المملكة الاردنية الهاشمية
دائرة الآثار العامة
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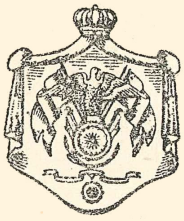

المملكة الاردنية الهاشمية

حولية دائرة الآثار

المجلدان : السادس والسابع

١٩٦٢

المطبعة الوطنية ومكتبتها - عمان

المملكة الأردنية الهاشمية

حولية دائرة الآثار

المجلدان: السادس والسابع

١٩٦٢

NOTES AND NEWS

The Jordan Department of Antiquities has laid down a scheme for establishing local museums in the towns of archaeological interests. Three local museums have already been established, one at Qasr Hisham ibn Abdel Malik at Jericho, to house part of the archaeological remains already discovered at Kh. el Mafjer, another Museum at Madeba to house the fine Mosaics of Madeba and another at Irbid. Another museum shall be established at Jarash. It is hoped that all these Museums shall be opened officially for public by the end of the Calander year. Also the plan for reestablishing the folklore Museum in Jerusalem is now in progress.

The Netherland Organization for Scientific Research has conducted another season's work at Tell Deir Alla in the winter of 1961 and is expected to come back for further season in the winter of 1962. The result of which was rather interesting from archaeological points of views.

The American School of Oriental Research at Jerusalem under the Direction of Prof Paul Lapp has organized a second season's work at Iraq el Amir (See report P. 80) and hopes to have a similar season in 1962.

A combined expedition of the British School of Archaeology in Jerusalem and the Ecole Biblique et Archaeologique Française in Jerusalem under the Direction of Dr. Kathleen Kenyon and pere de Vaux carried out a very successful season of work in the spring of 1961 at Jerusalem (See Report P. 114) and hope to resume work in the spring of 1962.

The important decision taken by the Council of Ministers of the Hashemite Kingdom of Jordan to keep the Dead Sea Scrolls which were found in the Judean desert of Jordan, and to refund the contributions for their rescue to the foreign learned institutions has met with pride and pleasure by all scholars abroad because these scrolls form a part of the archaeological treasure of the country and should be left in the country where they were found.

EXCAVATION OF THE PRE - POTTERY NEOLITHIC VILLAGE AT SEYL AQLAT, BEIDHA.

Three season's work have now been completed at this Pre - Pottery Neolithic site. The excavations are carried out under the auspices of the British School of Archaeology in Jerusalem, and with the help and co - operation of the Department of Antiquities under its Director, Dr. Awni Dajani, Ph. D. By kind permission of the Prior of the Dominican Order in Jerusalem the Reverend Father Coüasnon was able to join the writer for a time as surveyor during the first and second seasons, while the third season was carried out without help. Financial support for the third season was given by the Ashmolean Museum, Oxford ; the Museum of Archaeology and Ethnology, Cambridge ; the American Philosophical Society ; the Palestine Exploration Fund, and a grant from the British Academy through the British School.

The site was originally discovered in 1956, and from surface finds it seemed possible that it might be linked with the Pre - Pottery Neolithic B of Jericho, and additional interest was also aroused by the presence of Mesolithic artifacts. Seyl Aqlat is situated about 1½ hours walk north of Petra in the same mountainous sandstone desert and has fortunately never again been used for settled occupation so its remains are largely intact and close to the surface, although three Nabataean terrace walls cross it with resultant interruptions in the upper levels.

The chief aims of the expedition are to find out the plan of a village of this remote age, and the architecture of its component parts ; to establish, if possible, its relationship to the pre-Pottery Neolithic B of Jericho ; to obtain evidence for the practice of agriculture and domestication of animals ; and to find out what kind of fauna lived in the area as hunted by the inhabitants.

In order to find out as much about the plan of the village as possible the excavations are carried out on a horizontal plane, spreading outwards, although some soundings and a certain amount of work have been done on the earlier phases especially during the third season. The site was laid out on a grid of 5 metre squares of which 23 have been excavated to the main period under investigation. In addition, two trenches were cut into the talus of the Tell to find the Mesolithic horizon, and to determine the character and depth of the deposit, and finally the extent of the Neolithic village was found through a series of small trenches a metre wide.

The village is situated on the bank of a steep, seasonal, torrent bed, Seyl Aqlat, and the fact that the nearest permanent water supply is now 1½ hours' walk away would seem to argue for serious desiccation in the area since the village was built, as presumably

a village of this character would only have been established close to permanent water. The site is about 70 metres long by about 60 wide though an unknown amount has been eroded away down the seyl bank. So far the remains of four superimposed villages have been differentiated, each with its own series of rebuildings. The first, or latest, village exists only in patches behind the uppermost Nabataean terrace wall and so the main work is concentrated on the second village. The buildings of every period seem to have been semi-subterranean, all are approached by three descending stone steps, and so when a new building was erected, the previous one was levelled off and then instead of building upwards on its remains, they first dug down. Thus the later stages partially destroyed the earlier ones.

The second village consists, at present, of a series of central courts with buildings on two opposing sides (Pl. I Fig. 1). Unfortunately those on the east side have been removed with the exception of three stumps, by the second Nabataean terrace wall so it is impossible to ascertain their plan, but those on the west side are fairly complete. These consist of a number of buildings whose ground plans do not vary. They each have a central corridor with small rooms opening off each side, arranged like stalls in a stable. In the most complete unit yet found there seem to have been three rooms on each side, making six in all. These rooms are tiny, only a metre wide and 1½ deep, and they are divided from each other by stone built platform baulks which are sometimes wider than the rooms themselves, these baulks are 1½ or even 2 metres wide (Pl. I Fig. 2). The buildings are solidly constructed with dry-stone walls composed of small limestone boulders and slabs of sandstone, the corners are fairly sharp and the walls fairly straight, and each is approached by three descending stone steps.

The extremely small size of the rooms together with a lack of domestic debris such as hearths poses the question as to whether these buildings served a domestic purpose. Their contents, where undisturbed, seem to suggest that they were workshops. One was full of animal bones, horned heads and articulated joints. The room opposite this, across the corridor, contained a great number of really heavy stone implements, choppers, scrapers, and rollers in addition to sling stones. This could have been the meat store and the tools the butcher used in his trade. Another room in a different complex of buildings was probably used for the manufacture of bone tools (Pl. II Fig. 3). Here, lying on a table made of a slab of sandstone lay a large pair of ibex horn-cores, nearby was another complete pair, while the sawn-off stumps of a third pair lay close to the table. In the corner was a small pile of pestles and an adze, while in the corridor were a polished limestone mortar, a flat, circular polished slab and a loom-weight. The other roooms in this complex were empty.

Yet another complex contained many querns, all on one side of the corridor. These querns had mostly fallen from above, thus suggesting that grinding was carried out on the roofs, but one was in situ on the floor. On the opposite side of the corridor the rooms contained a very large number of ground stone implements. It is possible that this complex was devoted to the grinding of wheat, while that next door contained rooms with walled-up doors which may have been for storage.

Beyond these corridor buildings lie the courts. The main one has a plastered floor of astonishing hardness and depth. Re-laid four times, each main surface running to stone foundations on slightly different lines, and with a total depth of 25 cm., it is composed of small pebbles, lime and ashes, with a thick, hard upper crust of very fine, smooth plaster. This court is 7 metres wide and nearly 9 long. It contains a large, circular hearth with a raised sill, and the walls as well as the floor were plastered. Next to it is another court with a plastered floor of a different kind ; it is of sand and lime and very hard indeed. This court is also rectangular, but longer and more narrow than the other, it is 5 metres wide and runs back into the corridor buildings where, owing to the architectural tradition of digging down, it has been cut by later stages of the village. Originally it appears to have divided one complete unit of buildings from the next. It is tempting to think that these courtyards divided the workshops from the residential buildings but beyond the fact that there were buildings on the opposite side as shown by the three stumps of walls left by the terracing, no proof is possible as yet in the area of the second village already uncovered. It is also possible that the small corridor rooms, or workshops were used to live in, and that the very wide stone platform-baulks were used as sleeping platforms ; but until the plan of a complete building as found on the other side of the courts on this level no proof is possible.

