig. 3. The use of the
toggle-pin. 1 : 1.
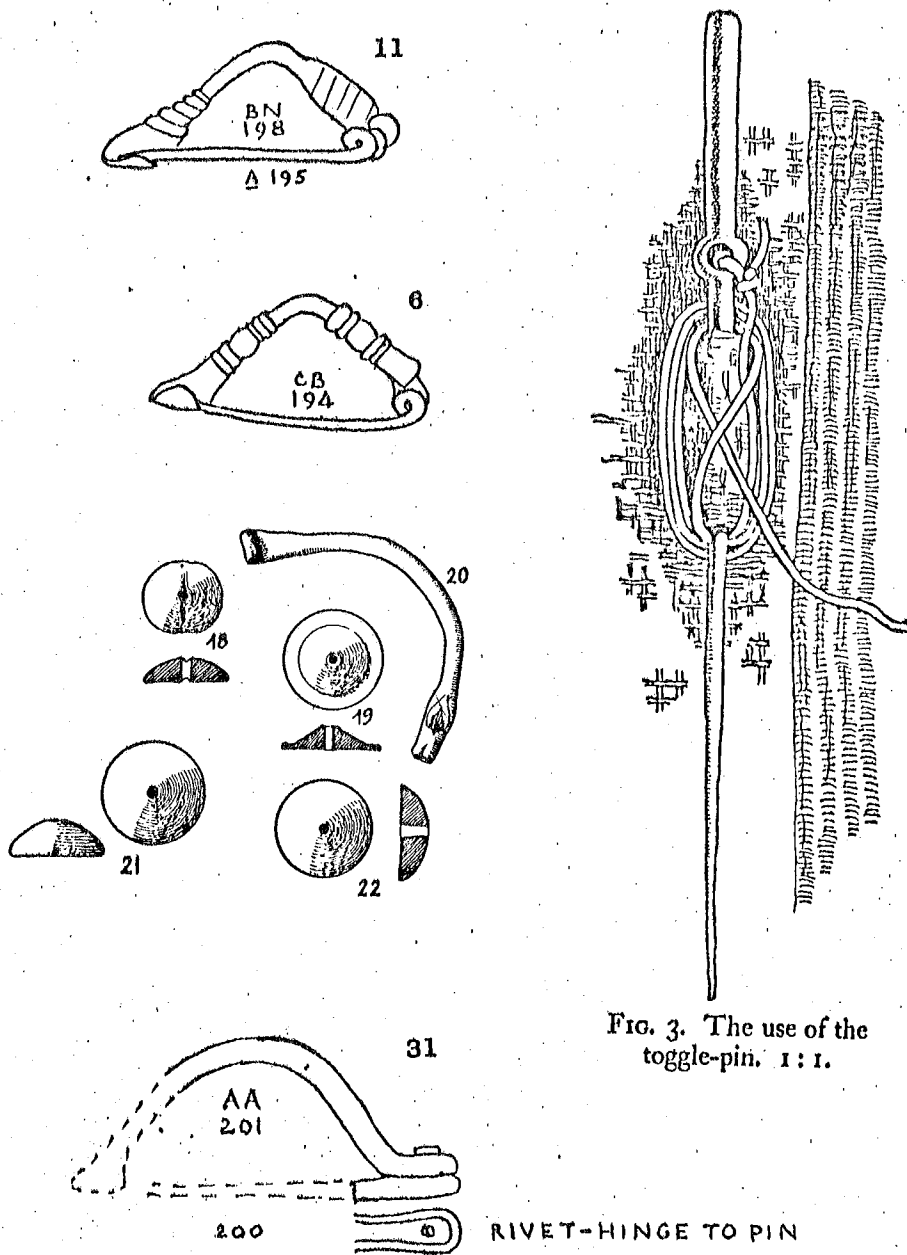
Fig.
3.   E. Henschel-Simon. QDAP, 6 (1938), fig. 3.
11, 6, 31, Petrie, Flinders. Gerar, (1928), pl. XVIII.
18-22, Albright, W.F. AASOR, XXI-II (1941-43), pl. 32.

PLATE XX

A
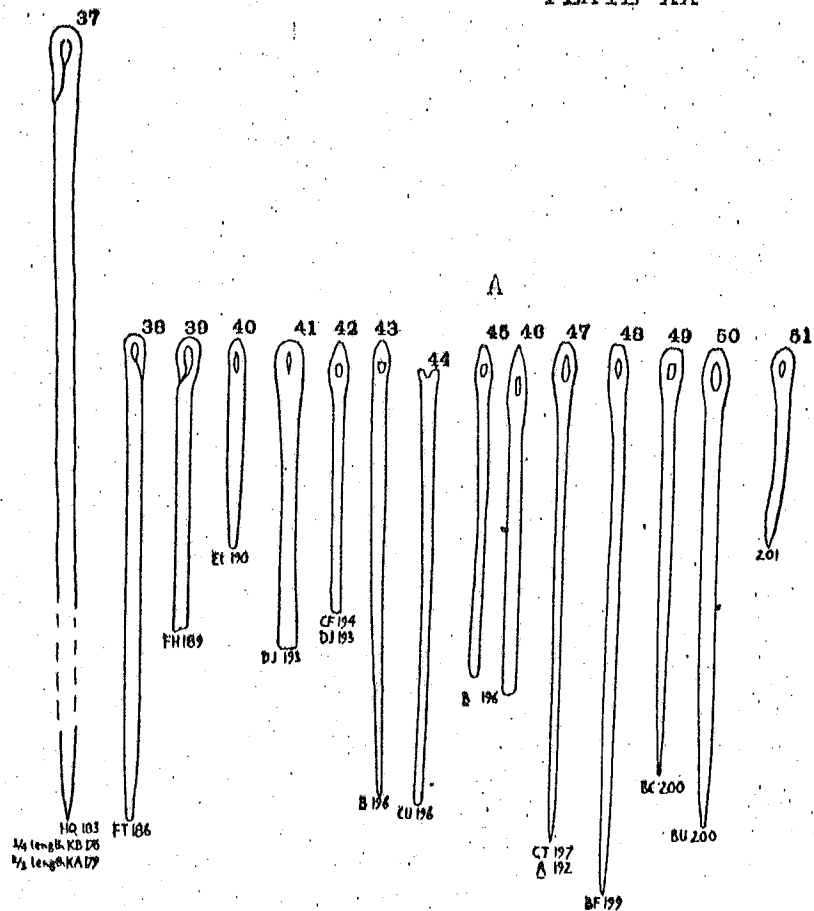
B
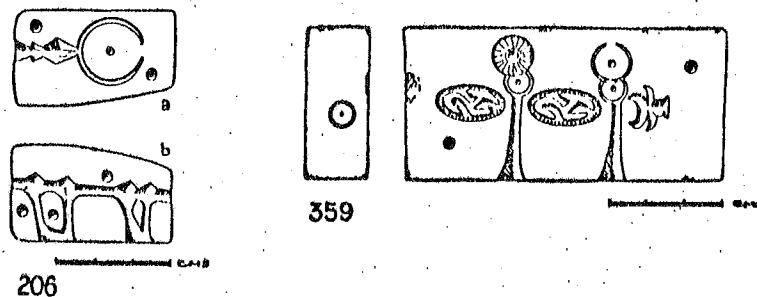
A. Petrie, Flinders. Gerar, (1928), pl. XXIV, figs. 37 ff.
B. Hamilton, R.W. QDAP, 4 (1935), figs. 206 and 359, pp. 34 and 58.

PLATE XXI
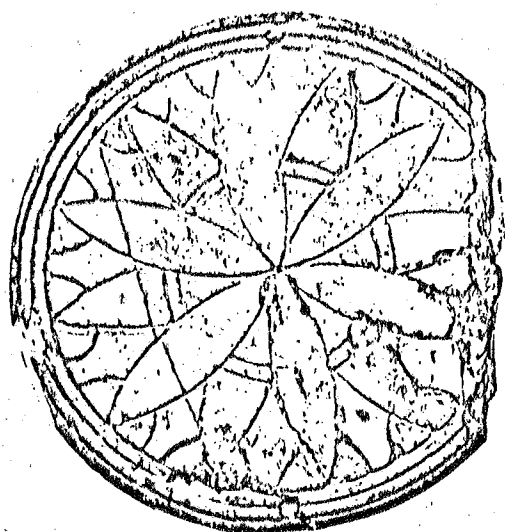
55
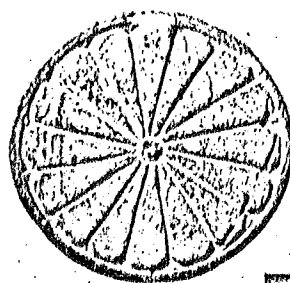
13
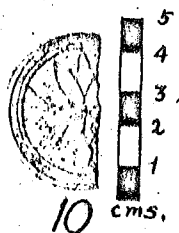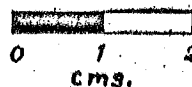
10
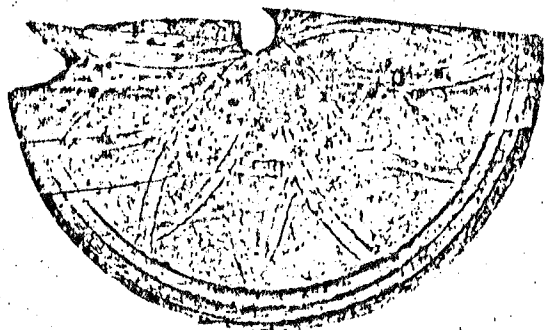
58
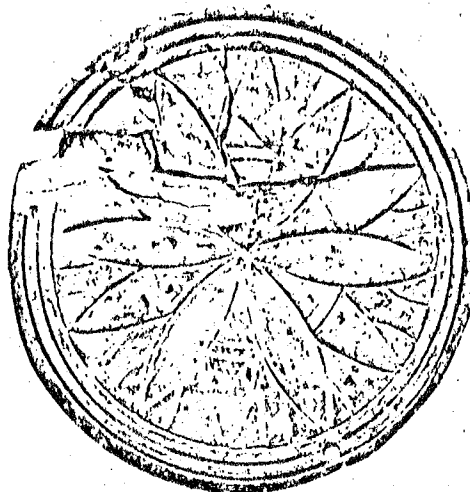
56

Fig.
10, 13, Albright, W.F. AASOR, XXI-II (1941-43), pl. 60.
55, 56, 58, Loud, Gordon. Megiddo Ivories, (1939), pl. 13.
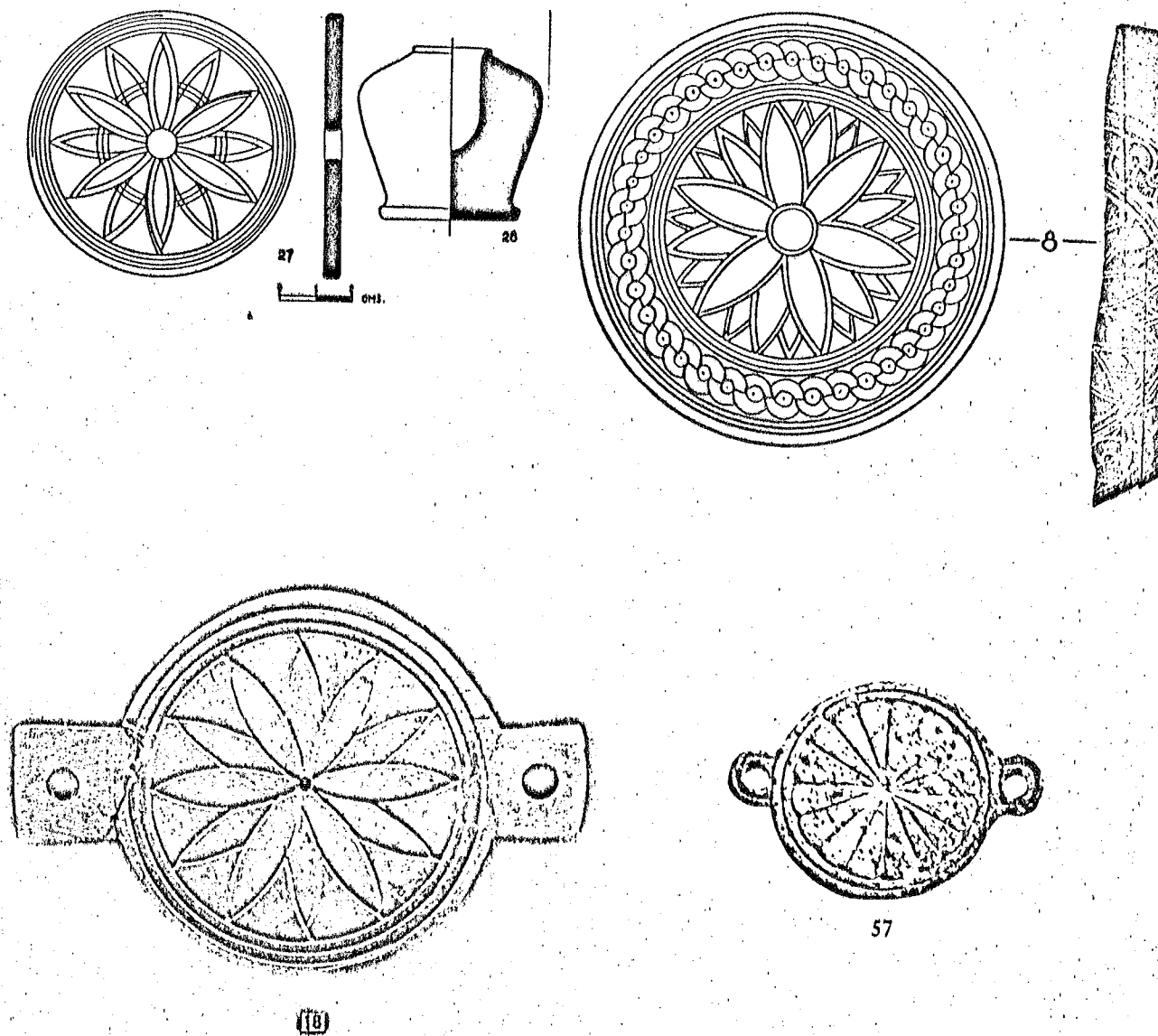
PLATE XXII

Fig.
27. Grant, Elihu. Ain Shems Excavations, IV (1938), pl. LIX.
8. Lamon and Shipton. Megiddo I, (1939), pl. 99.
18. Tufnell, Olga. Lachish II: The Fosse Temple, (1940), pl. XIX.
57. Loud, Gordon. Megiddo Ivories, (1939), pl. 13.

PLATE XXIII

Scale

PLATE XXIV

SCALE

PLATE XXV

A

1   1a

4 CMS

B

rim

centimetres
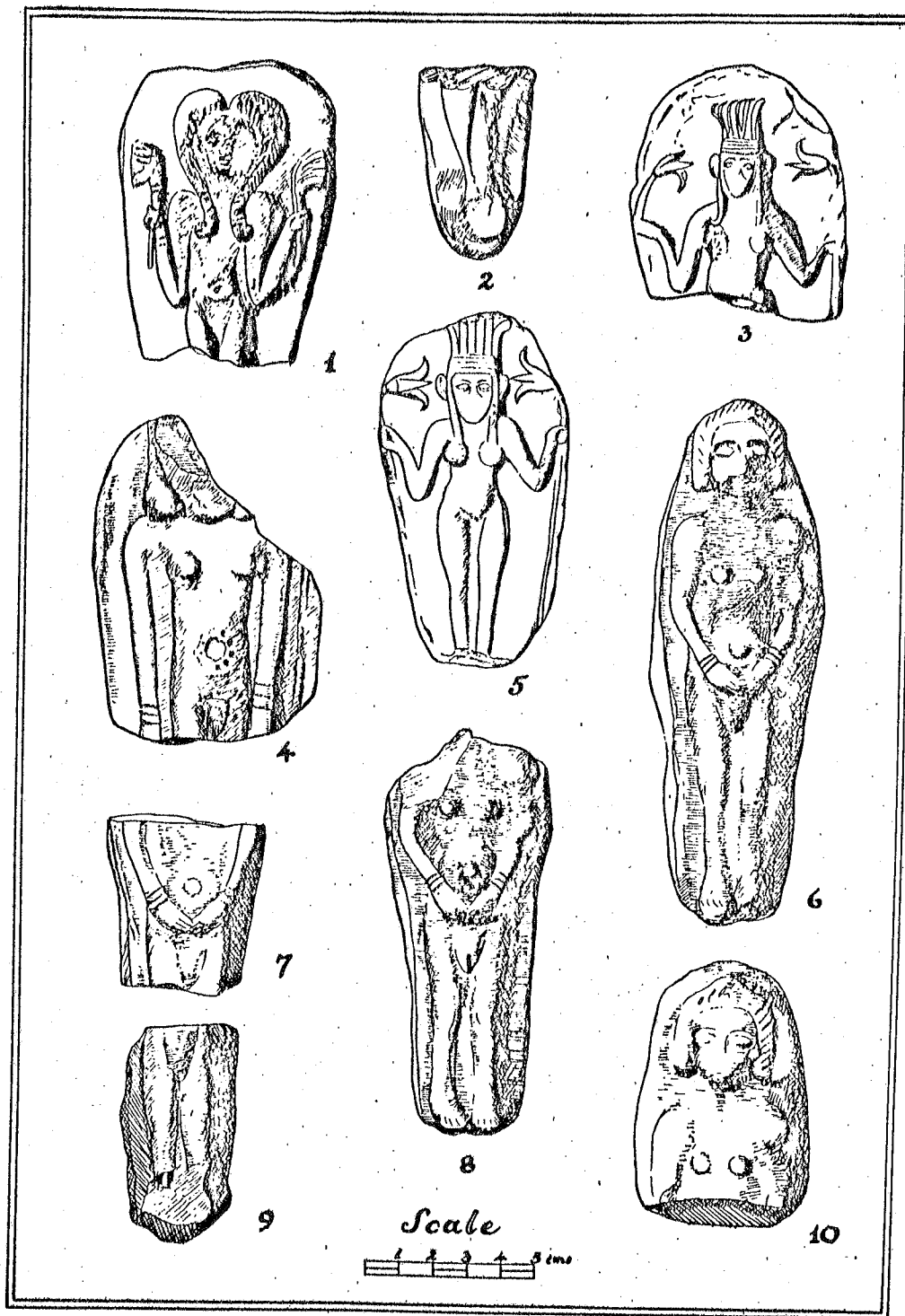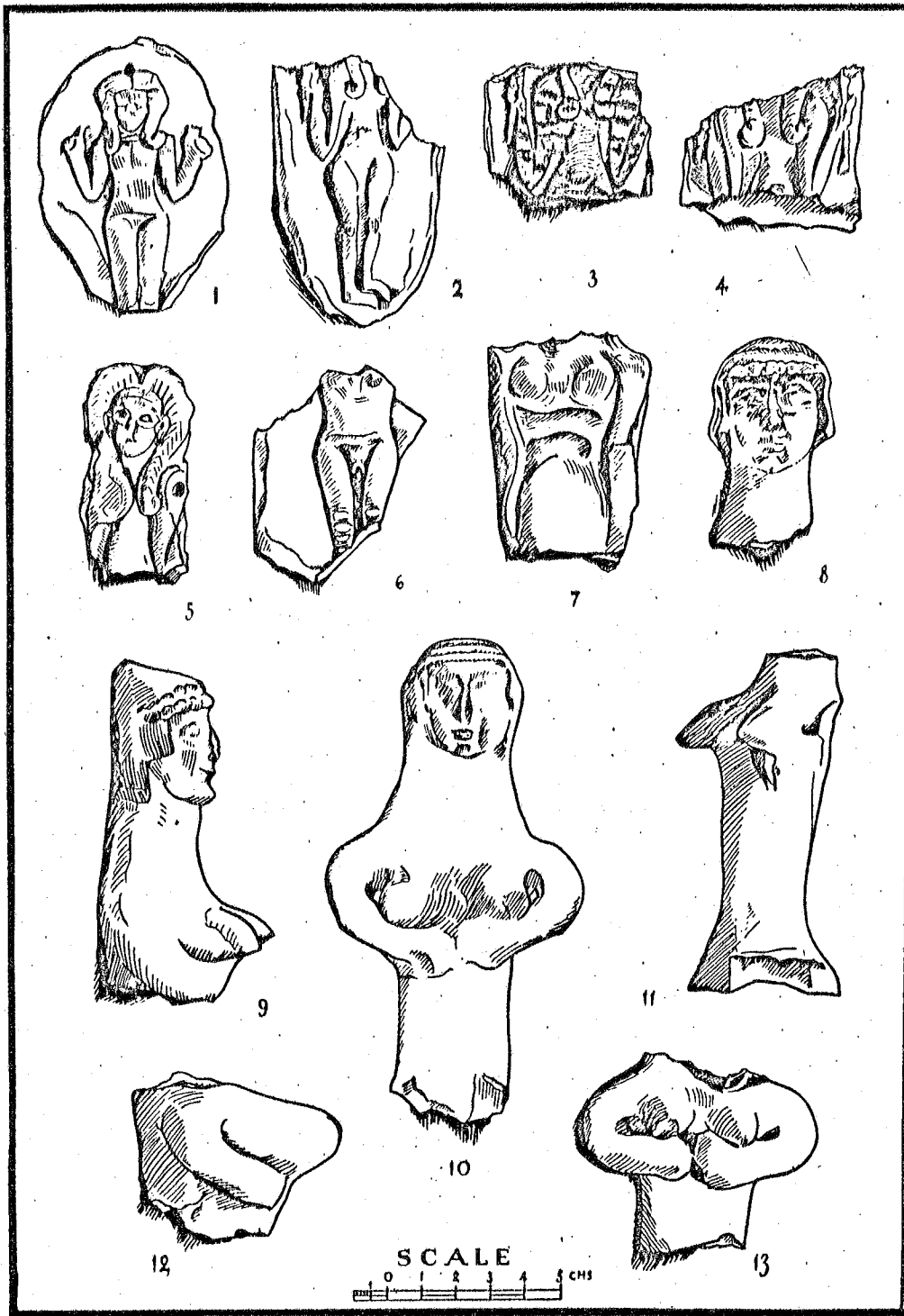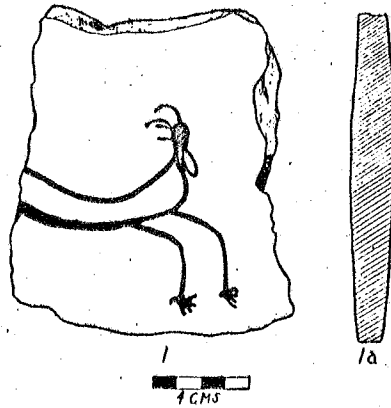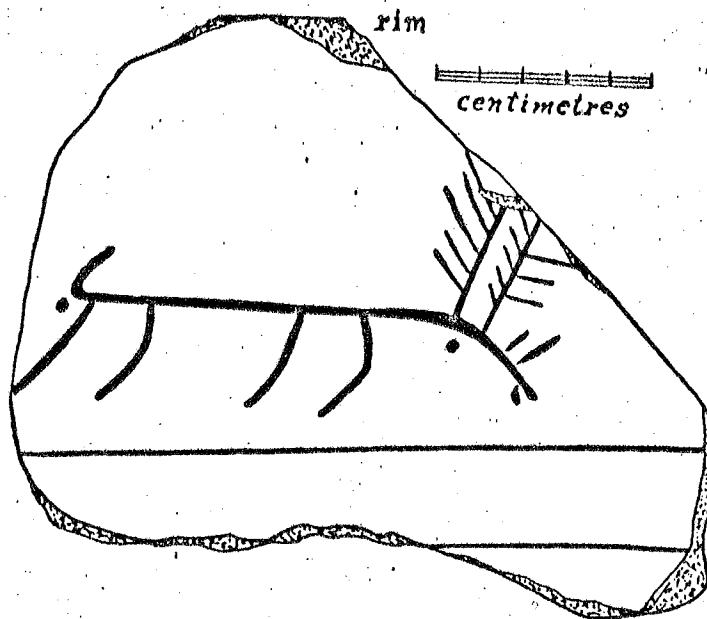
A. Albright, W.F. AASOR, XXI-II (1941-43), pl. 29, fig. 1.
B. Albright, W.F. JPOS, 6 (1929), p. 167.

PLATE XXVI

CULT OBJECTS.

1925 SEASON.

Rowe, Alan. The Four Canaanite Temples of Beth-shan,
(1940), pl. XIV.
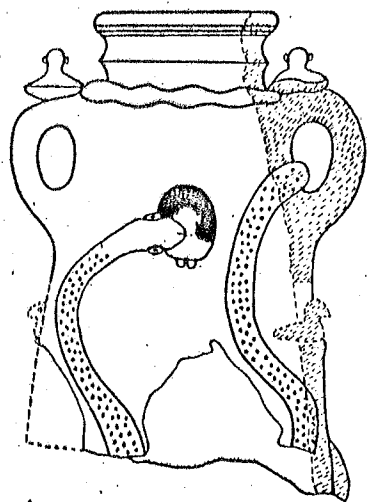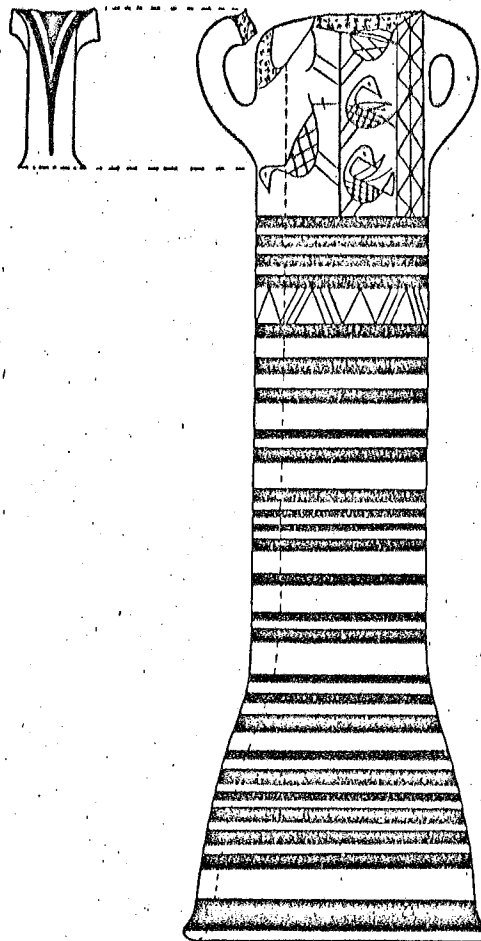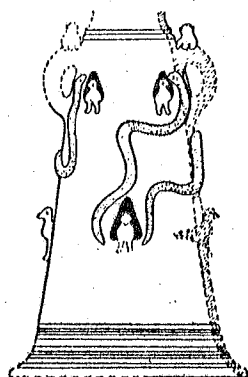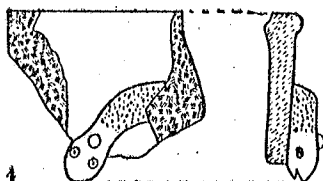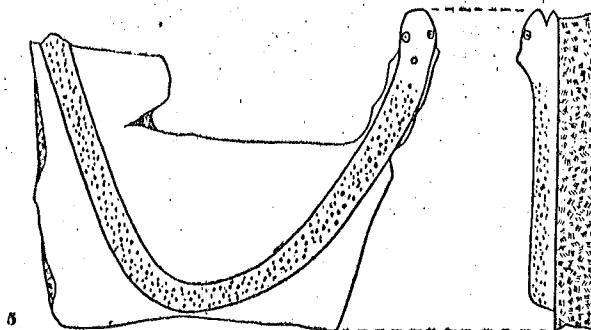
PLATE XXVII

CULT OBJECTS
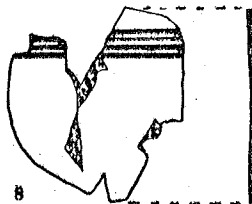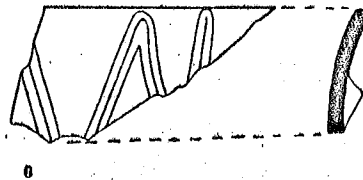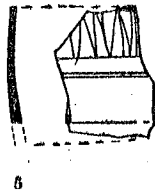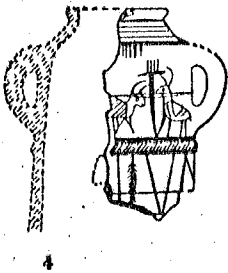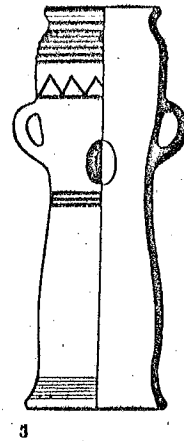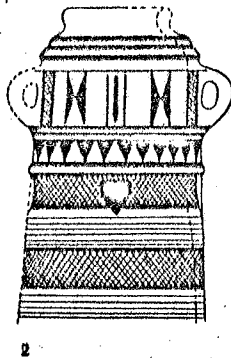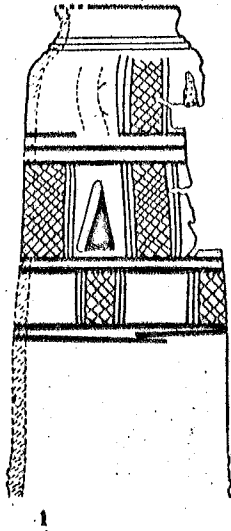
Rowe, Alan. The Four Canaanite Temples of Beth-shan,
(1940), pl. XV.
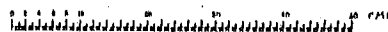
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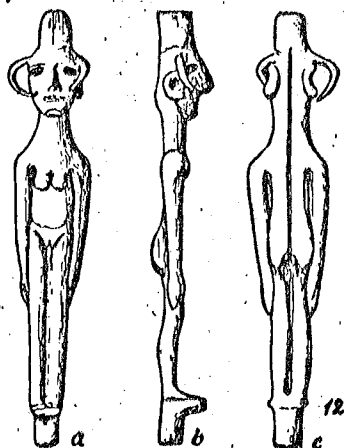
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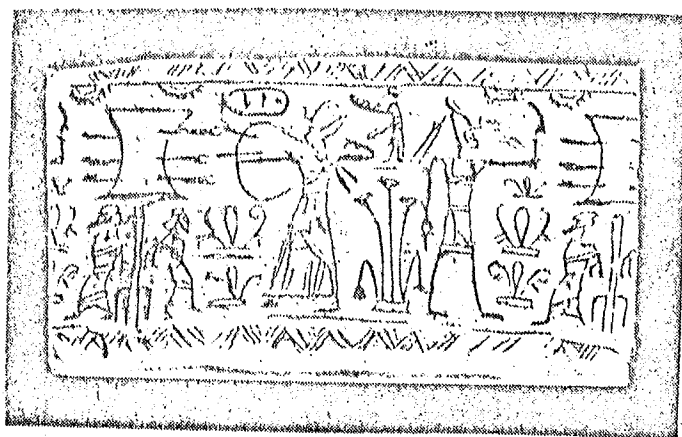
A. Macalister, R.A.S. PEF, (1903), Pl. IV.
B. Rowe, Alan. The Four Canaanite Temples of Beth-shan, (1940),
    Pl. 34, fig. 4.
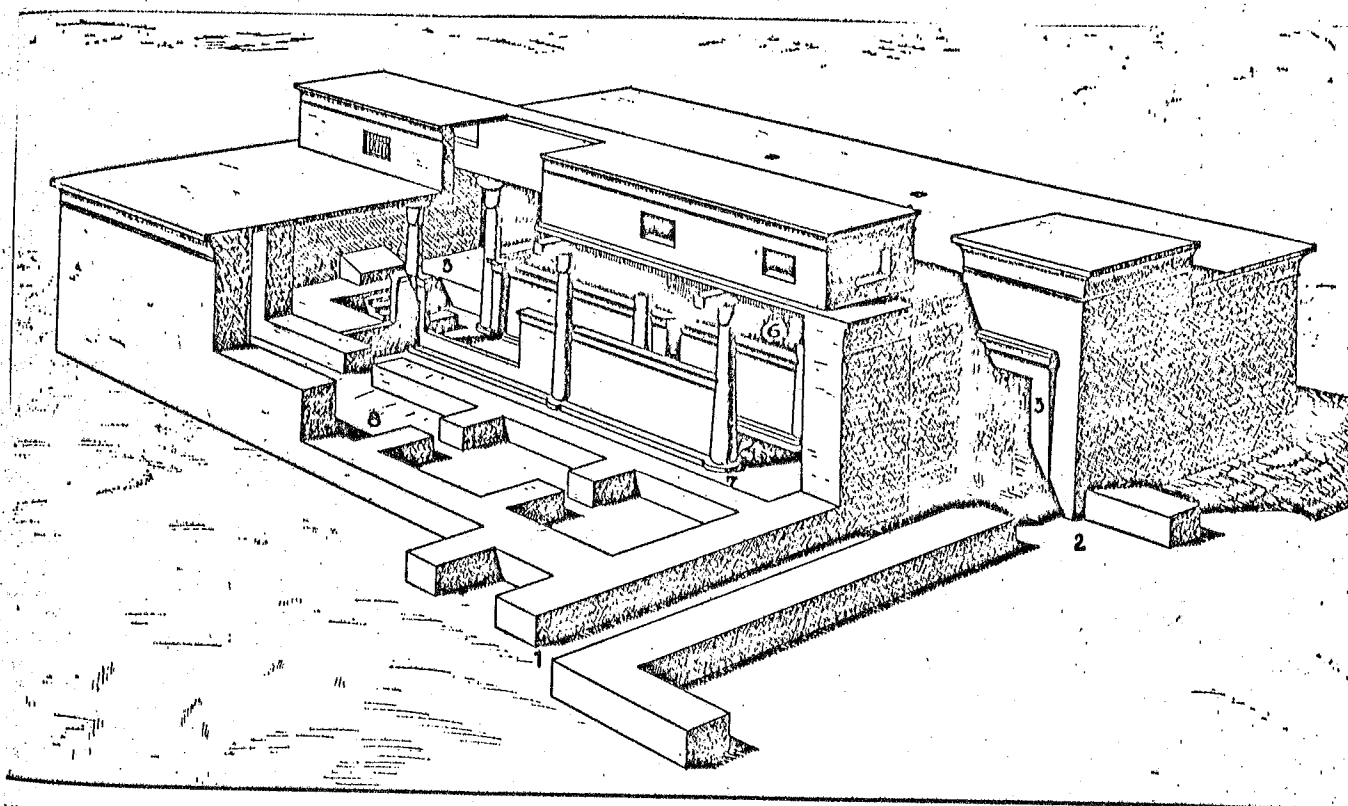
Figure 5. *Southern Temple of Rameses III (1198-1167 B. C.) at Beth-shan; in Use Until About 1000 B. C. (Time of King David)*
Perhaps the "Temple of Dagon" of 1 Chronicles, x, 10
(Restored. Part Removed to Show Interior)
Looking Southeast

Rowe, op. cit., p. 24.