Beyond the second court is what appears to be a yard, outside the main wall. This yard has a beaten earth floor, and although it is only partially excavated as yet it seems possible that this was where the domesticated animals were kept. So far only the beginning of what seems to be a row of tiny stone-built hutches has been uncovered. Two are fully excavated and a third can be seen running into the section. They are only about 36 cm., wide by 30 deep and 40 high and it is difficult to see what use they served. Experiment with a dog showed them to be too small for dog kennels, and the absence of any trace of burning rules out the possibility that they were very small ovens (Pl. II Fig. 4). From analogies with Beduin and Fellahin animal houses it is possible that birds of some kind were kept in them. In view of the remote age it is unlikely that man would have used his precious grain to keep birds to fatten, of for their eggs, but he might well have kept a bird that could help him in the hunting on which he was dependent for most of his food. Although no proof is possible as yet ; it could be tentatively suggested that man had already trained the hawk to augment his dog and the flint arrows and sling stones which seem to have been his only weapons. The art of hawking is still practised in Arabia and its beginnings there are rooted in immense antiquity.

A sounding below the main courtyard shows that a similar one exists underneath, belonging to the third village from the top. This court is smaller than that of the second village, it is $5\frac{1}{2}$ metres wide and its length is not yet known. The surrounding walls were levelled off at a height of about 70 cm., when the court of the second village was laid on top, and the floor is of the same cement-like plaster. Small soundings on opposing sides, separated by the 10 metres of the upper court, show rooms similar to the 'workshop' units of the second village and of like construction, although two rooms are bigger and of a different plan from any yet found in the later village.

Last season a small sounding was made below the worskshops of the second village from which some charcoal was obtained. The result of a C 14 test on this material is 8,790±200 years Before the Present (British Museum 111). This season, by enlarging the sounding it was found that this date must be given to the fourth village from the top. So far no material has been found from which to date the three later villages. Other soundings nearby have shown that part of this fourth village was destroyed by a serious fire. Half one large room was excavated and this has gently curving walls, rounded corners and both walls and floors were plastered in one piece merging in a curve. The plaster had been renewed many times, and on the walls it is 7½ cm., thick with at least 12 coats visible. Ten metres away on the other side of the second village court a sounding made in the second season revealed a large rectangulalr room with rounded corners, and gently curving walls which were only one skin deep as they were dug from above. This room was approached by three descending stone steps (Pl. III Fig. 5). At the time it was thought that this type of building might represent the residential house as distinct from the workshop units on the far side of the courtyard. However, the third seasons' excavations have helped to place this type of building in its proper context. It belongs to an early phase of the fourth village. Three other squares adjacent to the original sounding revealed similar buildings, all underlying the third village and all, though in admittedly limited numbers as yet, seem to show an entirely different tradition of architecture and technique of building from any thing found in the second and third villages as yet. Although separated horizontally from the fire destruction level by about 15 metres, nevertheless all the buildings of this fourth village found so far exhibit these same architectural differences from those of the later villages. It seems significant that a serious fire in one part of the village should co-incide with a change of architecture in the next phase.

The fourth village and any earlier one contained individual buildings, each apparently set in an open space or yard. They are rectangular, with slightly curving walls, and like the workshops, are slightly subterranean, both floors and walls were plastered, in some cases the former with the same cement-like plaster as in the later courts. A single unit generally consisted of one room, and in two instances these rooms contained a circular depression with a raised sill, the whole coated with a hard lime plaster. These are close to the walls and in neither case is there any trace of burning so they were not hearths. The walls of these rooms are most beautifully built with carefully chosen flat slabs of sandstone, quite unlike the rather heavily built workshops where small natural boulders were used.

One striknng example of this change of architecture is preserved by a third village room dug down inside a fourth village one. The exterior wall of the older house remains, while the interior face is that of the heavily built later period. Another small room was obviously devoted to the preparation of cereals, and this room seems to lead into another, as yet unexcavated. In the small room were three querns, each apparently serving different purposes, their grinding implements still in situ, and in one corner a little pile of sling stones (Pl. III Fig. 6). One quern was worked most comfortably from a sitting position. It was set in a corner angle at a short distance from the walls, and slightly raised on

a pedestal formed by another stone, immediately behind it is a large, flat slab of stone set on edge in the plastered wall. There is exactly enough room to sit with a leg on each side of the quern and one's back against the stone. Subsequent friction by movement of one's back while grinding does not damage the plastered face of the wall as the stone has been carefully set to provide a chair back. The other two querns seem to have been worked from different positions, one from a stooping position, and the other was on the floor.

Although it may still be shown by future work that the two kinds of buildings were present in a single contemporary phase of the village, at the moment the evidence suggests the contrary. Before the fire there is the architectural tradition of individual houses with slightly curving walls built of thin sand-stone slabs and with each unit surrounded by its own court. After the fire come the heavily built corridor units with very small stall-like rooms divided by wide stone platform-baulks built round a central series of courts. However, proof that two different cultures within the Pre-Pottery Neolithic B are represented at Seyl Aqlat must await further excavation as so far the third and fourth villages have been touched only by soundings.

Another custom known from the Pre-Pottery Neolithic B of Jericho is also present at Seyl Aqlat, that of decapitating the dead, although this was not carried out at all burials. So far no burials have been found of the third and fourth villages, but only of the first and second. These burials had been dug down from above into the debris of the collapsed ruins of the earlier, underlying buildings. In one case a headless adult had been buried most unceremoniously at full length and with shoulders lower than feet, while in one of the workshop rooms four intact infant burials were found in the floor. One deep grave contained ibex horncores in the shaft, and a carefully laid out and headless adolescent whose mandible was lying close to the body (Pl. IV Fig. 7), and one other young adolescent was found also buried in an individual grave but in this case the skull had been detached and was lying underneath the body. There is not enough evidence as yet to back up any theories about the burial customs of these people, but some points can be made. Firstly, all seven infant burials found so far have been intact. Secondly, two young, or adolescent people had been decapitated as had one adult. Of these two young ones, each was buried in an individual grave, while the adult seems to have been treated with scant respect. Lastly, in the upper levels two adult burials were found which do not seem to have been decapitated. A tentative suggestion can be made that infants were always buried intact, but that from early adolescence onwards decapitation was practised but not in every case. There is a difference, however, between the headless burials of Jericho and those of Seyl Aqlat; at the former site, the bodies were buried with no apparent attempt to lay them out, while at the latter they are found in individual graves.

Parallels with the Jericho Pre-Pottery Neolithic B present so far include a similarity of flint, ground-stone and bone implements and of querns; there are plastered floors at both sites, although the cement-like plaster has not yet been found at Jericho, and there are headless burials. Architecturally the buildings of the fourth village at Seyl

Aqlat, the individual rectangular houses with rounded corners and plastered walls and floors and yards outside, bear a strong resemblance to the Jericho houses of this period, and the C 14 for this level of about 6,790±200 years B.C., also fits well with the dates for Jericho. On the other hand there is no building at Jericho similar to the cocrridor units of the second and third villages, but from the stratigraphy at Seyl Aqqlat there does not appear to be a break between the two types of building.

DIANA KIRKBRIDE

Figures 1 - 7 — Plates I - IV

Fig. 1. General view of the site. Showing the courtyards of the second village with the corridor units on the right.

Fig. 2. One of the workshop units showing the wide platform-bailks which divided the small rooms.

Fig. 3. A small workshop probably devoted to the making of bone tools.

Fig. 4. The tiny hutches, perhaps used for hawks, with a dog and man as scales.

Fig. 5 A typical building of the fourth village, contrasting strongly with that of the second village shown on Plate 1.

Fig. 6. The smaller fourth village room devoted to the preparation of cereals. Three querns in situ, the chair back set into the wall.

Fig. 7. A carefully laid out headless burial. Scale 30 cm.

THREE ALTARS FROM PETRA[1]

The Circumstances of Discovery.

The three votive altars published here were discovered at Petra in the vicinity of the Triple Gate, during the course of recent excavations by the Jordanian Department of Antiquities and the British School of Archaeology in Jerusalem [2]. The gate is situated at the western end of the colonnaded street, and forms the main entrance to the *temenos* of the temple known today as the Qasr el-Bint. Both gate and temple date probably from the end of the 2nd. century A. D., while the street is earlier, dating from the second quarter of that century [3]. The street runs alongside the Wadi Musa, bisecting the city from east to west, and south of it the land rises fairly steeply towards the ridge which forms the boundary of the city on this side. This rising ground was anciently terraced, and monumental buildings were situated on the terraces, overlooking the colonnaded street, and approached from it by means of stepped side-streets. The colonnaded street itself was separated from the lowest of these terraces by a retaining wall, which still survives in places to a height of five metres, and which runs up to the southern pier of the gate. Prior to excavation the layers of destruction débris overlay the street to the level of the top of this wall, and concealed most of the southern part of the gate. Altars I and II were found in this débris, close to the gate, in the angle between this and the retaining wall; found with them in the same layer were fallen blocks and architectural fragments from the gate itself, from the structures around it, and from the buildings above it on the first terrace. The altars themselves could thus have come likewise from any of these places. Moreover, there are indications on the altars, mentioned below, that they were at some period re-used as buildings blocks, and their location near the gate may in fact be a result of this secondary use. It is thus impossible to be certain of their original position, though it is true that a situation near the gateway to the temple enclosure would be consistent with the general custom in ancient times of erecting such votive monuments in populous and frequented places [4]. Too much must not be made of this, however, and in view of the uncertainty of the original position of the altars, it must be admitted that their value as archaeological monuments, *sensu strictu* is negligible.

Altar III, of which only a small fragment survives, was found some metres west of the gateway, in débris lying on the remains of the paving of the Qasr el-Bint *temenos*. The fact that its surviving inscription, such as it is, is identical with those of Altars I and II, suggests forcibly that all three belong to the same group of monuments, and this

in turn supports our contention concerning the subsequent disturbance and re-utilization of the altars.

Description.

When found, Altars I and II were broken into several fragments, some of which were missing. Fortunately, however, it is the upper parts of the blocks which have suffered most, and the main inscribed faces are complete. The arrangement of these inscribed faces is interesting, and calls for comment. Three sides of each altar are inscribed, and the arrangement is identical in both cases. The three parts of the text are designated by M. Starcky (below) A, B, and C, according to the sense ; they are not, however, written in this order on the blocks, but in the sequence B - C - A (from left to right, with the blank face of the altar at the rear). To put it another way, to an observer standing directly in front of the altar, the beginning of the text (A) is on the right hand, the continuation (B) on the left, and the conclusion (C) is facing him. This arrangement is strange. Parts B and C of the text are consecutive, and clearly have to be adjacent ; part A, which contains the divinity's name and those of the emperors, must have been placed out of sequence, after C, on account of the original position of the altar in relation to its surroundings : being the most important face, it must have faced originally in the most important direction. More than this we cannot say, on account of the uncertainty, explained above, over the original position of the monuments.

Altar I. The base of this block, as it survives, measures .41m×.36m ; there is reason to believe, however, that part of the base moulding has disappeared, and the original size would thus have been greater. The surviving height is .71m. Most of the top of the altar is missing, but what remains suggests that the top was originally flat. A profile of the block is illustrated in (Pl. V Fig. 1 and 2 and Pl. VI Fig. 3). The mouldings are the same on all four sides, and consist, from the top downwards, of a broad fascia followed by an astragal, then a cavetto and a second, narrower, astragal. After this comes the main face of the altar, with inscription, and then the base moulding, comprising a slightly projecting fascia, an astragal, and finally what looks like the beginning of a chamfer. The lowest part of the block has been destroyed, however, and the present flat base bears the marks of rough tooling, dating no doubt from the time when the stone was re-used. As has been noted, the main inscription is confined to the plain faces of the altar ; one word, APOLLINI, is inscribed on the upper fascia of face A, however.

Altar II. The base of the second altar is a few centimetres larger than that of the first, and measures .46m × .39m. Its surviving height is about the same, .71m., though since in this case both top and bottom of the block are missing, the original

height must have been greater. The mouldings are not so well preserved as on the previous altar (Pl. VI Fig. 4 and Pl. VII Fig. 5 and 6). On the upper part a portion of the cavetto and an astragal are visible, while on the base the fascia and the astragal are preserved. The dimensions and form of the mouldings are very close to those of the mouldings on the first altar, only the astragals being slightly larger. Both the top and bottom of this second altar have been deliberately hacked away to make of it a conveniently shaped building stone. This re-working has destroyed the fascia and upper astragal of the upper moulding, and with them has disappeared any inscription which may have originally been here, as in the case of the first altar. In the centre of the base, as it now survives, a small rough socket, some 12 cms. square and 8 cms. deep, has been cut, and in the centre of this socket is a slot, 5 cms. × 1 cm., and 5 cms. deep. This feature seems to belong to the period of re-use of the altar, but there is no further indication as to its function.

Altar III. This fragment is so small (.11m × .09m) that no further description need be given.

مكتبة دائرة الآثار
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LES DEDICACES

I

A

APOLLINI

PRO SALVTE IMP·CAES L SEP
TIMI SEVERI·PII PERTINACIS
AVG·ARABICI ADIABENICI
PARTICI MAXIMI·ET IMP
CAES·M AURELI ANTONINI
AUG [[ET P SEPTIMI GETA]]
CAES ET IVLI[AE AVG MA]
TRIS CASTRORUM TOTIU[S]
QUE DOMVS DIVIN[AE]

B

Q AIACIVS MO
DES[TVS CR]ESCEN
TIAN[VS VC X]V
VIR [SF LEG] AVGG
[PR PR COS DES]

C

[CVM DANACIA QVARTIL]
LA AVRELIANA VX[ORE ET Q AI]
ACIO CENSORINO CE[LSINO A]
RABIANO ET L AIACIO [MODE]
STO AVRELIANO PRIS[CO AGRI]
COLA SALV[I]ANO FILIS

II

A

.....

PRO SALVTE·IMP·CAE·L·SEPTIMI
SEVERI PII·PERTINACIS·AVG·AR[A]
BICI·ADIABENICI·PART MAX ET·IMP·
CAES·M·AVR·ANTONINI·AVG [[ET P
SEPTIMI GETA CAES]] ET IVLIAE
AVG·MATRI·CASTRORVM·TOTIVS
QVE·DOMVS·DIVINAE

B

Q·AIACIUS·MO
DESTVS CRES
CENTIANVS·VC
XV VIR SF LEG
AVGG PR PR·COS

C

[DE]S CVM DANACIA
QVARTILLA AVRELIANA VXO
RE ET Q AIACIO CENSORINO
CELSINO ARABIANO ET L AIA
CIO MODESTO AVRELIANO PRIS
CO AGRICOLA SALVIANO FILIS

III

.....

]L SEPTIMI[
]ARABICI[

Autel I. A. : *Apollini. Pro salute Imp(eratoris) Caes(aris) L(ucii) Septimi Severi Pii Pertinacis Aug(usti) Arabici Adiabenici* (5) *Partici Maximi et Imp(eratoris) Caes(aris) M(arci) Aureli Antonini Aug(usti)* [[*et P(ublii) Septimi Getae*]] *Caes(aris) et Iuli*[*ae Aug(ustae) ma*]*tris castrorum totius*[*s*] (10) *que domus divin*[*ae*],

B : *Q(uintus) Aiacius Modes*[*tus Cr*]*escentian*[*us, v(ir) c(larissimus), X*]*V vir* [*s(acris) f(aciundis), leg(atus)*] *Aug(ustorum),* (15) [*pr(o) pr(aetor), co(n)s(ul) des(ignatus)*],

C : [*cum Danacia Quartil*]*la Aureliana ux*[*ore et Q(into) Ai*]*acio Censorino Ce*[*lsino A*]*rabiano et L(ucio) Aiacio* [*Mode*]*sto* (20) *Aureliano Pris*[*co Agri*]*cola Salv*[*i*]*ano, filis.*

Autel I : *A Apollon. Pour le salut de l'Empereur César Lucius Septimus Severus Pius Pertinax, Auguste, Arabicus, Adiabenicus, Parthicus Maximus, et de l'Empereur César Marcus Aurelius Antoninus, Auguste, et de Publius Septimus Geta, César, et de Julia Augusta, mère des camps et de toute la divine maison,*

Quintus Aiacius Modestus Crescentianus, vir clarissimus, quindecimvir pour les sacrifices, légat des Augustes, propréteur, consul désigné,

Avec Danacia Quartilla Aureliana son épouse et Quintus Aiacius Censorinus Celsinus Arabianus et Lucius Aiacius Modestus Aurelianus Priscus Agricola Salvianus, ses fils.