PLATE XXVIIIC
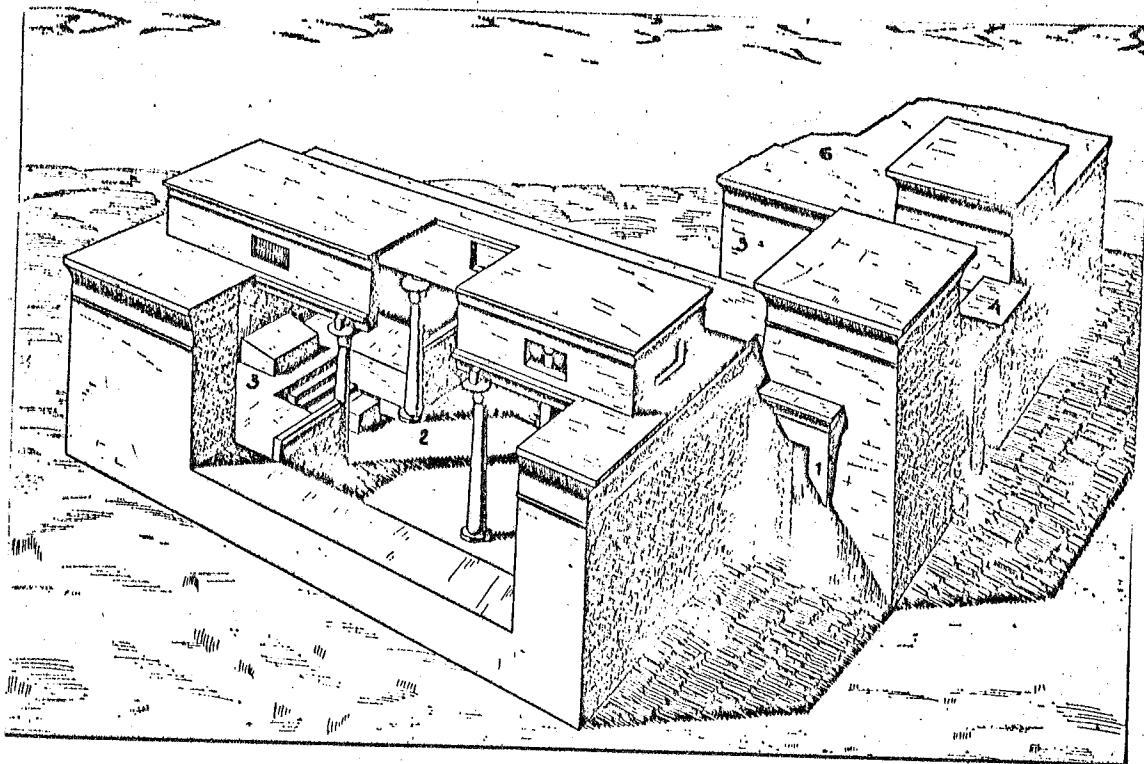
Figure 9. *Northern Temple of Rameses III at Beth-shan; in Use Until About 1000 B.C. (Time of King David). Perhaps "The House of Ashtorath" of I Samuel, xxxi, 10. In Right Background is Part of the Temple Shown in Figure 5. Note the Statue of Rameses III Near the Pylon Gateway*
(Restored. Part Removed to Show Interior)
Looking Southeast

Rowe, op. cit., p. 33.
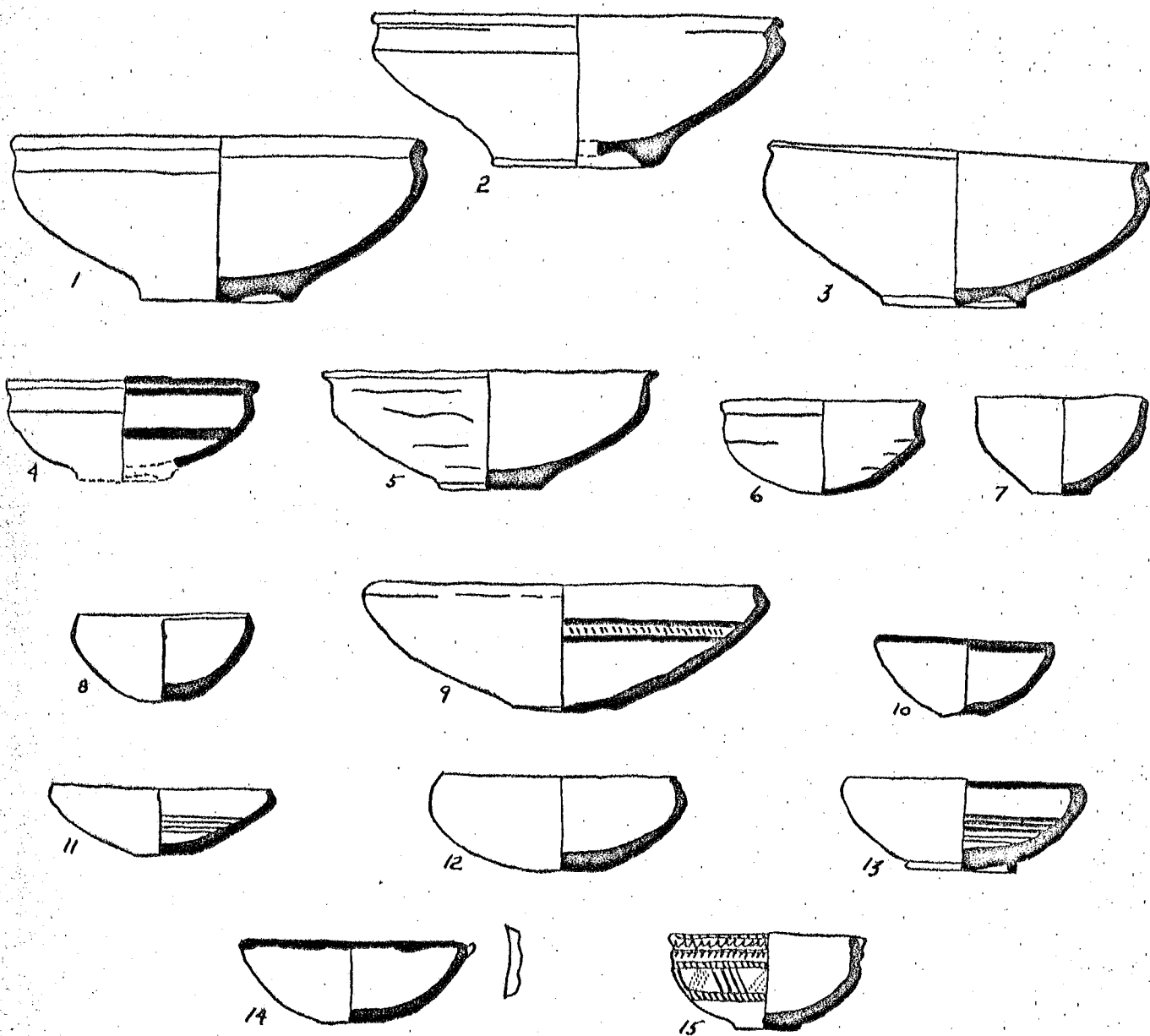
PLATE XXIX

PLATE XXX
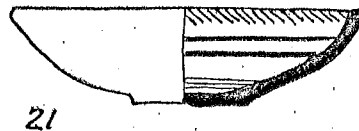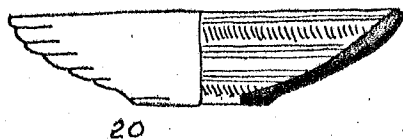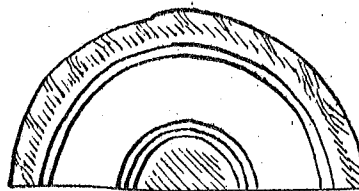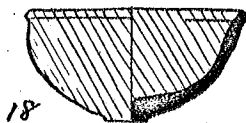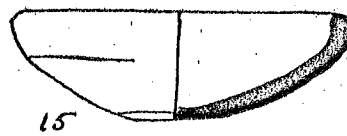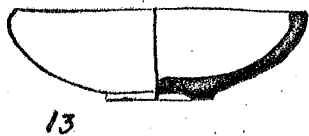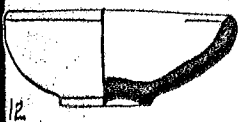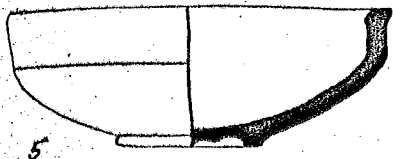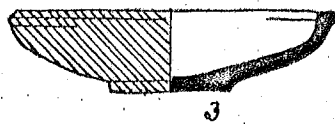
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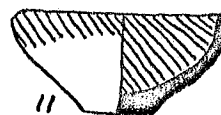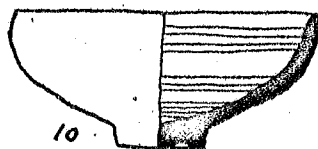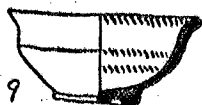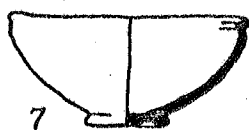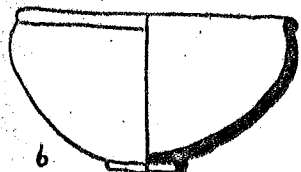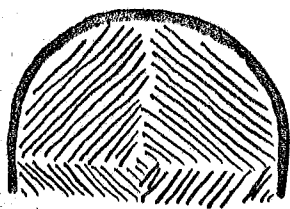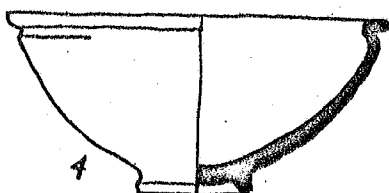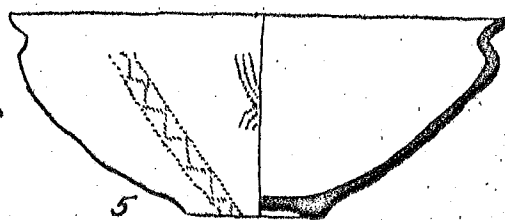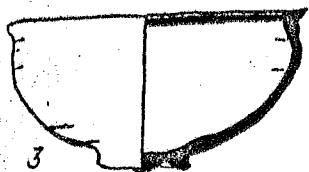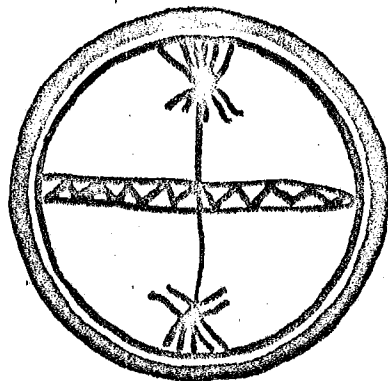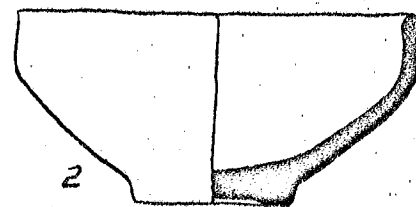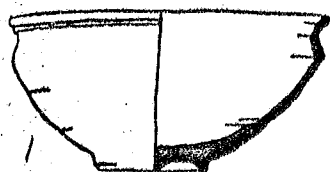
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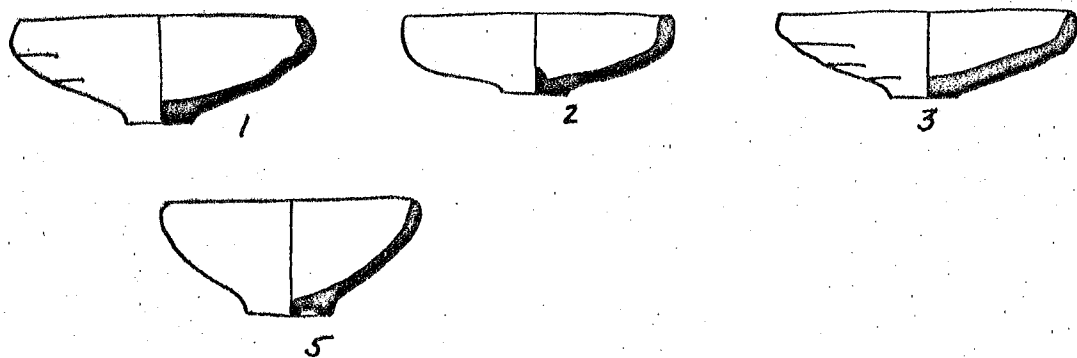
PLATE XXXIII

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pl. 66, pg. 255

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Amiran, Pl. 67, p. 257.