Le texte de l'autel II, et éventuellement de l'autel III, est le même, au nom près de la divinité honorée, qui pouvait être Diane sur l'un et Latone, mère d'Apollon et de Diane, sur l'autre. Nous devons cette suggestion à l'amabilité de H. G. Pflaum, qui a aussi reconnu, dans ce qui en reste, l'abréviation des(ignatus), au début de la première ligne de l'une des faces de l'autel II, et a ainsi pu fixer l'ordre dans lequel il nous fallait lire les faces B et C. L'écriture n'est pas très soignée et l'interponctuation, pratiquée sur la face A, semble négligée sur les deux autres faces [5]. La forme des lettres, dont certaines, comme le L, se réduisent parfois à un trait, est à tendance cursive, comme c'est le cas pour d'autres inscriptions de l'époque.

L'intérêt majeur de nos dédicaces, c'est qu'elles confirment la légation en Arabie, sous Septime Sévère (193-211), de Q. Aiacius Modestus Crescentianus. Une inscription de Bostra avait déjà été interprétée en ce sens. C'est une dédicace : *"à l'Empereur César Marcus Aurelius Antoninus, Auguste, (leur) seigneur, sous Aia*[*ci*]*us Modestus, consul désigné, la cité des Bostréniens, Julius Marcianus étant proèdre"* [6]. Plusieurs empereurs de ce nom pouvaient être envisagés. Clermont-Ganneau proposait Marc Aurèle, et pour Caracalla, ce pouvait être avant ou après la mort de Septime Sévère. Par ailleurs, en l'absence du prénom et du dernier nom, l'identité d'Aiacius Modestus n'était pas assurée.

C'est chose faite avec nos nouveaux textes. Le terminus a quo pour sa légation est 198, année où Géta devient César [7]. Déjà le texte de Bostra, qui donne à Caracalla le titre d'Auguste, situait en 197 ce point de départ. Le terminus ad quem est l'automne 209, où Géta est nommé Auguste. Entre ces deux dates, on peut préciser davantage. Entre 208 et 211, Aiacius Modestus est "légat de Germanie supérieure" [8] et en 204 au plus tard, it est quindecimvir sacris faciundis [9]. C'est donc entre 204 et 208 que se situe le mieux la légation en Arabie [10]. Dans sa liste des gouverneurs d'Arabie, H. G. Pflaum propose une date entre 198 et 204 [11]. Il vaut mieux, semble-t-il, rapprocher dans le temps les deux légations d'Aiacius Modestus, d'autant que vers 200/202, il faut faire place au gouverneur d'Arabie Lucius Marcus Perpetuus [12]. Les autres gouverneurs mentionnés par H. G. Pflaum ne nous permettent pas de serrer de plus près la date. En tous cas, elle n'est pas postérieure à 208, date la plus haute pour la fin de la légation en Germanie : celle-ci représentant une charge plus importante que la légation en Arabie, la suit normalement dans le temps [13]. On trouvera les autres inscriptions concernant avec certitude ou probabilité notre gouverneur et sa famille dans la seconde édition de la *Prosopographia* [14]. Disons seulement que l'inscription grecque de Pergame qui mentionne un *"Quintus Ai(acius...), fils de Lucius... quindecimvir, proconsul"* a un titre de plus à viser notre Aiacius Modestus, dont le second fils reçut peut-être le prénom de Lucius en l'honneur de cet éventuel grand père [15]. Le proconsulat d'Asie se placerait bien après son second consulat (ordinaire), daté de 228 [16].

Nos dédicaces apportent des précisions nouvelles sur la famille de Q. Aiacius Modestus Crescentianus. Elles nous font connaître son second fils, Lucius, et elles nous apprennent que le Q. Aiacius Censorinus, dont le nom est inscrit sur une conduite d'eau en plomb de Rome, est non pas le frère de notre légat, comme on le supposait [17], mais son fils aîné. Il porte le prénom paternel, mais ses cognomina sont différents. Il y aurait peut-être lieu de préciser le lien qui unit notre famille aux Arabianus cités dans la *Prosopographia* [18]. Pour "Celsinus", celle-ci en mentionne trois, ainsi que des femmes du nom de Celsina [19]. Les cognomina du second fils du légat rappellent, au moins avec "Aurelianus", le gentilice et cognomen maternel, ce qui est assez habituel [20]. Pour celui de Salvianus, assez rare, voir la première édition de la *Prosopographia,* III (1898), n. 84. L'épouse de notre légat n'est pas non plus une inconnue, car une inscription latine, découverte à Horrea Caelia (Hergla) en Tunisie, porte : *"Danaciae Quartillae Aurelianae C(larissimae) F(eminae)* [21] mais sans autre indication. Il n'est donc pas possible d'établir un lien entre sa présence dans la province d'Afrique et la carrière de son époux. Le nom

de Danacius ne semble pas autrement connu et le diminutif Quartilla ne se retrouve que pour deux Annia Quartilla [22]. Quand au rapport entre le gentilice Aurelius (d'Antonin le Pieux) et le nom d'Aurelianus, il ne peut être précisé.

Les détails donnés par P. J. Parr sur la provenance de nos autels ne nous permettent pas de tirer des conclusions archéologiques ou autres. Ainsi, nous ignorons si ces monuments ont été érigés dans le péribole du temple voisin, qui est sans doute celui de Dusarès. Dès lors nous n'épiloguerons pas sur une assimilation éventuelle du chef du panthéon nabatéen avec Apollon [23]. La fouille du sanctuaire nous restituera peut-être les éléments du troisième autel et permettra ainsi de plus amples considérations.

PETER J. PARR AND J. STARCKY

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[1] The first part of this paper is by P. J. Parr, and the epigraphic discussion is by the Abbé J. Starcky.

[2] Altar I was found during the work of the Department of Antiquities, in 1959, and Altars II and III during the continuation of that work by the British School in 1960. We are indebted to Dr. Awni Dajani for permission to publish all the altars together here.

[3] For a sketch map see *P. E. Q.* (1960), p. 126, and for the dating of these monuments, *ibid.*, p. 130f.

[4] For votive altars at Palmyra, flanking the Damascus Gate in the early town wall, see Starcky, *Mélanges de l'Université St. Joseph* XXVIII (1949-50), p. 51ff.

[5] Hauteur moyenne des lettres, IA: 30 mm ; IB: 45 à 50 ; IC: 25 ; IIA: 30 à 35 ; IIB: 40 à 50 ; IIC, ligne 1: 45, puis 30 ; IIIA: 40. On aura noté l'importance ainsi donnée aux noms du légat et de son épouse.

[6] J. H. Mordtmann, *Griechische Inschriften aus dem Hauran, Archaeologisch - epigraphische Mittheilungen aus Oesterreich-Ungarn*, VIII, 1884. L'auteur n'a pas lu AIAKOY, mais le fac-similé publié permet de le restituer ainsi: AIA[KI]OY ; Ch. Clermont - Ganneau, *Recueil d'archéologie orientale*, I (1888), p. 16, n. 22 ; *Prosopographia Imperii Romani*, première édition, II (1897), p. 384, n. 1321, où Dessau propose Aiacius Modestus, et pour M. Aurelius Antoninus, Caracalla ; *Inscriptiones Graecae ad res Romanas pertinentes*, III (1906), p. 473, n. 1321 (où figure la restitution [AIAKI]OY, d'après la suggestion de Dessau) ; Brünnow et Domaszewski, *Die Provincia Arabia*, III (1909), avec le développement correct de l'abréviation *up* en *hupatou* (*consul*, et non *hupatikou*, *consulaire*) et la lecture de l'abréviation qui suit: *anad(edeigmenou)*, *désigné ; Prosopographia*, seconde édition, I (1933), n. 470: Groag lit bien *hup(atou)*, mais restitue à tort *apodedeigmenou.*

[7] Comme à l'habitude, le nom de Géta est martelé, mais le titre de *César* a été épargné au début de la ligne 8 de l'autel I. L'épithète de *Parthicus Maximus* nous ramène également à 198 (W. Liebenam, *Fasti consulares*, p. 109s). Julia Domna est mater castrorum dès 196 (*G. Herzog, Pauly - Wissowa*, X (1919), col. 927).

[8] *CIL* XIII, 7441 (Kapersburg), où Géta est César, donc 209 au plus tard, et 7417 (Gross-Krotzenburg), où Géta est Auguste, donc 209 au plus tôt. Cet autel fait allusion *"à la victoire et au retour"* des empereurs de leur campagne de 208 en Bretagne et donne le nom complet du légat: *Q. Aiacius Modestus Crescentianus.*

[9] Aux jeux séculaires septimiens, qui furent célébrés avec éclat cette annés là, *Acta*, *CIL* VI, 32327-32332, passim.

[10] Ainsi E. Ritterling, *Fasti des Römischen Deutschland* (1932), p. 38s, qui suppose qu'à Bostra une seconde inscription avait été gravée en l'honneur de Septime Sévère.

[11] *Les gouverneurs de la province romaine d'Arabie de* 193 *à* 305, *Syria*, XXXIV, 1957, p. 137.

[12] *CIL* III 14149, 24 et 14150 et Brünnow et Domaszewski, I (1904), p. 21, 85 et 94 ; III (1909) p. 290. Ce sont des millaires posés au nom de Septime Sévère à sa *huitième* puissance tribunicienne et son *troisième* consulat, ce qui donne deux dates contradictoires: 200 et 202, sans qu'il soit possible de choisir. Sur ce légat, voir G. Barbieri, *L'albo senatorio da Settime Severo a Carino* (1952), p. 87, n. 357.

[13] Brünnow et Domaszewski (III, p. 291) situaient la légation en Arabie sons le règne de Caracalla.

[14] I (1933), n. 468 à 471.

[15] *Inscr. Graecae ad res romanas pertinentes*, IV. n. 372 (le n. 468 de la *Prosopographia*). Les prénoms se maintenaient dans une même famille, mais sans règle fixe de transmission, R. Cagnat, *Cours d'épigraphie latine*, 4. édit. (1914), p. 68.

[16] *Prosopographia*, I (1933), n. 470.

[17] *Eod. loco*, n. 469 et G. Barbieri, *L'albo senatorio*, p. 14, n. 21.

[18] I (1933), p. 197, n. 1011: leurs autres noms ne sont pas ceux de nos dédicaces.

[19] II (1936), p. 145, n. 636 et 637, sans autres noms caractéristiques.

[20] R. Cagnat, *Cours d'épigraphie latine*, 4. éd. (1914), p. 68s. Mais H. Thylander, dans son *Étude sur l'épigraphie latine* (1952) est plus réservé (p. 121).

[21] *CIL* VIII, 11152 et *Prosopographia*, III (1943), n. 6.

[22] *Prosopographia*, I (1933), p. 133, n. 719.

[23] Cf. la réserve de H. Seyrig, à propos de la dédicace à Latone et Apollon faite à Palmyra par des cavaliers thraces, au milieu du second siècle, et qu'il publie dans ses *Antiquités syriennes*, I (1934), p. 80-82.

A NABATAEAN SANCTUARY NEAR PETRA; A PRELIMINARY NOTICE

The Site. The hitherto unrecorded site described here lies to the S. W. of Petra, close to the eastern foot of Jebel Harun, the summit of which, crowned with the shrine of Aaron, dominates the whole region [1]. Jebel Harun is separated from the mountain immediately to the north, Jebel el-Barra, by the Wadi Wigheit [2], the upper tributaries of which curve round and cut into the lower slopes of the former mountain. One of these secondary wadis has cut a deep, narrow ravine for itself, only a metre or so wide in places, and perhaps averaging 12 metres in depth ; it is reminiscent of the famous Sik, though in minature (Pl. VIII Fig. 1). The ravine is dark and forbidding ; passage along it is made difficult by the presence of oleander bushes and other trees, while the floor of the chasm is the gravel bed of a stream. The appearance of this floor, and of the rock walls of the ravine, indicates that in winter a raging torrent of water rushes down to the main wadi, while local informants reported that in most years pools of water remain in the wadi throughout the dry season also.

Immediately south of the ravine is a small isolated hill, the local name of which seems to be Jebel Ma'iz. The hill has the typical rugged configuration of the Petra region, and has precipitous sides, especially on the north, where vertical or overhanging cliffs occur, and there is a suggestion of deliberate quarrying. Between these cliffs and the lip of the ravine there stretches, for perhaps 200m. or more, a level terrace, in some places no more than a narrow ledge a few metres wide, but elsewhere a broad platform (Pl. VIII Fig. 2 Pl. IX Fig. 3). For the most part the terrace is bare and the rock surface is exposed, but in a few places there is a thin covering of sandy soil and débris. It is in these places that occurs the evidence for the ancient occupation of the site : the denuded remains of walls, fallen building blocks (some with the Nabataean diagonal dressing), an isolated column drum, and many Nabataean sherds, both painted and plain. There are signs also that the spot has been frequented much more recently, probably by goatherds, and a well-worn path runs along the terrace, presumably to join the main track out of Petra to Ras en-Negb and the Arabah.

The most important evidence for Nabataean association with this site, however, lies in the great number of graffiti found there, the occurrence of at least one Dushara symbol, and the existence of a relief of a seated female figure. We shall now briefly describe these remains, emphasizing that it is a provisional description only, based on the inadequate notes of a brief visit.

[1] Reports of the site were first brought to the present writer in the autumn of 1959, and it was then visited by Mr. W. O. Lancaster on the writer's behalf. During the 1960 season of excavations at Petra it was visited first by Mr. A. Millard and later by Mrs. C. M. Bennett and Mr. Ahmad Shishtawi, accompanied by the author. On this final occasion the notes and photographs were made on which this preliminary note is based. To the above mentioned persons I proffer my best thanks for much help.

[2] The 1/100,000 map of Jordan (Gharandal Sheet) is the only map which names the wadi. I follow the spelling there. The map reference of the site is 1901. 9694.

The Graffiti. (Pl. IX Fig. 4 and Pl. X Figs. 5 - 6). These are to be found in great profusion on the vertical sides of Jebel Ma'iz, on the bare rock surface of the terrace, and on the sides of the ravine below. In the short time spent at the site in 1960 it was not possible to do more than take a few photographs of some of these graffiti, and a full record of them will demand the attention of a trained epigraphist. All the graffiti noted were in the Nabataean script, though there occurred also other markings, such as the outlines of feet, which are common throughout Petra and elsewhere. Some of the graffiti were truly incised ; others, perhaps the majority, had been produced by the 'pecking' technique. Several instances were noted where graffiti overlapped one another. The inscriptions had withstood the action of the weather to varying degrees ; some were fresh and clear and could be photographed readily ; others were fainter, but would easily produce impressions on latex rubber ; still others could probably only be copied by hand, and that with difficulty. No attempt is made here to interpret them or discuss their significance. It is merely hoped that the photographs reproduced (which show but a small proportion of the total number of graffiti) will indicate the wealth of epigraphic material discovered, and will arouse the interest of specialists.

The Dushara Symbol. Little needs to be said about this. It is to be found recessed in the western side of the ravine, and consists of a plain block carved in high relief, some 1.25 m. high and .60 m. broad at the base, tapering slightly towards the top. It was not possible to examine it closely or in detail, but it is of a type common enough in the Petra region.

The Relief. (Pl. XI Fig. 7) This is carved in the vertical face of Jebel Ma'iz at a point where the terrace is at its widest (near the figure in Plate VIII Fig. 3). The relief is of a seated female figure, well preserved except for the head and part of the arms, which have been destroyed. The figure is dressed in a mantle and a chiton, the folds of which can be seen between the feet. The carving is competently executed, and the folds of the chiton, especially the slight ruffle over the left foot, are quite pleasing. The figure is in a niche, the upper part of which is badly weathered. Below the feet is a slightly recessed panel, perhaps originally intended to hold an inscribed plaque of metal or marble. The height of the relief, from the base of the panel to the shoulders of the figure, is .93 m.