PLATE XXXIV

PLATE XXXV

PLATE XXXVI

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Amiran, Pl. 71, p. 267.
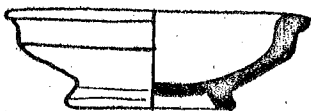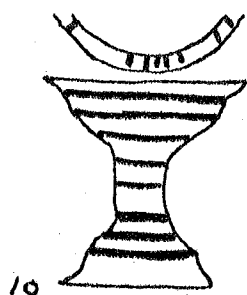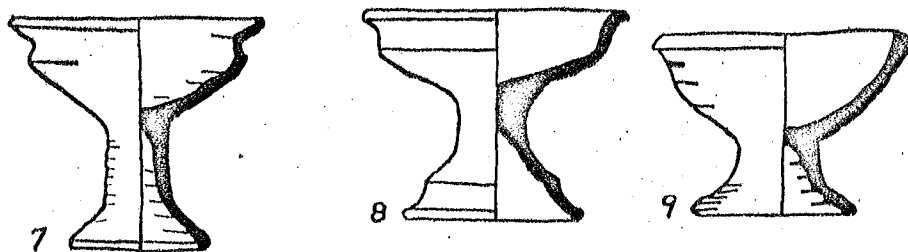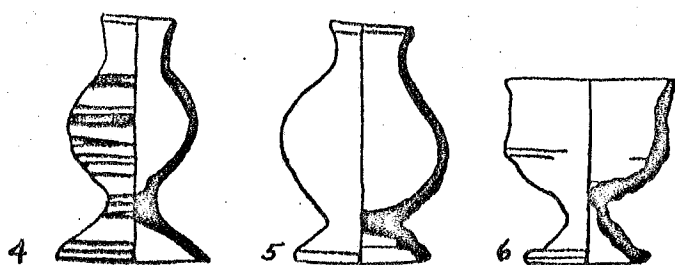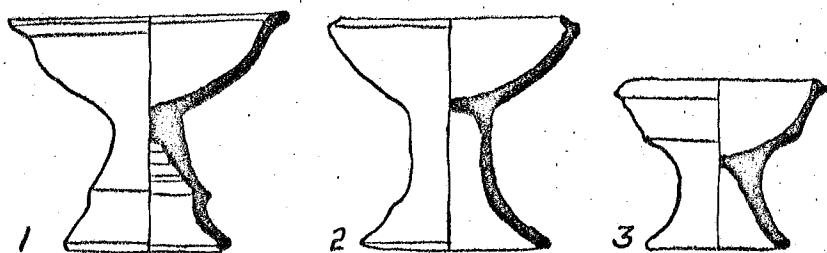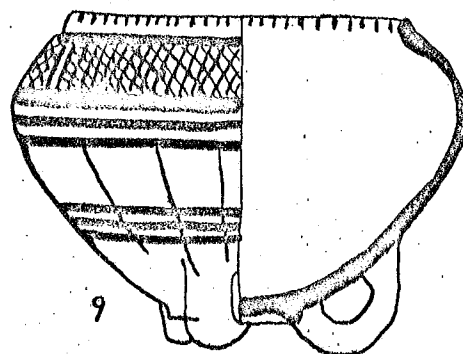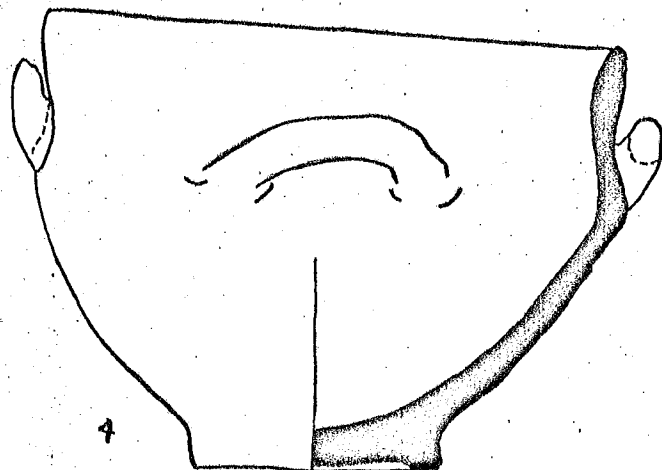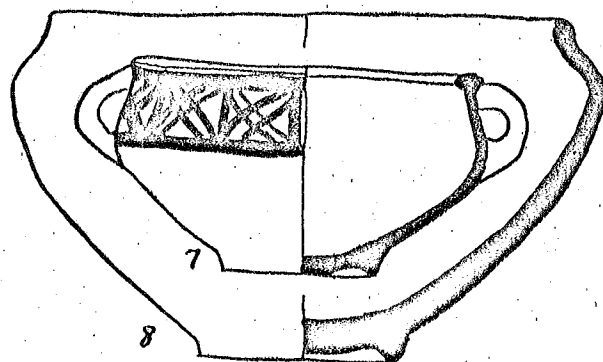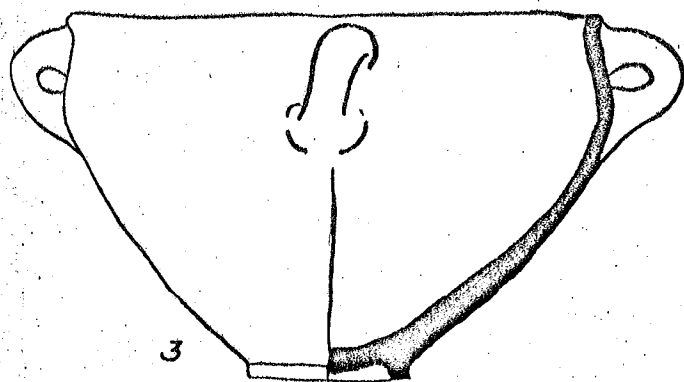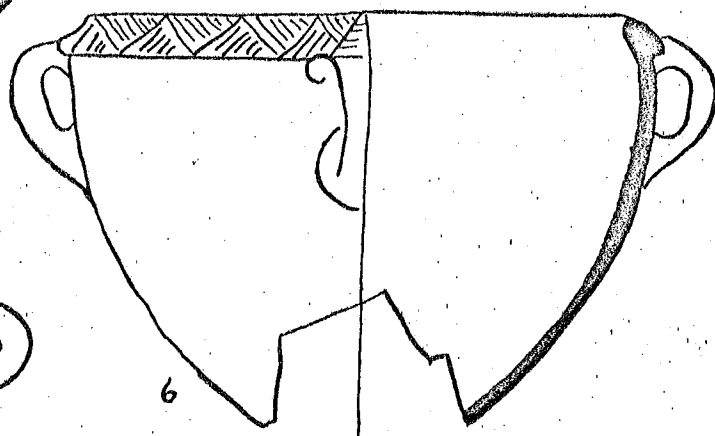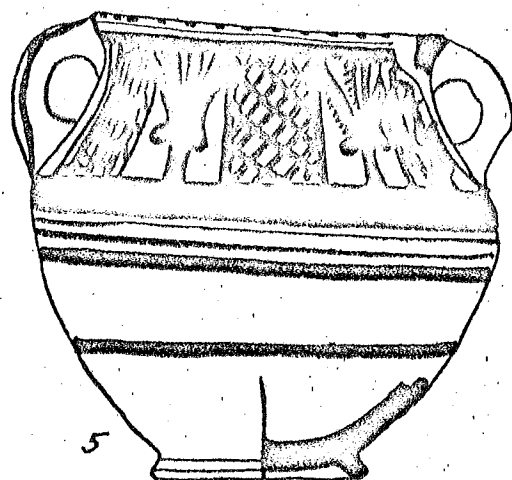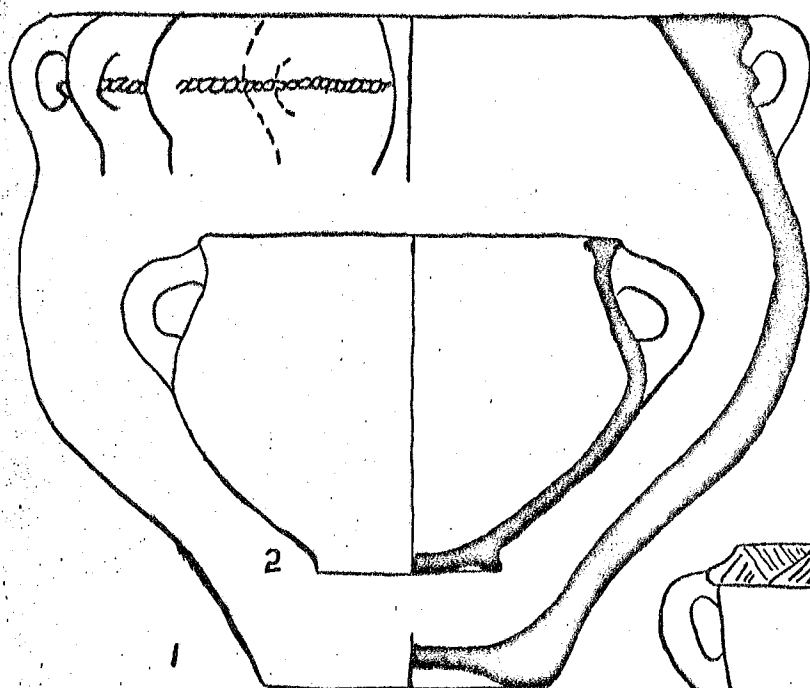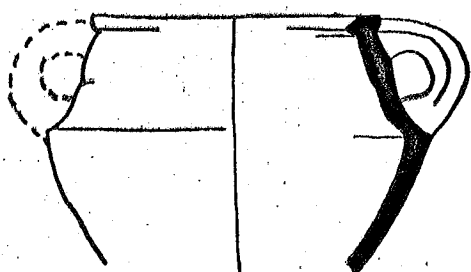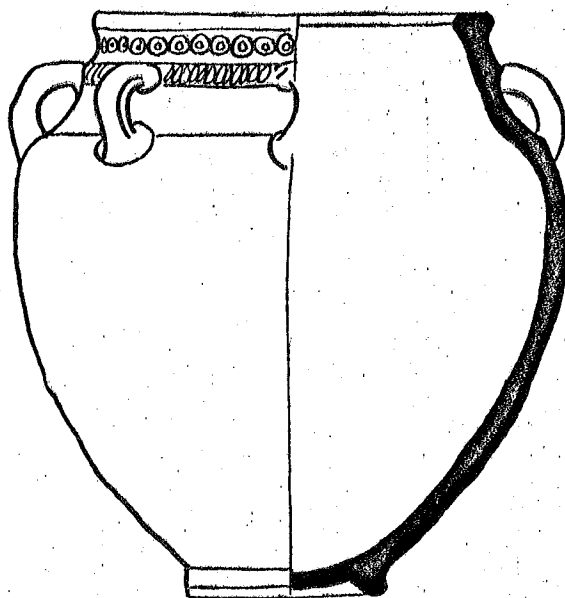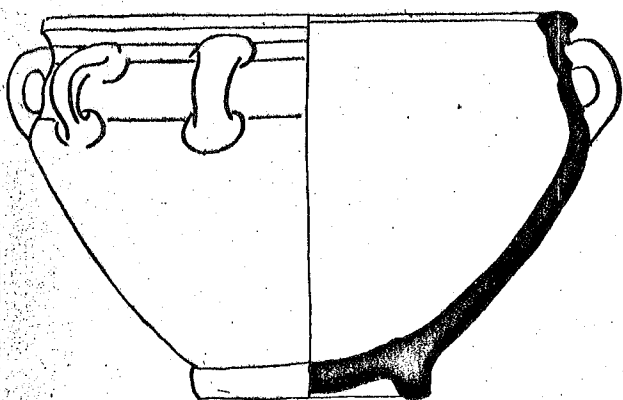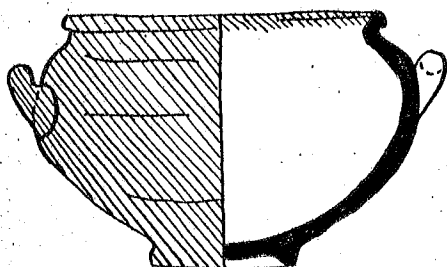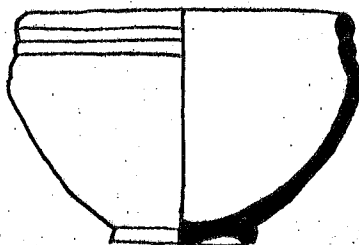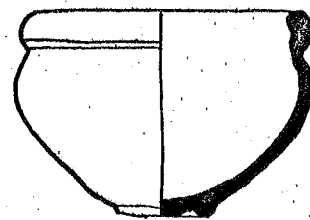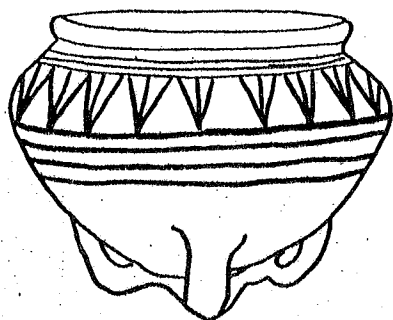
PLATE XXXVII

PLATE XXXVIII

1.

Amiran, Pl. 72, p. 269.
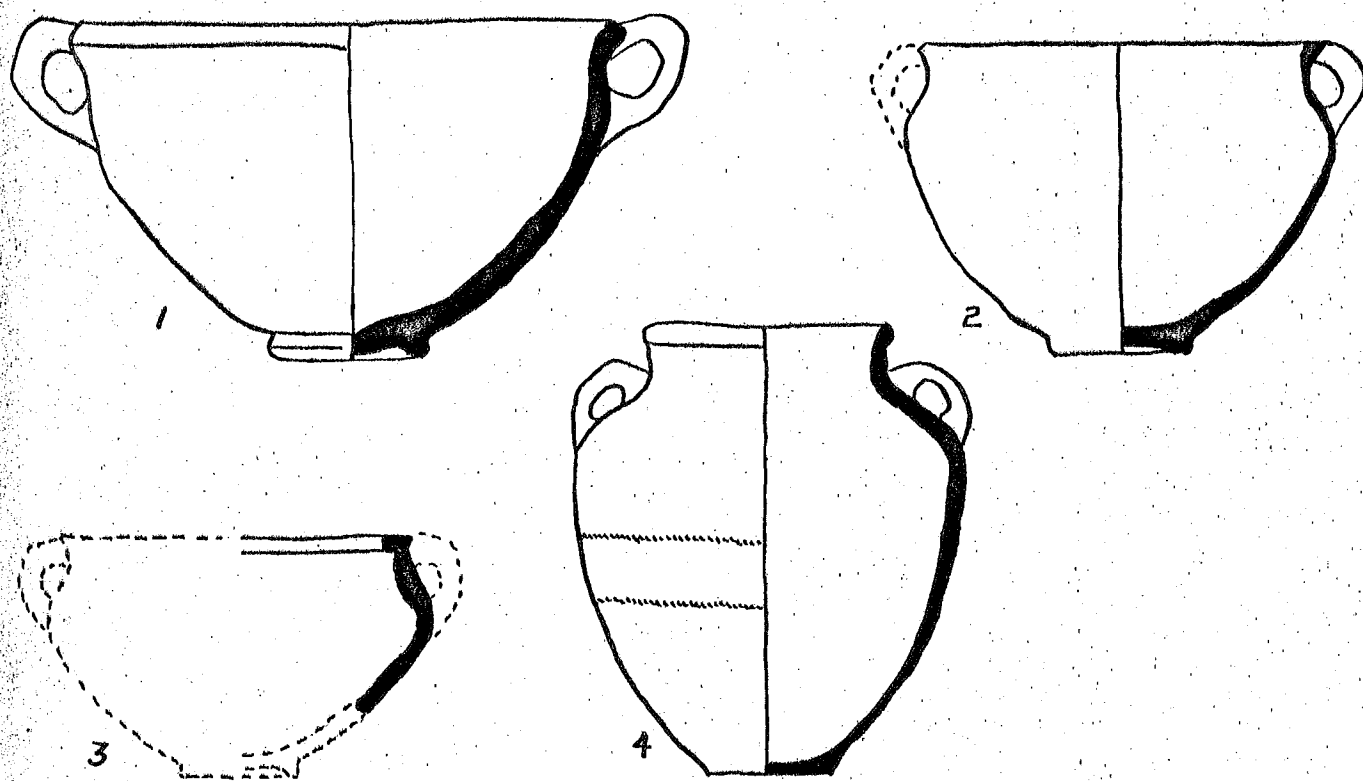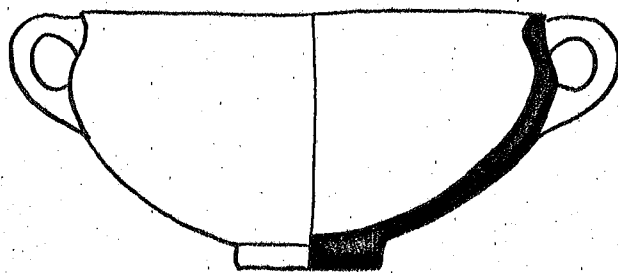
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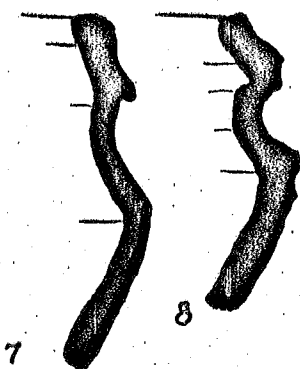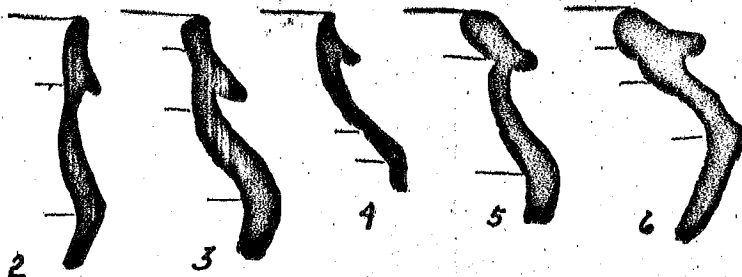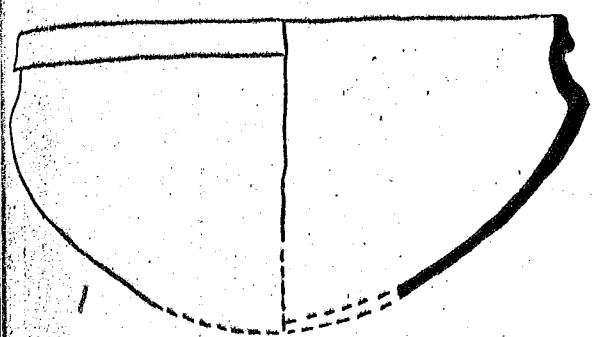
AMIRAN, pl. 75, pg. 279
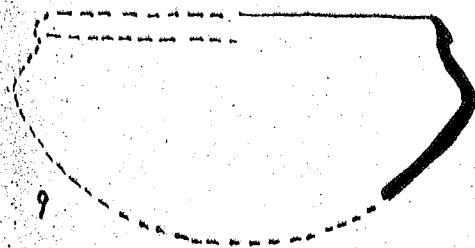
Amiran, Pl. 76, p. 281.

PLATE XL

PLATE XLI.

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Amiran, Pl. 76, p. 281.