It is difficult to decide without further study whether this relief is simply a funerary monument, or is the representation of a goddess. Nothing quite like it elsewhere in Petra is known to the writer [3], though a number of smaller, cruder reliefs have been published by Dalman and others.

Several sculptures from the Hauran resemble our figure closely, however, though these do not help much either with the problem of attribution or that of date [4] ; while the

[3] Another relief of a seated female figure is reported to exist above the Wadi Siyagh, in the centre of Petra, though the writer has not seen it, and can find no published reference to it.

[4] Dunand, *Le Musée de Soueïda* (1934), p. 52 and Pl. XXIII (No. 80), and p. 83 and Pl. XXXIV (No. 169).

fragment of a statue found at Rumm is not dissimilar [5]. It is to be hoped that the study of the graffiti found in the vicinity of this new relief will shed some light on the problems it raises.

Significance. Until a more complete survey of the site is made only a few general remarks can be made here.

In the first place, the resemblance should be noted between this new site in the Wadi Wigheit and two other sites in Petra, the Sidd el-Ma'ajin [6] and the Qattar ed-Deir [7]. The former of these is a narrow, shady ravine, very similar to the chasm we have described, while the latter is again a small sheltered wadi, with a spring of clear water gushing out from near a rock terrace. Both places have been termed sanctuaries or cult places, both on account of the great number of religious symbols or graffiti that are found there, and of the relative fertility and attractiveness of their secluded ravines. It is tempting to see in the Wadi Wigheit site a similar sanctuary ; a place, if not of organised cult, then at least of popular reverence. The awe in which the ancient Semites generally held living water and trees is well known [8], and even today the ravine has a suggestion of mysteriousness about it which may well have appealed to the Nabataean imagination. Our own imaginations must not lead us on too far, however [9], and we must admit that it remains to be seen whether there is, at the Wadi Wigheit, a true 'water sanctuary', after the manner of the 'Ain Shellaleh sanctuary in Wadi Rumm, or whether the remains here are of a more secular nature.

Finally, a further word must be said about the location of this new site. Although in a sense secluded, the spot is by no means remote, for it lies close to the main route out of Petra to the southwest. This route, leaving the city by the Wadi Thughra, passes near to the foot of Jebel Harun (and to our site), and then, climbing the col immediately south of the mountain to Ras en-Negb, joins the Wadi Abu Kusheibeh in its descent to the Arabah. This is the main road to the Negb, to Gaza and to Egypt ; it was one of the most important arteries of Petra's trade, though its very existence has sometimes been ignored by those who think of the Sik as the only entrance into Petra [10]. This, however, is another matter ; the point to be made here is that the Wadi Wigheit, whether holy place or not, was accessible to all who used this road ; and it is of those travellers that we must think when we study this new collection of graffiti.

PETER J. PARR

[5] Savignac and Horsfield, *Révue Biblique* 1935, pp. 261ff and Pl. IX.

[6] For location, see Canaan, *J.P.O.S.* IX (1929), Map. Sq. J-K III ; for description, Dalman. *Petra und seine Felsheiligtümer* (1908) p. 308-314, and Nielsen, *J.P.O.S.* XIII (1933) p. 186f.

[7] Canaan, *op. cit.*, Map. Sq. D IV-E V ; Dalman, *op. cit.* p. 253-255 ; Nielsen, *J.P.O.S.* XI (1931) p. 230 f.

[8] See, for example, Robertson Smith, *The Religion of the Semites* (1894) p. 135, 166ff., etc.

[9] Nielsen's cautionary remarks about interpreting every religious symbol as a sanctuary should be born in mind ; cf. *J.P.O.S.* XI (1931) p. 230.

[10] Up until 1948 this route was not infrequently used by visitors to Petra ; e.g. Laborde, *Arabia Petraea* (Eng. Ed. 1836) p. 143ff ; Jarvis, *Antiquity* XIV (1940) p. 138 ff, and Map.

THE KHAZNE AT PETRA : A REVIEW

1. INTRODUCTION : The chronology remains problematical in spite of a bulk of controversial literature, mainly German from the first quarter of this century. **II. DESCRIPTION : III. ASCRIPTION :** A monumental tomb, which is most likely, at the same time, a shrine — not a distinct temple. **IV. EXPLANATION :** Two schools of interpretation of such façades, the Pictorial and the Architectural. **V. DATE :** Outline of previous speculation. Examination of possible sources of information : (a) Epigraphical, (b) Topographical (c) Style of Ornament (d) Design of monument : (I) Typological position in the sequence of Nabataean rock-cut tombs. (2) Relations with built monuments at Petra (3) Relations with other Nabataean Architecture (4) Relations with late Hellenistic Architecture. — The baroque spirit and the duration in the Greek East for the first two centuries of the Empire of the Hellenistic building tradition.

APPENDIX I : The Khazne and the Pompeian Styles.

APPENDIX II : Connections with the *scaenae frontes*

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F. STUDNICZKA : Tropaion Trajani. (A study of the monument at Adamklissi, which gives some argument for Seleucid antecedents for the Khazne façade. Not available in the Levant).

H. THIERSCH : Die Alexandrinische Konigsnekropole. J.D.A.I., XXV, 1910 (calls into evidence Cleopatra's Tomb known from Plutarch's incidental description, as a model for the Khazne). *Thiersch*

R. VALLOIS : L'Architecture Hellénique et Hellénistique à Delos, Paris, 1944. (contains a survey on the broadest lines of the oriental Hellenistic tradition of building to which the Khazne belongs- useful for its wealth of references). *Vallois*

C. WATZINGER : Denkmäler Palästinas, Leipzig, 1935 (A forcefud statement of "Hellenistic" dating for the bulk of the Petra monuments). *Watzinger*

T. WIEGAND : Petra (Heft 3 in Wissenschaftliche Veröffentlichungen des deutsch - türkischen Denkmälschutz Kommandos) Leipzig, 1921 (contains a brief section on the Khazne by Wiegand himself, which strongly asserts his preference for a pre - Augustan date. A very important section by K. Wulzinger works out the pictorial explanation of the Petra façades). *Wiegand*

G. R. H. WRIGHT : The Structure of the Qasr Bint Far'un in Petra. P. E. Q., Jan. — June, 1961, p. 1. (Sets this temple in an outline history of Nabataean Architecture). *Qasr*

G. R. H. WRIGHT : The Arched Gate at Petra. P. E. Q., July - Dec., 1961. (Shows the use of provincial Nabataean architectural elements on an Arch of the mid second century A. D. Some of the forms mentioned appear on the Khazne). *Arch*

The following periodicals are referred to in abbreviated form :

A. A. Archaeologischer Anzeiger.
A. D. A. J. Annual of the Department of Antiquities of Jordan.
B. A. Biblical Archaeologist.
J. D. A. I. Jahrbuch des Deutschen Archaeoligische Instituten.
P. E. F. Palestine Exploration Fund Annual.
P. E. Q. Palestine Exploration Quarterly.
Q. D. A. P. Quarterly of Department of Antiquities of Palestine.
R. B. Révue Biblique.
R. A. Révue Archéologique.

The façade comprises two superimposed Corinthian orders. The lower is hexastyle, but to limit the height of the pediment, this is thrown across the central four columns only, which feature together with the two terminal columns and their crowning breaks out *en ressaut* [5]; the whole order is surmounted by an attic with which the pediment etc., is engaged. This attic in turn serves as a podium for the upper stage which consists of a central tholos framed by lateral, distyle features, each crowned by a broken pediment. The tholos stands free for two thirds of its depth and the lateral features return in replica of their façade, i.e., laterally opposing the tholos with the two columns and broken pediment with which they frame it frontally [6]. The relief (or *ressaut*) of the upper story is thus 6 m. The "pavillion" roof [7] of the tholos is crowned with a Corinthian capital surmounted by an urn [8]. The broken pediments bear eagle acroteria and above them truncated obelisks of rock [9] run up into the roof of the cutting.

This façade is superbly ornamented [10]. The Corinthian capitals belong to that Syrian type which M. Schlumberger in an important study [11] has designated "Heterodox". There are two types. Those of the main (lower) order, where the base of the bell is wreathed with two rows of acanthus leaves, and the other (the upper order, the finial of the pavillion and those of the entrances to the lateral chambers) where there is only a single row of acanthus leaves [12]. The unfluted columns stand on attic bases and diminish without entasis. The entablature consists of an architrave with moulded taenia and the customary two fasciae, and a richly decorated frieze with a dentated cornice. In the lower order the frieze has those twining, foliate forms (rinceaux) beloved in Nabataean art, alternating with griffons heraldically opposed about a crater. The tympanon again has the intertwining wreath, and there are heads in the coffers above the end columns [13]. The frieze of the upper order shows strings of flowers, leaves, and fruits [14] interrupted by masks [15].

In addition there is a considerable amount of figured sculpture [16]. This was first treated in an informed fashion by the French Duke de Lynes [17] one hundred years ago. Surprisingly enough, although passing dissent [18] has been expressed on individual matters, this iconographic survey has never been specifically replaced by more rigorous modern research [19]. De Lynes recognized the central acroterion of the lower order as the symbol of Isis (solar disc between horns, with ears of wheat). The female figure above it, in the central intercolumniation of the tholos, which might be thought of as the president of the group, he considered as a Tyche. B. & D., seeing in addition to the cornucopia, a veiled modius on her head and a sistrum [20] in her right hand, unhesitatingly named her as Isis. The other intercolumniations of the tholos and the lateral pavillions each bear an Amazon [21] with shield brandishing the Bipennis. The winged figures in the recesses separating the tholos and the lateral pavillion de Lynes calls Victories; this B. & D. deny seeing among their attributes, sistra and snakes, so they become unnamed goddesses [22]. The two male, equestrian figures which flank the main façade are the Dioskouroi [23]. Here B. & D. (23 a). See another snake present on the left hand figure.

Finally surmounting the lateral columns of the main order are two beasts of prey, variously panthers or lions, while as akroteria for the broken pediments of the upper order there are eagles. These must been once very impressive and minatory in their realism.

This matter has been well brought out by Kammerer [35], whose conclusion seems the only common-sensical one : "Il est plus logique d'admettre que le Khazne n'est pas plus que les autres tombeaux un veritable temple".

IV. EXPLANATION :

The elements of the façade of this temple-tomb have been described briefly, the execution is of rare excellence, it remains to give some explanation of the design. This is a field admitting, as it does, the deployment of learned and ingenious theories, which has had a peculiar fascination for German scholars [36]. This school of comment was directed principally to elucidating the Alexandrian anticedents [37] of the monument. Various specific structures were called into account, e.g. the Tomb of Cleopatra [38], the Nile Boat of Ptolemy IV [39] (v. fig. 4) each of which, like almost all other Alexandrian architecture, has vanished utterly [40]. Above all the Alexandrian origins were traced *per media* of Pompeian interior decoration.

The connection with Pompeii is a feature which was early siezed on, and has been developed exhaustively. As early as 1866 Hittorf published his *Memoire sur Pompeii & Pétra*. The intriguing chain of conjecture there advanced [41] is scarcely of contemporary concern, but he quite correctly drew attention to the undeniable similarities between façades like the Khazneh and some mural compositions of the Second Style (e.g., in the House of the Labyrinth and in the Villa at Boscorede. Since then reference to the Pompeian styles have come into almost every treatment of the Khazne. The exegeses may follow the lines of Hittorf or controvert them (e.g. Ippel, *Der dritte Pompijanische Stil*, pp. 29ff) ; Caspari, *Das Nilschiff*, pp. 55ff) ; but the framework of reference is the same.

Strangely enough, in contrast to this mass of opinion, the attempts to link the Khazne with actual, known structural remains have been relatively rare. It is this aspect which raises the suspicion that some of the literature is concerned more directly with the theory than the monument itself.

Perhaps then, before advancing any opinion, some effort should be made to analyse in summary form the impressive bulk of material devoted to the explanation of the Khazne façade. The following is presented with deference and should be regarded as a sketch only, since some of the original sources are not available at the time of writing.

It may be said that examinations of the composition of the facade can be divided into two groups ; the pictorial, and the architectural [42]. The first group, at times, even seeks to disassociate the facade completely from architecture proper ; they emphasize its decorative affinities and assert that explanations are to be sought in the composition of analogous schemes of decoration such as wall paintings, where the principles involved are quite other than structural. As has been stated, this type of enquiry is better represented than the other "architectural" analysis which sees the Khazne as "architecture" to be allied with buildings and explained in similar terms.

analysis [53]. Again the Pompeian paintings can be called into account, since certain motifs there expressed are undoubtedly scenic motifs — e.g., the framing of a tholos by two broken pediments. More especially the breaking out and back of the entablature over projecting columns would seem to originate in the late Hellenistic theatre.

Such is a truncated, imperfect account of the issues which have been raised in seeking to explain the Khazne façade. In the face of it all, what is it possible to add by way of conclusion ?

Inevitably, that there is some truth in most of the comment. A creative artist is influenced by all the aspects of his climate, often unconsciously, and to another day and age facets of this family likness seem overwhelming, That there is much to recall the murals of Pompeii, is scarcely surprising. These reflected the favourite architectural motifs of the day used decoratively, and however the artist of the Khazne façade conceived his monument, it is undeniable, that the independance of the elevation from structural dictates allowed him, in practice, to proceed with a freedom approaching that of a decorator [54].

However it is scarcely likely that the façade would have been far divorced from the appearance of a familiar type of building. Doubtless it is the accidents of preservation which have caused so much attention to be devoted to wall paintings, for it is a regrettable fact that of the Hellenistic building which might have explained the Khazne, there is almost no trace [55]. If Antioch and Alexandria had suffered the date of Pompeii, the exegeses would have a markedly different complexion. It is this one-sided survival which clouds the issue we have attempted to clarify ; for those who assert "the real presence", so to speak, of the Petra rupestrian architecture are paradoxically driven to the wall paintings to illustrate their position.

No better summing up of the whole matter can be given than by rehearsing some of the main points made by Pagenstecher in his *Alexandrinische Studien* (pp. 34 - 40). Here he comes on the question of the inspiration of the Petra façades incidently, while seeking to debate the Alexandrian origin of the Pompeian Styles.

This is an honest work, full of hesitations in the face of difficulties raised by common sense, to sweeping theoretical interpretation. Basically, he is flatly contradictory to the thesis that the Petra façades, like the Khazne, are pure decoration, and that they derive directly from Pompeian wall paintings. For Pagenstecher, these facades are versions of a real architecture known to the makers and copied by them, just as the wall painters of Pompeii copied architectural originals. "Aber liegt denn wirklich die Imitation von Wandmalerei vor ? Die Malerei kopiert doch reale Architekturen oder nimmt von ihnen wenigstens ihren Ausgangspunkt. Konnte der petraische Architekt nicht die gleiche Absicht haben, ohne den Weg aber die Malerei zu nehmen ? ".

He asserts that there were real buildings in late Hellenistic times, private houses, palaces, with features such as are displayed on the facade of the Khazne, i.e., with a tholos framed by proticos set on the upper storey [56]. Alas however, he must and does

What is the reason for this uncertainty ? Perhaps the matter will be clear if we consider separately, in turn, the various possible chronological indicia. First epigraphic sources — this matter is summarily dealt with, there are absolutely none. Second, what one might call topographical indications — again there is a blank. It is quite impossible to derive any information from the position of the Khazne with respect to adjacent monuments [71] of known date, indeed its siting is detached and unique.

Next comes the important question of the stylistic analysis of the ornament. This has been undoubtedly one of the main promptings to an early ("Hellenistic") dating. Wiegand again may be referred to here for his forceful expressions. He appraises the distinction of execution of the foliate motifs in the frieze and tympanon by comparing them to the best Hellenistic silver beakers [72].