PLATE XLII

Amiran, Pl. 77, p. 283.
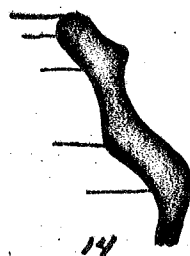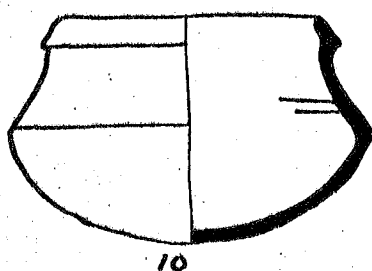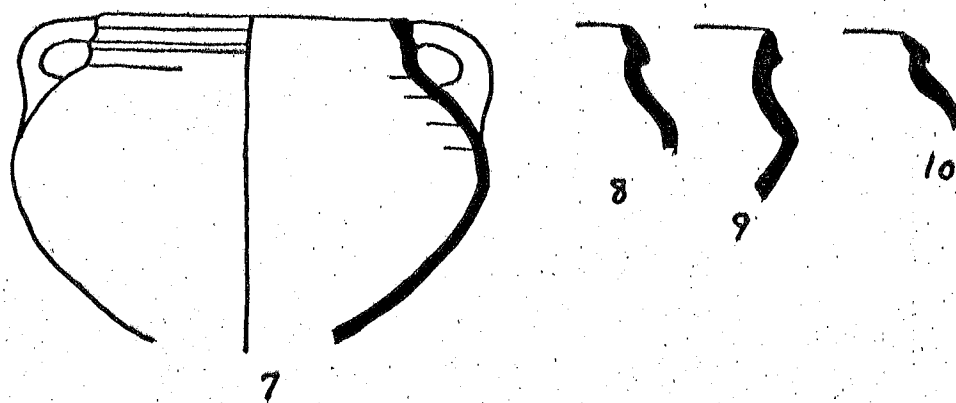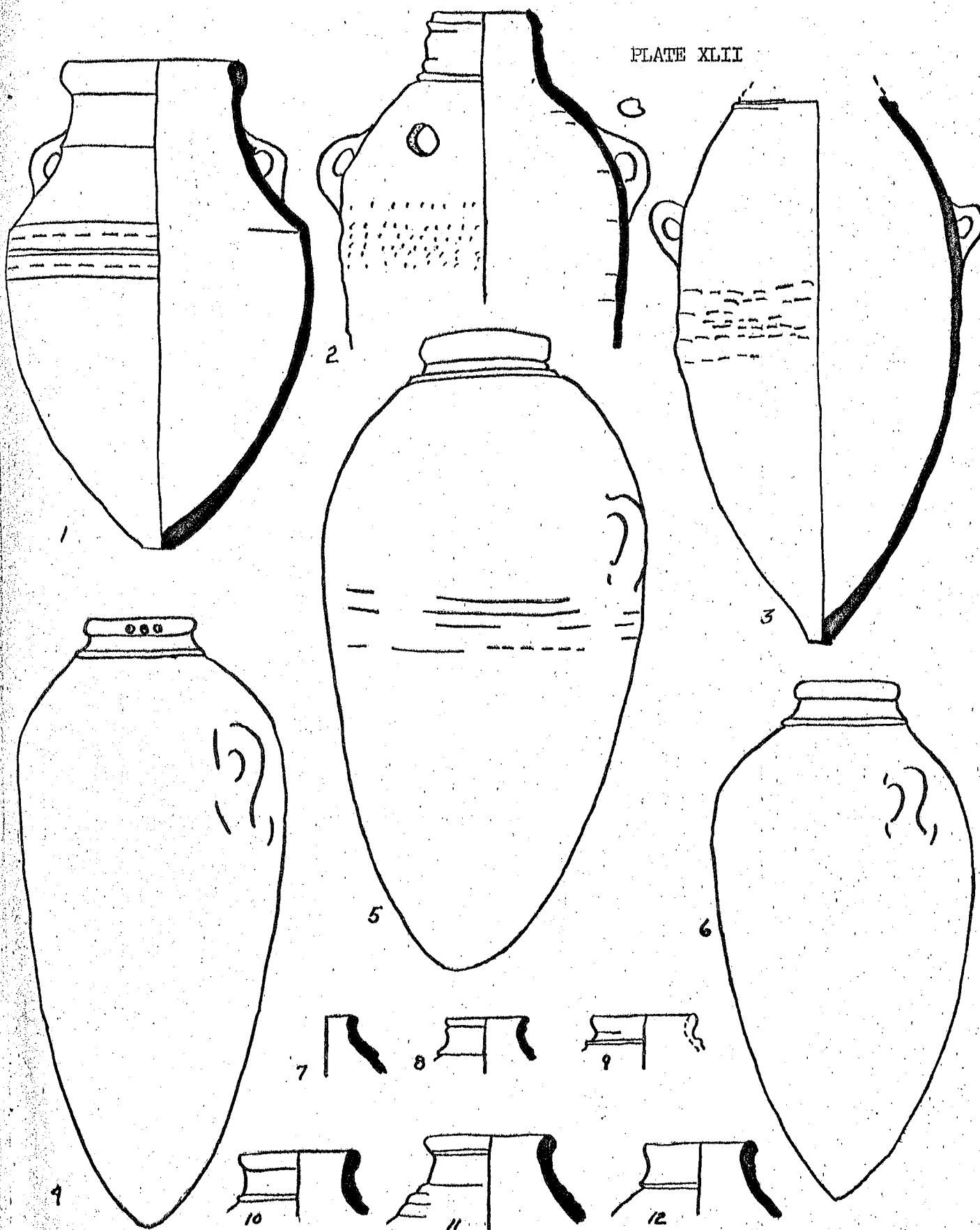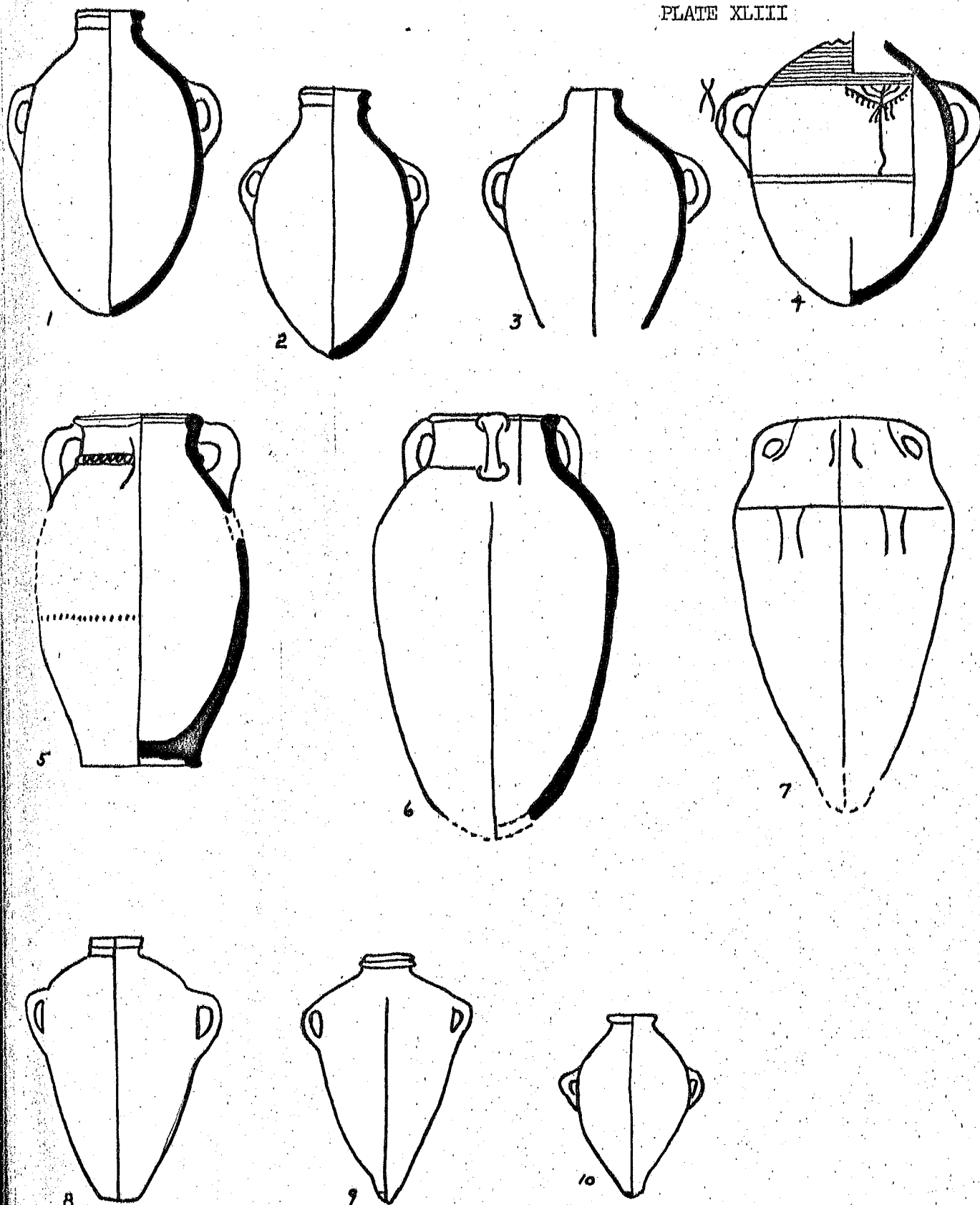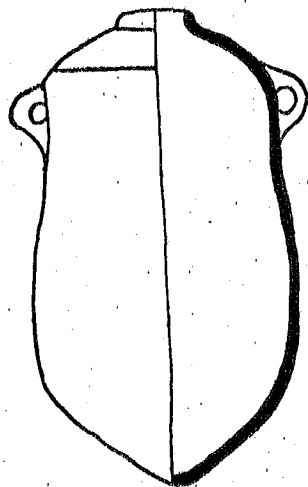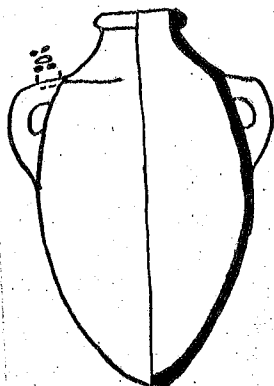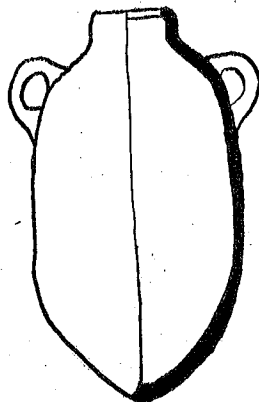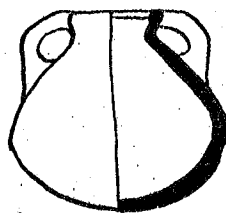
PLATE XLIII
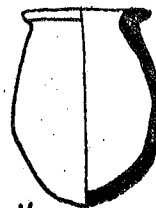
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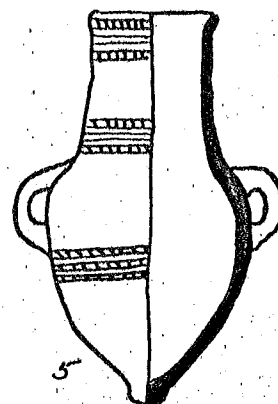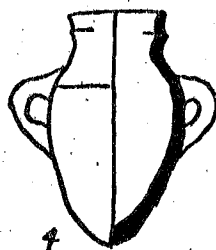
PLATE XLV

PLATE XLVI

PLATE XLVII

Amiran, Pl. 84, p. 305.
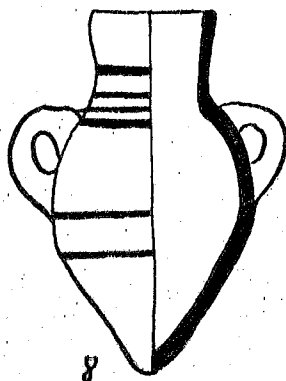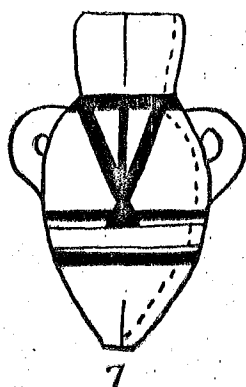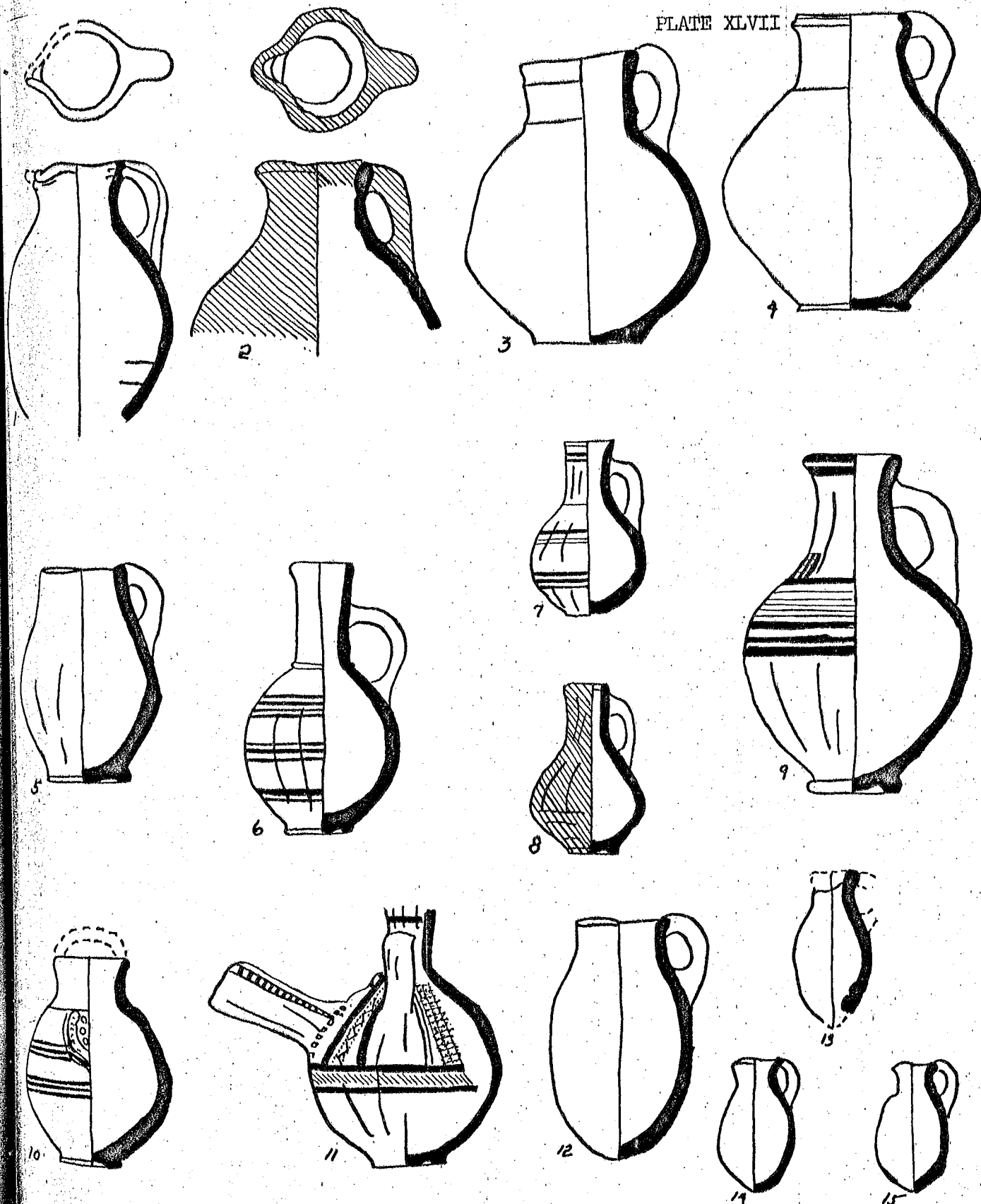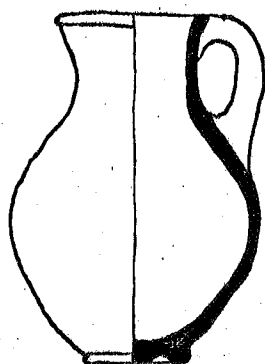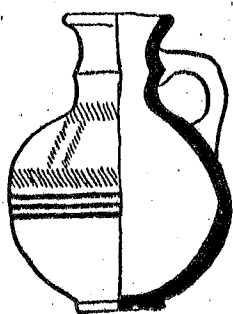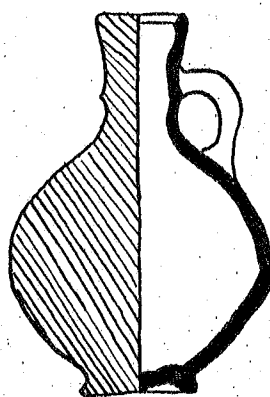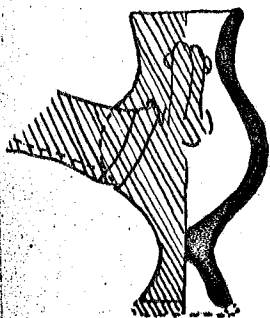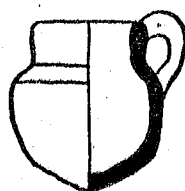
PLATE XLVIII

PLATE XLIX
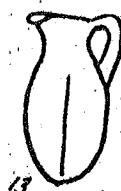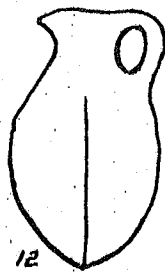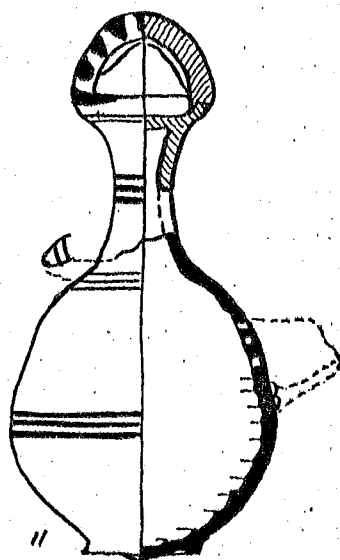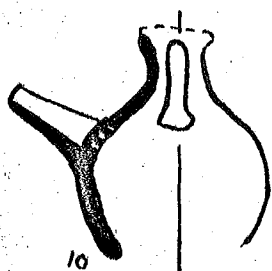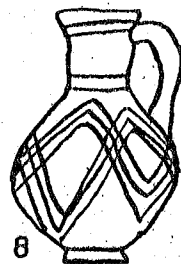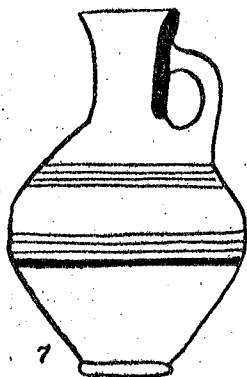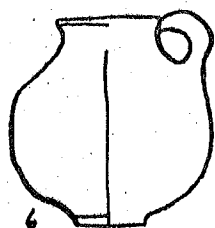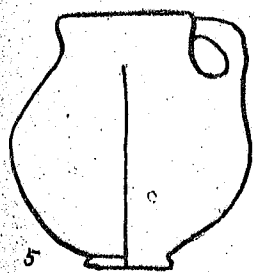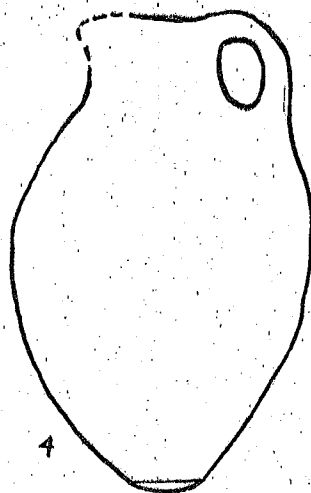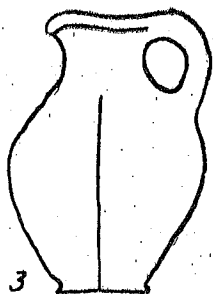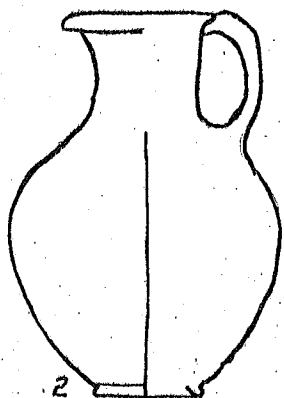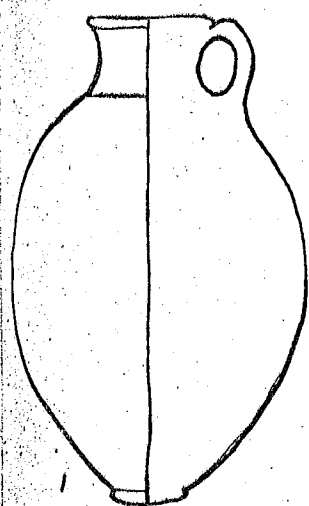
PLATE L

10   11   13

PLATE LI

PLATE LII
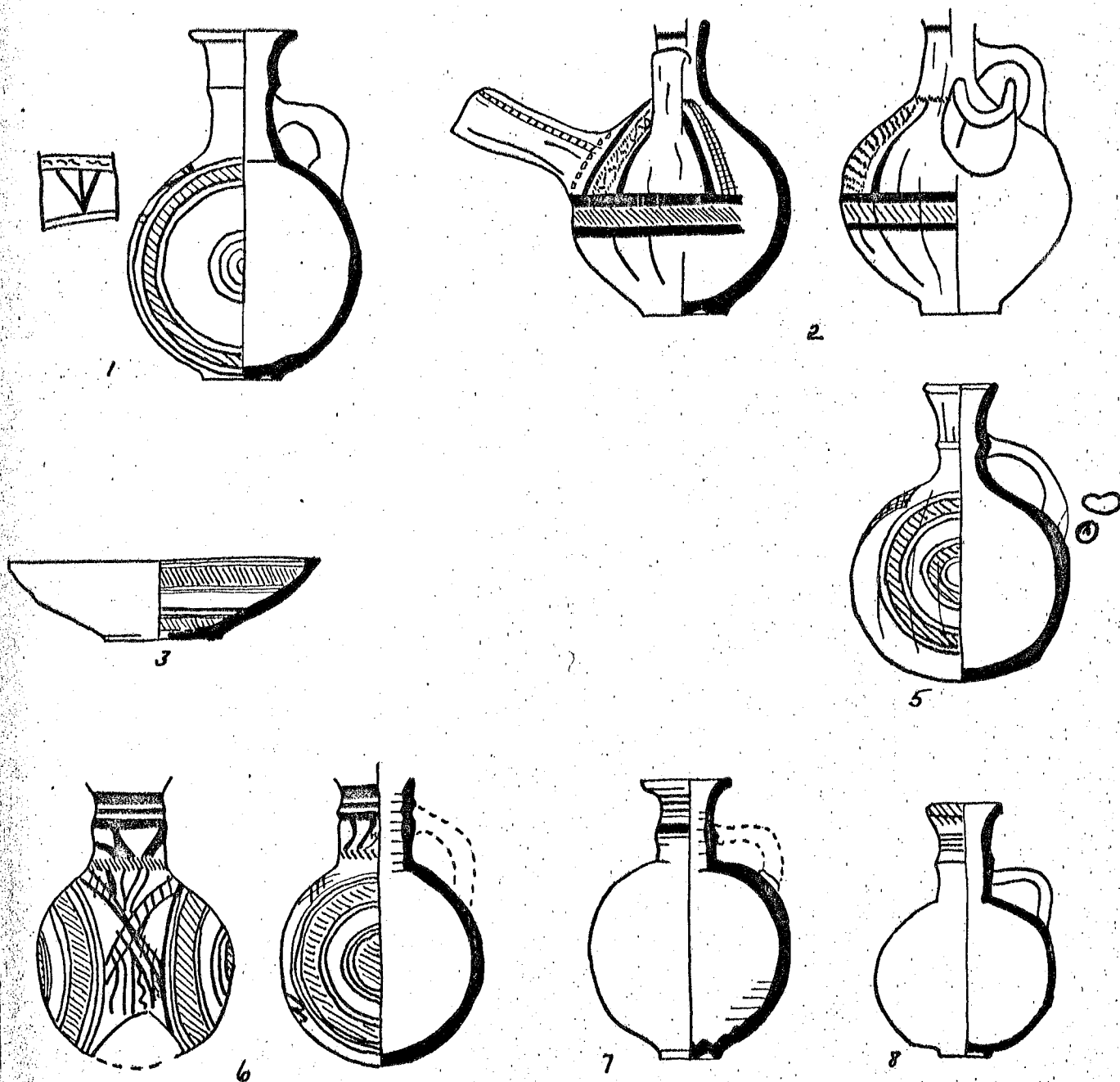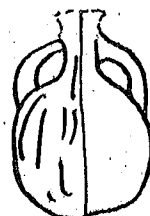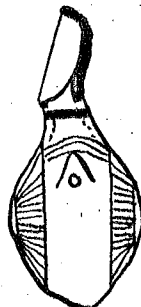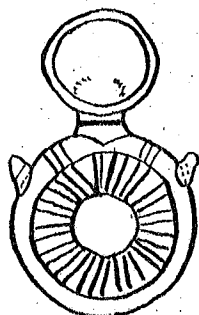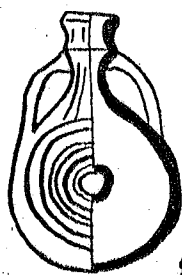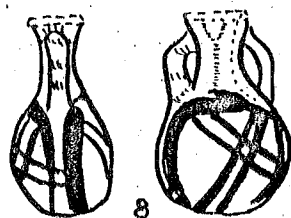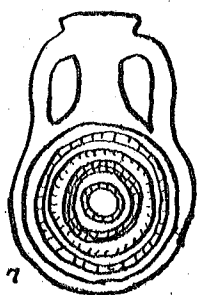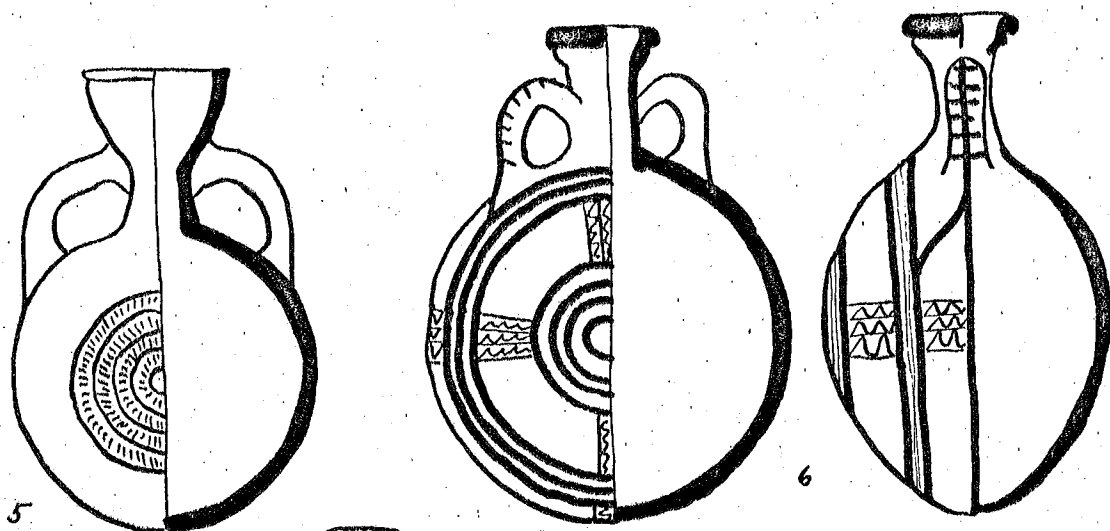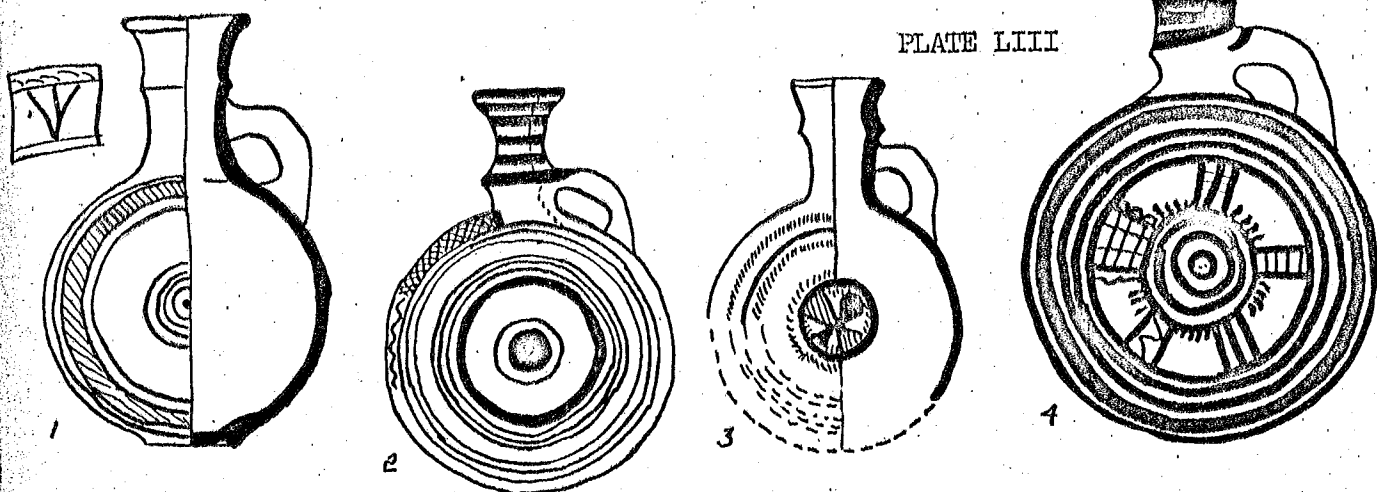
PLATE LIII

Amiran, Pl. 93, p. 335.

PLATE LIV

2   3   4

PLATE LV

PLATE LVI

Amiran, Pl. 96, p. 343.

PLATE LVII

16   17   18   19

20   21

22   23

Amiran, Pl. 96, p. 343.

PLATE LVIII

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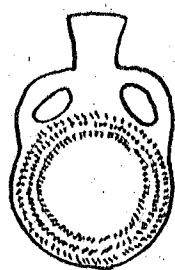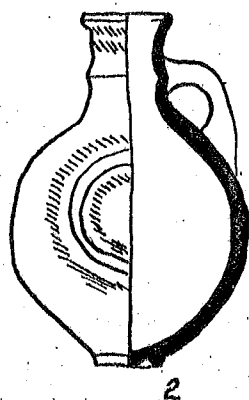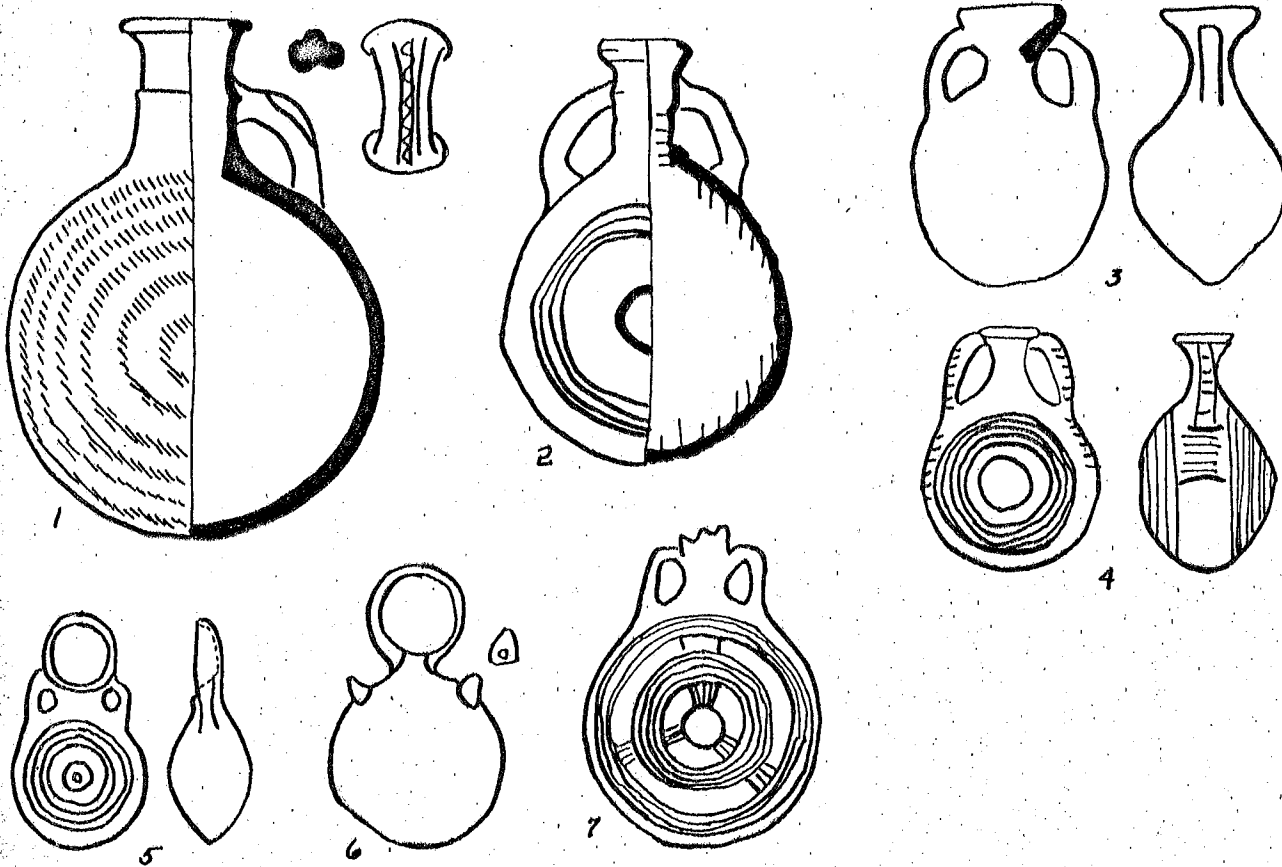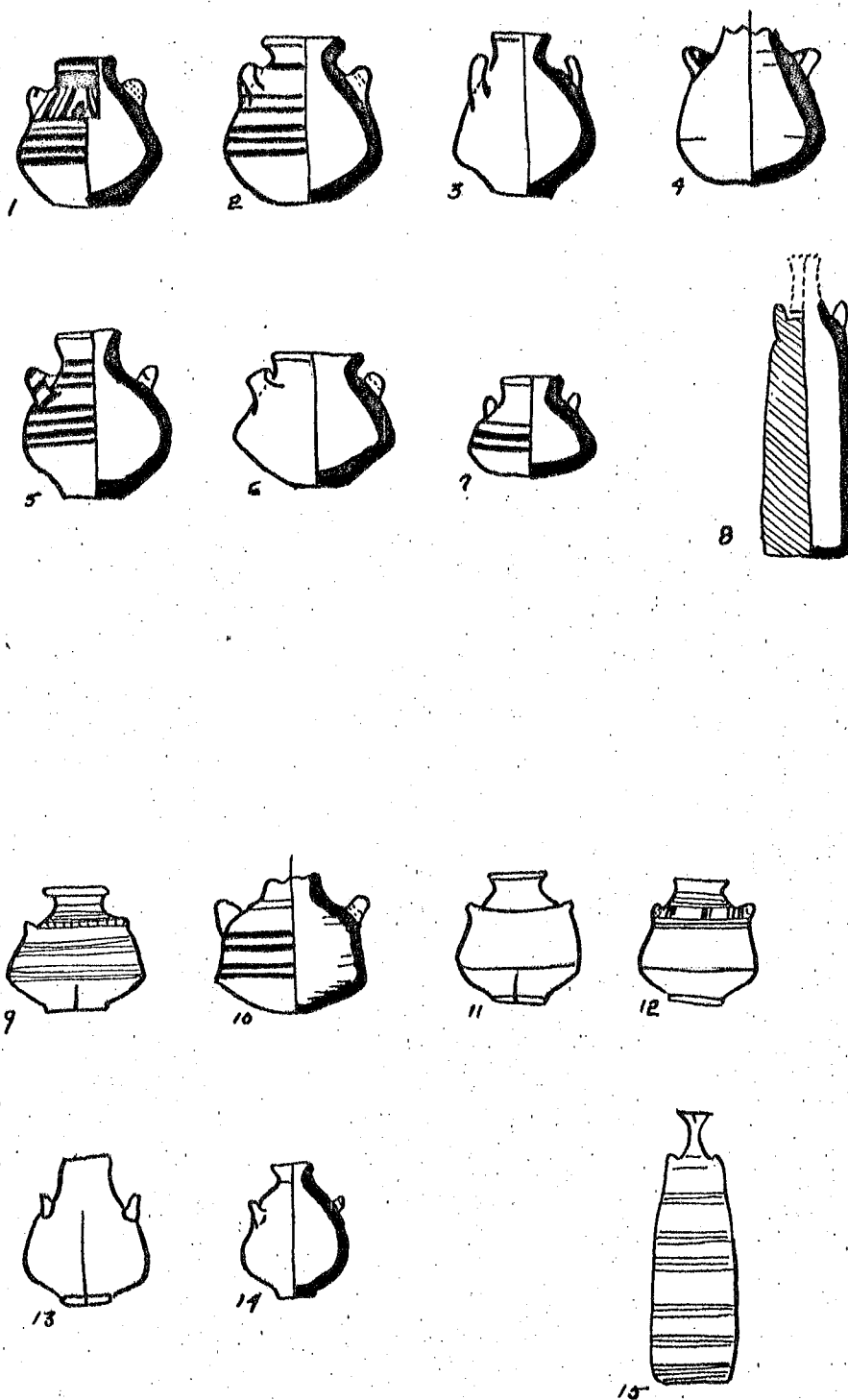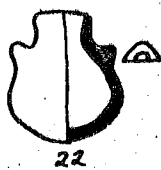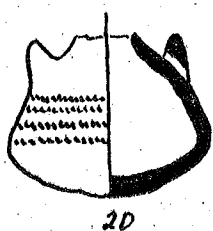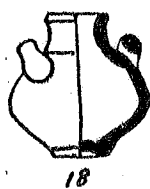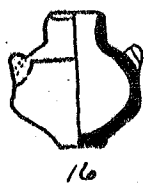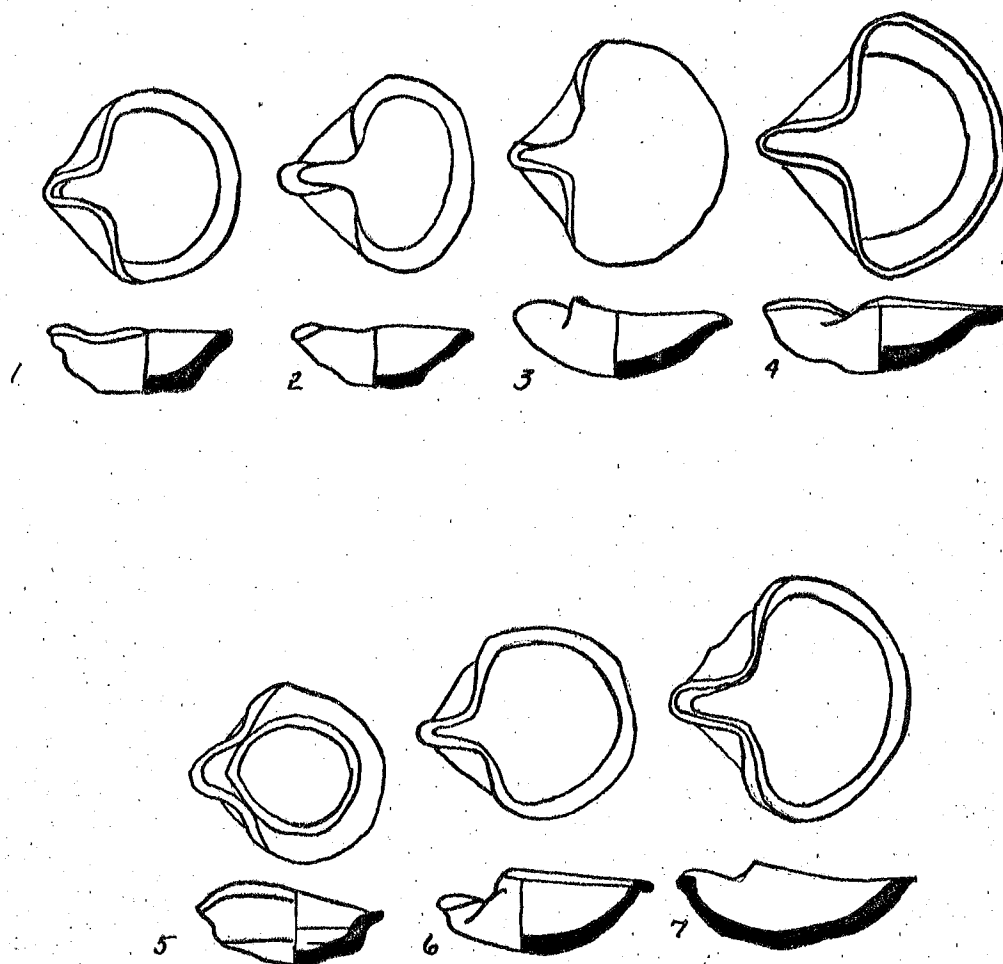
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PLATE LIX

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PLATE LX

PLATE LXI

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Amiran, Pl. 97, p. 346-7.
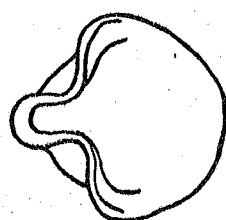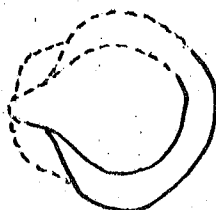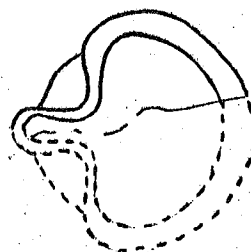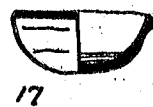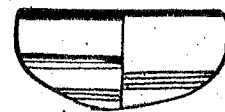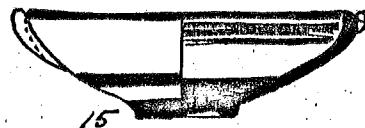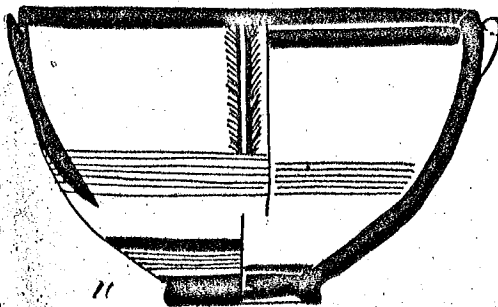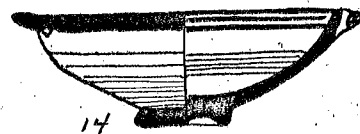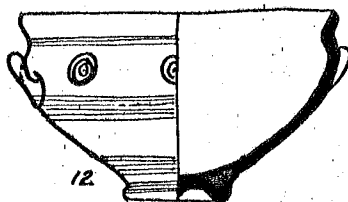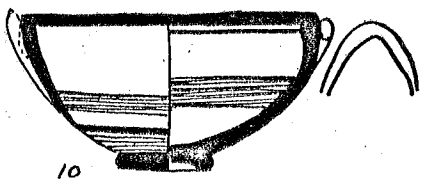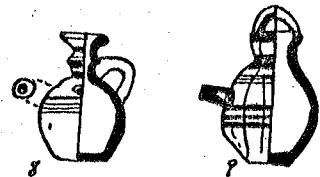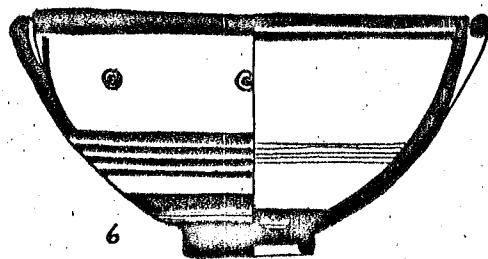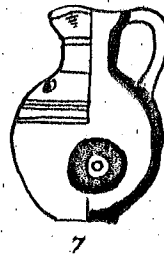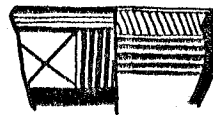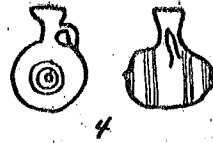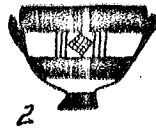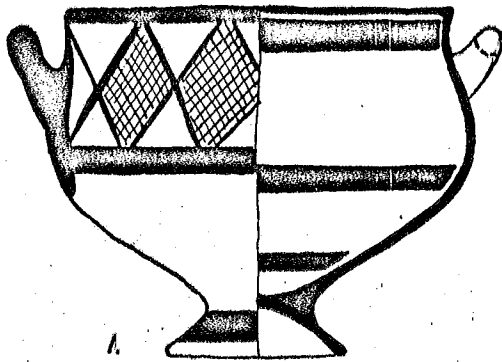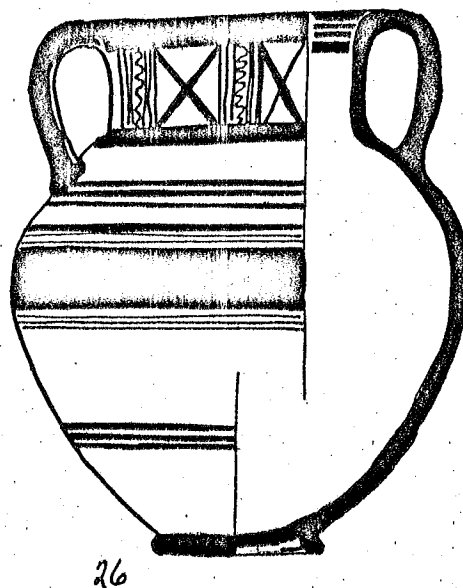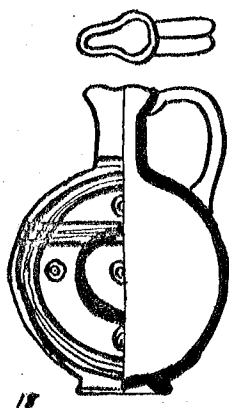
DESCRIPTION OF THE POTTERY PLATES

PLATE XXIX

Bowls - North

Description	Scale	Site & Str.	Source
1. Brownish clay, smooth	1:5	Meg. VI	Meg., II, pl. 84:18
2. Brownish clay	1:5	Hazor XII	Hazor, III-IV, CLXIV:14
3. Reddish-brown clay, smooth	1:5	Meg. VIIA-VIB	Meg., II, pl. 74:6
4. Brownish clay, brownish slip outside, red. decor.	1:5	Meg. VI	Meg., II, pl. 84:71
5. Yellowish-brown clay burnished on outside	1:5	Meg. VI	Meg., II, pl. 84:91
6. Brownish clay	1:5	Hazor XII	Hazor, III-IV, CLXIV:19
7. Brownish clay, smooth	1:5	Meg. VIIB-VIA	Meg., II, pl. 78:10
8. Brownish clay, smooth	1:5	Meg. VIIB-VI	Meg., II, pl. 68:12
9. Brownish clay, decor. red and black	1:5	Abu Hawam IV	TAH, No. 165
10. Reddish-brown clay, decor. red	1:5	Meg. VIIB-VIIA	Meg., II, pl. 68:14
11. Yellowish-brown, smooth decor. in red	1:5	Meg. VIB-VIA	Meg., II, pl. 74:4
12. Grayish-brown clay, smooth	1:5	Meg. VIIA-VIA	Meg., II, pl. 78:2
13. Reddish-brown, smooth, decor. in red	1:5	Meg. VI	Meg., II, pl. 84:61
14. Brownish clay, smooth, decor. in red	1:5	Meg. VIA	Meg., II, pl. 78:8
15. Reddish-brown clay, smooth, decor. red and black	1:5	Meg. VI	Meg., II, pl. 85:2

PLATE XXX

Bowls - North

Description	Scale	Site & Str.	Source
3. Sandy-gray clay, red slip	1:5	Hazor X	Hazor, II, pl. LI:1
5. Brownish-red clay	1:5	Abu Hawam III	TAH, No. 75
12. Reddish clay, brown slip	1:5	Hazor IX	Hazor, III-IV pl. CCVIII:22
13. Bright brown clay	1:5	Hazor IX	Hazor, III-IV pl. CCVIII:22
14. Reddish clay	1:5	Hazor IX	Hazor, III-IV pl. CCVIII:5
15. Reddish clay, gray slip	1:5	Hazor IX	Hazor, II, pl. LIII:30
18. Reddish clay, red slip burnished	1:5	Hazor X	Hazor, II, pl. XCIII:15
20. Brown clay, decor. red and black	1:5	Hazor IX-X	Hazor, II, pl. LI:3
21. Reddish-brown clay, decor. red and brown	1:5	Abu Hawam IV	TAH, No. 153

PLATE XXXI

Bowls - South

Description	Scale	Site & Str.	Source
1.	1:5	Beth-shemesh III	AS, IV, pl. LIX:14
2. Bright brown clay	1:5	Ai	AY, pl. LXXIX:61
3. Red clay, decor. in dull red	1:5	Beth-shemesh III	AS, IV, pl. LIX:23
4. Red clay, whitish slip, decor. reddish brown	1:4	Gezer	PMB, 4, pl. 1:4
5. Bright brown clay, reddish slip, horizontal burnishing on the inside, decor. reddish brown	1:5	Lachish Tomb 570	La., IV, pl. 69:555
6. Reddish slip, burnished	1:5	Beit-Mirsim B	TBM, I, pl. 51:17
7.	1:5	Beth-shemesh III	AS, IV, pl. LIX:15

PLATE XXXI cont.

Description	Scale	Site & Str.	Source
8.	1:6	Far'ah (N) Tomb 542	CPP, 18P5
9. Brownish clay, decor in red	1:5	Beit Mirsim B	TBM, I, pl. 50:5
10.	1:5	Beth-shemesh III	AS, IV, pl. LIX:31
11. Reddish clay, decor. red	1:5	Beth-shemesh III	AS, IV, pl. LXII:20
12.	1:6	Far'ah (N) Tomb 542	CPP, 18V3
13. Brownish clay	1:5	Beit Mirsim B	TBM, I, pl. 51:14
14.	1:6	Far'ah (N) Tomb 542	CPP, 24R4

PLATE XXXII

Bowls - South

1. Brown clay	1:5	Beth-shemesh IIa	AS, IV, pl. LXIII:2
2.	1:5	Beth-shemesh IIa	AS, IV, Pl. LXIII:6
3.	1:5	Beth-shemesh IIa	AS, IV, pl. LXIII:3
5.	1:5	Beth-shemesh IIa	AS, IV, pl. LXIII:9

PLATE XXXIII

Samaria Ware Bowls - Thin

1. Yellowish clay, red slip wheel-burnished outside hand-burnished inside	1:5	Hazor IX	Hazor, III-IV pl. CCVIII:26
2. Yellowish clay, red slip wheel-burnished outside hand-burnished inside	1:5	Hazor IX	Hazor, III-IV, pl. CCVIII:24

PLATE XXXIII cont.

Description	Scale	Site & Str.	Source
4. Yellowish clay, red slip inside and out	1:5	Hazor IX	Hazor, III-IV pl. CCVIII:25
5.	1:5	Abu Hawam III	TAH, Fig. 9
9. Red clay, whitish slip, burnished	1:5	Hazor IX	Hazor, III-IV, pl. CCVIII:30

Samaria Ware Bowl - Thick

1A. Brown clay, red slip on both sides, burnished	1:5	Hazor IX-X	Hazor, I, pl. XLV:15

PLATE XXXIV

Chalices - North

1. Dull brown clay	1:5	Meg. Tomb 67A	Meg. T., pl. 74:25
2. Yellow clay	1:5	Meg. Tomb 39	Meg. T., pl. 68:19
3. Reddish-brown clay, smooth	1:5	Meg. VIIA	Meg., II, pl. 30:11

Goblets - North

4. Yellow-brown clay, smooth	1:5	Meg. VI	Meg., II, pl. 87:3
5. Reddish-brown clay, smooth	1:5	Meg. VI	Meg., II, pl. 87:2
6. Reddish-brown clay	1:5	Abu Hawam IV	TAH, No. 170

Chalices - South

7.	1:5	Beth-shemesh III	AS, IV, pl. LIX:26
8.	1:5	Qasile X	Qasile, Fig. 6:2
9.	1:5	Beth-shemesh III	AS, IV, pl. LIX:22
10.	1:6	Far'ah (N) Tomb 542	CPP, 17E4

PLATE XXXV

Craters - North

Description	Scale	Site & Str.	Source
1.	1:6	Beth-shan VI	BS, II:II, pl. XLVI:13
2. Reddish-brown clay smooth	1:5	Meg. VIA	Meg., II, pl. 78:17
3. Brownish clay, smooth	1:5	Meg. VIIA-VIA	Meg., II, pl. 74:12
4. Brownish clay, smooth	1:5	Meg. VIIA	Meg., II, pl. 70:2
5. Yellow clay, decor. red	1:5	Meg. Tomb C 1101	Meg. T., pl. 9:2
6. Brownish clay, engraved decor.	1:5	Talel	Aharoni, pg. 22, 4:4
7. Reddish-brown clay, smooth red decor.	1:5	Meg. VIA	Meg., II, pl. 78:18
8. Reddish-brown clay, smooth	1:5	Meg. VIIA-VIA	Meg., II, pl. 69:12
9. Yellowish clay, decor. red burnished outside	1:5	Meg. VI	Meg., II, pl. 79:5

PLATE XXXVI

Craters - North

1. Reddish clay	1:5	Hazor X	Hazor, III-IV pl. CCVII:6
2. Brownish-yellow clay, decor. of rope and circles	1:5	Meg. V	Meg., I, pl. 21:125
3. Yellow clay	1:5	Meg. V	Meg., I, pl. 32:167
8. Reddish-brown clay brownish-yellow slip, burnished	1:5	Meg. VA	Meg., II, pl. 89:15
9. Brownish-yellow clay	1:5	Meg. V	Meg., I, pl. 29:111

PLATE XXXVI cont.

Description	Scale	Site & Str.	Source
10. Brown clay	1:5	Meg. V	Meg., I, pl. 31:154
11. Reddish-brown clay, decor. red, 4 grooves under the rim according to the photo	1:5	Abu Hawam III	TAH, pl. XIII:81

PLATE XXXVII

Craters - South

1. Yellow clay	1:5	Beit Mirsim B	TBM, I, pl. 50:8
2.	1:5	Ai	AY, pl. LXXV-1272
3. Red clay	1:5	Beth-shemesh III	AS, IV, pl. LX:26
4. Reddish-brown clay	1:10	Beit Mirsim B	TBM, III, pl. 12:10

PLATE XXXVIII

Crater - South

1. Brownish clay	1:5	Beit Mirsim B	TBM, I, pl. 50:7

PLATE XXXIX

Cooking Pots - North

1.	1:5	Meg. VI	Meg., II, pl. 85:16
2. Fragment	2:5	Hazor XII	Hazor, III-IV pl. CLXV:17
3. Fragment	2:5	Hazor XII	Hazor, III-IV pl. CCIII:7
4. Fragment	2:5	Hazor XII	Hazor, III-IV pl. CLXVI:7
5. Fragment	2:5	Hazor XII	Hazor, III-IV pl. CCI:14
6. Fragment	2:5	Hazor XII	Hazor, III-IV pl. CCI:11

PLATE XXXIX cont.

Description	Scale	Site & Str.	Source
7. Fragment	2:5	Hazor XII	Hazor, III-IV, pl.CCI:15
8. Fragment	2:5	Hazor XII	Hazor, III-IV pl. CCI:13

Cooking Pots - South

9.	1:5	Ai	AY, pl. LXXVII:1843
10.	1:5	Beth-shemesh III	AS, IV, pl. LIX:17
11. Fragment	1:2	Beth-shemesh III	AS, IV, pl. LXII:26
12. Fragment	1:2	Beth-shemesh III	AS, IV, pl. LXII:27
13. Fragment	1:2	Beth-shemesh III	AS, IV, pl. LXII:28
14. Fragment	1:2	Beth-shemesh III	AS, IV, pl. LXII:35

PLATE XL

Cooking Pots - North

10.	1:5	Abu Hawam III	TAH, No. 90
13. Fragment	1:5	Hazor X	Hazor II, pl. LI:11
14. Fragment	1:5	Hazor X	Hazor II, pl. LI:12

PLATE XLI

Cooking Pots - South

7.	1:5	Beth-shemesh IIa	AS, IV, pl. LXIII:37
8. Fragment	1:5	Beth-shemesh IIa	AS, IV, pl. LXIII:31
9. Fragment	1:5	Beth-shemesh IIa	AS, IV, pl. LXIII:32
10. Fragment	1:5	Beth-shemesh IIa	AS, IV, pl. LXII:45

PLATE XLII

Pithoi - North and South

Description	Scale	Site & Str.	Source
1.	1:10	Tale1	Aharoni, pg. 22, 4:4
2. Yellowish-red clay rope marks	1:10	Hazor XII	Hazor, III-IV pl. CLXVII:8
3. Yellowish-red clay rope marks	1:10	Hazor XII	Hazor, III-IV pl. CLXVII:10
4. According to a photo		Shiloh	JPOS, X
5. " "		Bethel	BASOR, 137, Fig. 2
6. " "		Meg.	Schumacher, I, pl. XLVI:d
7. Bright brown	1:5	Beth-shemesh III	AS, IV, pl. LXI:1
8.	1:10	Afulah IIIB Beit Mirsim B	Antiquities I, 4:16 TBM, I, pl. 26:18
9. According to a photo			
10.	1:10	Ai	AY, pl. LXIX:126a
11. Brown clay	1:10	Hazor XII	Hazor, III-IV pl. CLXVII:5
12. Brown clay	1:10	Naṣbeh	TN, II, pl. 2:28

PLATE XLIII

Jars - North and South

Description	Scale	Site & Str.	Source
1. Reddish clay	1:10	Meg. VIB-VIA	Meg., II, pl. 76:4
2.	1:10	Afulah	Antiquities I, 2:11
3. Yellowish red clay	1:10	Hazor XII	Hazor, III-IV pl. CCII:9
4. Bright red clay decor. in black	1:8	Afulah Tomb	Antiquities I, 14:20
5.	1:12	Beth-shan V	BS, II:II, pl. XLIX:22
6. Reddish-yellow clay, smooth	1:10	Meg. VIA	Meg., II, pl. 77:1
7.	1:12	Far'ah (S) Tomb 513	CPP, 43Q3

PLATE XLIII cont.

Description	Scale	Site & Str.	Source
8.	1:12	Far'ah (S) Tomb 542	CPP, 43F3
9.	1:12	Far'ah (S) Tomb 532	CPP, 43H1
10.	1:12	Far'ah (S) Tomb 934	BP, II, pl. LXXXVI:43J6

PLATE XLIV

Jars - North

2. Dull brown clay	1:10	Meg. V	Meg., I, pl. 20:119
4. Yellow brown clay	1:10	Meg. V	Meg., I, pl. 21:123
5. Yellow brown clay	1:10	Meg. V	Meg., I, pl. 21:122
10. Brown white clay (?)	1:10	Meg. V	Meg., I, pl. 20:115
11. Barrel jar, yellow brown clay	1:10	Meg. V	Meg., I, pl. 20:117

PLATE XLV

Amphoriscoi - North and South

1. Jar	1:6	Far'ah (S) Tomb 552	CPP, 44R2
2.	1:6	G'mah HF 181	CPP, 55W5
3.	1:6	Far'ah (S) Tomb 935	BP, II, pl. LXXXVII:W6
4. Gray	1:6	Beth-shan, VI	BS, II:II, pl. XLV:3
5. Brown clay, yellowish slip, decor. red	1:5	Lachish Tomb 570	La., IV, pl. 85:985

PLATE XLVI

Amphoriscoi - North and South

| 7. Bright brown clay, dull red decor. | 1:5 | Meg. V | Meg., I, pl. 19:113 |

PLATE XLVI cont.

Description	Scale	Site & Str.	Sources
8. Yellow clay, red and black decor.	1:5	Meg. V	Meg., I, pl. 19:114

PLATE XLVII

Jugs and Juglets - North

1. Jug, reddish clay	1:5	Hazor XII	Hazor, III-IV pl. CLXVI:12
2. Jug, reddish clay, red slip	1:5	Hazor XI	Hazor, III-IV pl. CCIII:18
3. Jug, brownish clay, smooth	1:5	Meg. VI	Meg., II, pl. 75:5
4. Jug, reddish-brown clay smooth	1:5	Meg. VI	Meg., II, pl. 81:8
5. Jug, brownish clay, remnant of burnishing	1:5	Meg. VI	Meg., II, pl. 81:2
6. Jug, brownish clay, red decor. disorderly	1:5	Meg. VI	Meg., II, pl. 81:20
7. Jug, brownish clay, red decor. vertical burnishing	1:5	Meg. VII-VIA	Meg., II, pl. 75:7
8. Jug, brownish clay, red slip, disorderly burnishing	1:5	Meg. VIA	Meg., II, pl. 75:6
9. Jug, yellowish-red brown clay, red decor. vertical burnishing	1:5	Meg. VI	Meg., II, pl. 81:21
10. Jug, brownish clay, red decor., smooth	1:5	Meg. VI	Meg., II, pl. 82:2
11. Jug, brownish clay, red and black decor., burnished	1:5	Meg. VIA	Meg., II, pl. 75:22
12. Jug, reddish-brown clay, smooth	1:5	Meg. VI	Meg., II, pl. 81:13
13. Juglet, reddish-brownish clay	1:5	Hazor XII	Hazor, III-IV, pl. CCI:25
14. Juglet, brownish clay, smooth	1:5	Meg. VIIB-VIA	Meg., II, pl. 81:10

PLATE XLVII cont.

Description	Scale	Site & Str.	Source
15. Juglet, reddish-brown clay, smooth	1:5	Meg. VII-VI	Meg., II, pl. 81:11

PLATE XLVIII

Jugs and Juglets - North

2. Jug, dull brown clay	1:5	Meg. V	Meg., I, pl. 6:159
4. Jug, dull brown clay dull red and black decor.	1:5	Meg. V	Meg., I, pl. 8:177
6. Jug, dull brown clay, dull red slip, disorderly hand-burnished	1:5	Meg. V	Meg., I, pl. 7:171
7. Jug, dull brown clay, dull red slip, disorderly hand-burnished	1:5	Meg. V	Meg., I, pl. 8:175
9. Trunk-juglet, reddish clay, burnished, red decor.	1:5	Meg. VA	Meg., II, pl. 88:19
11. Jug, dull brown clay, dull red slip, hand-burnished	1:5	Meg. V	Meg., I, pl. 8:179
12. Juglet, black, blackish-gray clay, hand-burnished	1:5	Meg. V	Meg., I, pl. 5:124
14. Juglet, reddish-brown clay	1:5	Abu Hawam III	TAH, No. 57
15. Juglet, reddish-brown clay smooth	1:5	Meg. VA	Meg., II, pl. 88:13

PLATE XLIX

Jugs and Juglets - South

1. Jug,	1:6	Far'ah (S) Tomb 552	CPP, 34B3
2. Jug	1:6	Far'ah (S) Tomb 542	CPP, 34F2
3. Jug	1:6	Far'ah (S) Tomb 532	CPP, 34A
4. Jug	1:6	Far'ah (S) Tomb 532	CPP, 38F1

PLATE XLIX cont.

Description	Scale	Site & Str.	Source
5. Jug	1:6	Far'ah (S) Tomb 542	CPP, 36N8
6. Jug	1:6	Far'ah (S) Tomb 542	CPP, 36P
7. Jug	1:6	Far'ah (S) Tomb 236	CPP, 39H1
8. Jug	1:6	Gezer, Tomb 59	CPP, 59W
9. Jug	1:6	Far'ah (S) Tomb 543	CPP, 39N
10. Spouted Jug, reddish clay	1:6	Ai	AY, pl. LXIX:385
11. Spouted jug, reddish clay, red slip, brown decor.	1:6	Beth-shemesh III	AS, IV, Pl. LX:18
12. Juglet	1:6	Far'ah (S) Tomb 562	CPP, 35P1
13. Juglet	1:6	Gezer Tomb 59	CPP, 51S2
14. Juglet	1:6	Far'ah (S) Tomb 839	CPP, 37E2

PLATE L

Juglets - South

	Scale	Site & Str.	Source
10.	1:5	Beit-Mirsim B3	TBM, I, pl. 51:12
11. Red slip, vertical burnishing	1:5	Beit-Mirsim A1	TBM, III, pl. 18:20
13. Reddish-brown clay vertical burnishing	1:5	Beit Mirsim B	TBM, I, pl. 51:2

PLATE LI

The Philistine Family

	Scale	Site & Str.	Source
1. Bowl	1:4	Gezer	Gezer, III, pl. CLXIII:1
2. Bowl	1:6	Gezer	CPP, 27D8
3. Bowl	1:5	Beth-shemesh	AS, III, Fig. 2:20

PLATE LI cont.

Description	Scale	Site & Str.	Source
4. Bowl, red clay, white slip, decor. red and black	1:4	Ashkelon	PMB, 4, pl. 1:3
5. Jug	1:6	Far'ah (s) Tomb 601	CPP, 67D2
6. Jug	1:6	Far'ah (S) Tomb 607	CPP, 59J1
7. Pyxis-bottle	1:6	Gezer	CPP, 66X2
8. Pyxis-bottle, broken, decor. red and black	1:4	A-Tsapi	PMB, 4, pl.II:4= EP, pl. 42:163
9. Jug	1:6	Far'ah (S) Tomb 552	CPP, 34Y4
10. Handled-jug	1:6	Gezer	CPP, 64R2
11. Trunked-jug, red and black decor.	1:6	A-Tsapi	CPP, 67S2
12. Pilgrim flask	1:6	Gezer	CPP, 85H16
13. Pilgrim flask-	1:5	Meg. VIB-VIA	Meg., II, pl. 74:16
14. Jar	1:6	Far'ah (S) Tomb 834	CPP, 43L2

PLATE LII

Bichrome Ware

Description	Scale	Site & Str.	Source
1. Jug, brownish clay decor. red and black	1:5	Abu Hawam IV	TAH, No. 152
2. Jug, yellowish-brown clay, decor. red and black, disorderly burnishing	1:5	Meg. VIA	Meg., II, pl. 75:22
3. Bowl, brown clay, decor. red and black	1:5	Hazor IX-X	Hazor, III-IV, pl. CLXXVII:11
5. Pilgrim flask, brownish clay, yellowish brown slip, well burnished, decor. red and black	1:5	Meg. VI-IV	Meg., II, pl. 86:1

PLATE LII cont.

Description	Scale	Site & Str.	Source
6. Jug, reddish clay, decor. red and black-	1:5	Hazor IXB	Hazor, III-IV, pl. CLXXVI:6
7. Jug, red clay, disorderly burnishing, decor. red and black	1:5	Hazor XB	Hazor, III-IV, pl. CCCLV:13
8. Jug, brownish clay, slip color of clay, decor. red and black	1:6	Carmel Tomb 7	BBSAJ, 5, pl. III

PLATE LIII

Pilgrim Flasks - North

Description	Scale	Site & Str.	Source
1. Jug, yellowish-brown clay decor. red and black	1:5	Abua Hawam IV	TAH, No. 152
2. Pilgrim jug, reddish clay smooth, decor. red and black	1:5	Meg. VI	Meg., II, pl. 86:2
3. Pilgrim jug, brownish clay decor. red and black	1:5	Meg. VIA	Meg., II, pl. 80:3
4. Pilgrim jug, reddish clay decor. red	1:5	Meg. VI	Meg., II, pl. 86:3
5. Pilgrim Flask, brownish clay, decor. red and black	1:5	Meg. VIIA-VI	Meg., II, pl. 86:5
6. Brownish clay, decor. red	1:5	Meg. VIIA	Meg., II, pl. 70:9
7. Brownish clay, decor. red-	1:5	Abu Hawam IV	TAH, No. 166
8. Bright brown clay, decor. red and black	1:5	Meg. VIIA	Meg., II, pl. 70:8
9. Brownish clay, disorderly burnish, decor. red	1:5	Meg. VI	Meg., II, pl. 86:8
10. Dull-brown clay, decor. red	1:5	Meg. T. 39	Meg., T., 68:10
11. Brownish clay, remnant of disorderly burnishing	1:5	Meg. VII-VI	Meg., II, pl. 74:14

PLATE LIV

Pilgrim Flasks – North

Description	Scale	Site & Str.	Source
2. Jug, brownish clay decor. red and black	1:5	Far'ah (N) III	RB, 1952, pg. 563 Fig. 611
3. Reddish-brown clay disorderly burnishing	1:5	Abu Hawam III	TAH, No. 54
4. Brownish clay, decor. red and black	1:5	Abu Hawam III	TAH, No. 53

PLATE LV

Pilgrim Flasks – South

	Scale	Site & Str.	Source
1. Pilgrim jug,	1:5	Ai	AY, pl. LXXVI:1786
2. Bright brown clay, decor. brown, burnished	1:5	Beth-shemesh III	AS, IV, pl. LX:20
3.	1:6	Far'ah (S) Tomb 222	CPP, 85P3
4.	1:6	Far'ah (S) Tomb 232	CPP, 85L5
5.	1:6	Far'ah (S) Tomb 806	CPP, 85O7
6.	1:6	Gezer	CPP, 85O6
7.	1:6	Far'ah (S) Tomb 543	CPP, 85F3

PLATE LVI

Pyxis – North and South

	Scale	Site & Str.	Source
1. Grayish-brown, smooth, red decor.	1:5	Meg. VIIA-VIA	Meg., II, pl. 77:10
2. Grayish-brown, smooth red decor.	1:5	Meg. VIIA-VIA	Meg., II, pl. 68:9
3. Brownish-clay, smooth	1:5	Meg. VIIB-VI	Meg., II, pl. 84:11
4. Grayish-yellow clay	1:5	Hazor XII	Hazor, III-IV, pl. CCI:26

PLATE LVI cont.

Description	Scale	Site & Str.	Source
5. Reddish-yellow clay, smooth, decor. red	1:5	Meg. VIIA-VIA	Meg., II, pl. 84:10
6. Yellowish-brown clay, smooth	1:5	Meg. VIIB-VI	Meg., II, pl. 84:9
7. Brownish clay, smooth decor. red	1:5	Meg. VIA	Meg., II, pl. 77:7
8. Bottle-pyxis, brownish clay, dull red slip, burnished	1:5	Meg. VII-VIB	Meg., II, pl. 73:9
9.	1:6	Far'ah (S) Tomb 642	CPP, 55S3
10. Reddish-brown clay, decor. red	1:5	Beth-shemesh III	AS, IV, pl. LIX:21
11.	1:6	Far'ah (S) Tomb 642	CPP, 55S3II
12.	1:6	Far'ah (S) Tomb 222	CPP, 55S4
13.	1:6	Gezer	CPP, 55N6
14.	1:5	Beth-shemesh	AS, III, Fig. 6:371
15. Pyxis-bottle	1:6	Far'ah (S) Tomb 609	CPP, 66Y

PLATE LVII

Pyxis - North and South

Description	Scale	Site & Str.	Source
16. Brown clay, dull red slip, wheel-burnished	1:5	Meg. V	Meg., I, pl. 19:96
17. Brown clay, remnant of burnishing	1:5	Meg. V	Meg., I, pl. 19:95
18. Brownish clay	1:5	Abu Hawam III	TAH, No. 60
19. Yellow clay	1:5	Meg. V	Meg., I, pl. 19:98
20. Yellow clay, red decor.	1:5	Abu Hawam III	TAH, No. 61
21. Grayish-red clay, burnish	1:5	Meg. V	Meg., I, pl. 19:99

PLATE LVII cont.

Description	Scale	Site & Str.	Source
22. Gray clay, red slip	1:5	Beit Mirsim B	TBM, I, pl. 51:5
23. Gray clay, red slip, burnished	1:5	Beth-shemesh III	AS, IV, pl. LX:17

PLATE LVIII

Lamps – North and South

	Scale	Site & Str.	Source
1.	1:5	Hazor XII	Hazor, III-IV, pl. CLXIX:10
2.	1:5	Meg. V	Meg., I, pl. 38:18
3.	1:5	Meg. VIII-VIA	Meg., II, pl. 79:9
4.	1:5	Meg. VII-VI	Meg., II, pl. 74:13
5.	1:5	Ai	AY, pl. LXXXI:746
6.	1:5	Beit Mirsim B	TBM, I, pl. 51:1
7.	1:5	Beth-shemesh III	AS, IV, pl. LIX:19

PLATE LIX

Lamps – North and South

	Scale	Site & Str.	Source
8.	1:5	Hazor IXB	Hazor, III-IV, pl. CLXXVI:15
9.	1:5	Hazor XA	Hazor, III-IV, pl. CLXXIV:18
10.	1:5	Hazor IX	Hazor, III-IV, pl. CCVIII:47

PLATE LX

Cypriote and Cypro-Phoenician Ware

	Scale	Site & Str.	Source
1. Bowl, White Painted I	1:5	Meg. VIA	Meg., II, pl. 78:20
2. Bowl, White Painted I	1:6	Far'ah (S)	BP, I, pl. XXXI:325
3. Bowl, Bichrome II	1:5	Meg. VB	Meg., I, pl. 30:141

PLATE LX cont.

Description	Scale	Site & Str.	Source
4. Pilgrim juglet, White Painted II	1:6	Far'ah (S)	BP, I, pl. XXXIX:86D
6. Bowl, Black on red I	1:5	Abu Hawam III	TAH, Fig. 8
7. Jug, Black on red I	1:5	Meg. VA	Meg., II, pl. 88:9
8. Juglet, Black on red I	1:5	Beit Mirsim B	TBM, I, pl. 51:9
9. Trunk-juglet, Black on red I	1:5	Meg. VA	Meg., II, pl. 88:19
10. Bowl, Black on red II	1:5	Meg. VA	Meg., II, pl. 90:2
11. Bowl, Black on red II	1:5	Meg. VA	Meg., II, pl. 90:3
12. Bowl, Black on red II	1:5	Meg. V	Meg., II, pl. 32:169
14. Bowl, Black on red II	1:5	Meg. V	Meg., I, pl. 30:140
15. Bowl, Black on red II	1:5	Meg. VA	Meg., II, pl. 90:1
16. Bowl, Black on red II	1:5	Meg. IV	Meg., I, pl. 28:95
17. Miniature bowl, Black on red II	1:5	Meg. VA	Meg., II, pl. 90:4

PLATE LXI

Cypriote and Cypro-Phoenician Ware

Description	Scale	Site & Str.	Source
18. Jug, Black on red II	1:5	Meg. V	Meg., I, pl. 8:176
20. Juglet, Black on red II	1:5	Meg. VA	Meg., II, pl. 88:8
24. Juglet, Black on red II	1:5	Meg. VA	Meg., II, pl. 88:18
26. Jar, Bichrome II	1:5	Meg. VA	Meg., II, pl. 89:7

FOOTNOTES

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the footnotes see the Bibliography.)

FOOTNOTES

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