More recently the capital forms have been thought to give significant chronological information [73]. These capitals were considered in minute detail by Ronczewski [74], a specialist in this field. The raw material of his observations was incorporated into a very influential study by D. Schlumberger "Les formes anciennes du chapiteau corinthien en Syrie, en Palestine et en Arabie" [75]. This work defined the essential nature of the "normal or orthodox" Corinthian capital (e.g. that described by Vitiuvius). Proceeding from this, a dichotomy of form, "orthodox and heterdox" was recognised in the Corinthian capitals of the region. It was then sought to give this a rigid, chronological basis, so that the heterodox forms would be prior to the Romanization of the area, beginning in Syria during the reign of Augustus and during the first century A. D., in Arabia ; and the orthodox form subsequent to this. While recognizing the virtue Schlumberger's formal distiction, the author has had occasion recently [76] to criticise the validity of his chronological inferences. There seems to be convincing evidence that the heterodox forms survived, and their occurrence is not the yardstick Schlumberger asserts.

The specific monument which prompted this revision [77] was the Arched Gate at Petra, Wiegand's Strassentor [78]. This monument, a considerable amount of the fabric of which still survives, formed a gate (across the Colonnaded Street) to the Santuary Area where stood the Qasr el Bint [79]. Recent clearance (effected by the British School of Archaeology in Jerusalem under the direction of Mr. P. J. Parr in the years 1958 - 60) has revealed that the arch was built with free-standing columns adorning its outer face. This, combined with its triple passage ways, proclaim it a late, developed form of the Triumphal Arch, dating, most probably, from the mid or latter part of the second century A. D. — certainly a date in the first century A. D., would be revolutionary. Now the main capital forms employed are M. Schlumberger's unorthodox type No. 2, and of these the capitals of the angle pilasters of the centre arch [80] have the same form as those of the jambs of the doors to the lateral chambers in he Khazne, and of the upper order of the Khazne. This not only serves to negate M. Schlumberger's, theory, but is obviously important positive evidence for the dating of the Khazne. "Hellenists" may seek to argue that the execution of the ornament on the Khazne is of an entirely different standard from that on the Arched Gate, but close argument will be required to support a basic chronological distinction between these examples of the one form. Obviously much

detailed comparative study of related monuments of known date is required before it can be reiterated that the ornament of the Khazne is incompatible with a date subsequent to the Roman annexation.

Finally, and most important, in the quest for chronological evidence, there is the form of the monument itself, its design as a whole. A consideration along these lines has many aspects and leads off into many channels of comparison. The existing literature is extensive and perhaps not invariably practical ; however some attempt must be made to indicate the main issues.

In the first instance the Khazne is of the same type as several other of the rupestrian monuments at Petra [81] and this type forms one of the four or five main types which comprehend all the rock cut tombs at Petra, Medain Saleh (Hegra), and one or two outlying places in the vicinity [82]. Manifestly some chronological information is to be derived from a study of the typology of these tombs. This was first worked out by B. & D., on the basis of their exhaustive survey of the monuments at Petra. Their classification [83] is well known ; it runs in suggested order of evolution : Pylongrab, Stufengrab, Proto Hegrtyp, Hegrtyp, Bogengrab, and Römische Tempelgrab, with the first types showing oriental motifs, while thereafter classical motifs become more and more predominant, culminating in the category of the Roman Temple Tomb. What might at first appear to be an alien classification, that proposed by Dalman in 1908 [84], is in fact entirely in harmony with B. & D.'s classification, since the Bogengrab is rare and of little importance in the typological development.

Dalman's scheme was very simple. He divided the tombs into three groups according to the predomenant architecture complexion : a) Nabataean Style [85] ; b) Hellenistic Style ; c) Roman Style. Thus Dalman's Nabataean group conform to the Pylongrab ; his Hellenistic group comprehend the Stufengrab, the Proto Hegrtyp and Hegrtyp ; while his Roman group are, of course, B. & D.'s Romische Tenpelgrab, characterised by the pediment as a crowning feature for the monument. Before proceeding further, it should be pointed out that B. & D., were undoubtedly correct in their analysis, which referred to the situation at Petra. This has been utilised as a basis by all subsequent investigators and no subsequent discovery has shown that their evolutionary order was not in the main valid for Petra [86]. Both B. & D., and Dalman suggested absolute dates for their categories, but this is best considered after mention of the very important discoveries announced in 1909.

In that year PP. Jaussen and Savignac published their rigorous and methodical inventory of the rock cut tombs at Medain Saleh, the ancient Hegra, in the Northern Hejaz — an important station on the trade roue leading to Petra from the South [87]. The many rock cut tombs there were dated by epigraphy, all falling within the first three quarters of the first century A. D., after which Hegra apparently lost its position and such activity ceased. The types of tomb represented during this period were the Pylongrab, Stufengrab and of course the Proto Hegrtyp. These were all in use throughout the period, and except for one example of the Bogengrab, neither this form nor the Romische Tempelgrab

appeared. Here was chronological information indeed, but, perhaps because of its salient character, it has often been superficially misused.

It does not disprove an artistic evolution as postulated by B. & D., (indeed the Pylongrab at Hegra has something of the air of survivals), but it does show that so far as the four types of Pylongrab, Stufengrab Proto Hegr and Hegr were concerned, this evolution was complete when the tombs were cut at Medain Saleh [88]. It shows also the survival and conservatism in Nabataean taste, partially dictated, doubtless, by questions of economy, since the simpler forms were obviously cheaper [89].

More to the point it raises the strongest of presumptions that the Romische Tempelgraben, crowned by pediments and incorporating various baroque features (superimposed orders, tholoi, broken pediments), were not yet received during this period [90]. It is quite permissible to contravert this on the ground that Hegra architecture was provincial and therefore did not make use of the most splendid resources of the metropolis [91], but the *prima facie* evidence carries conviction.

Here then is positive evidence which would seek to date the series of tombs to which the Khazne belongs, as emerging sometime towards the end of the first century A. D [92]. It is a strong argument, and to speak at large and prematurely, there is little to refute it. Let us set down more precisely what this argument entails. First it is not casually linked with 106 A.D. Many elements of the Romische Tempelgrab appear at Petra, before the Roman annexation and one example at least of this group, the Tomb of Sextius Florentinus [93], is manifestly post Roman annexation. Other examples almost certainly are because of the dress shown on statues of the dead exhibited in niches [94], e.g., the tomb of the Roman Soldier [95]. Thus if B. & D.'s Romische Tempelgrab is a valid homogenous group, and it is agreed that the Khazne falls within it [96], we arrive at a reasonable date for it by consideration of the internal evolution of the series of tombs to which it belongs. This date is equally consonent with the Khazne being the tomb of one of the latest Nabataean sovereigns [97], or of an important personage in the Roman province.

The relative position within the type occupied by the Khazne is at this stage scarcely a matter for further argument. The main features which distinguish the Khazne from its fellows are the purity of its ornament, i.e., the absence of barbarisms (or perhaps better, provincialisms), and the free standing main order of the façade. In view of the demonstrable survival in the repertoire of the various types and elements, I do not see that either of these characteristics can be adjusted into a typological sequence more narrowly. The Khazne is different, better perhaps, but whether it is earlier or later than its fellows must be derived from extrinsic evidence [98].

Of course, if it is argued that the differences between the Khazne and the Romische Tempelgrab are so great as to disassociate it entirely from that group, this is a different matter altogether. Wiegand (p. 10) does say this in no uncertain terms : "How face to face, one can compare the Khazne with so gross and clumsy a thing as the Deir and force them to be contemporaneous... I cannot understand".

Others however, while treating of the Khazne within the framework of B. & D. 's typology arrive at this position on some other score, e.g. Dalman (p. 13) "Thus the time of such Nabataean kings as Aretas IV, Philodemos, a contemporary of Christ, or Rabbelos II, Soter, at the end of the century seems very suitable". Kammerer, in particular, is remiss in this respect. He gives an excellent exposée of B. & D. 's typological classification, and for the Romische Tempelgrab he states that their fully developed form, the colossal tombs, necessitate individual description (p. 474). Later (p. 492) he specifically refers to "les sepultures riches du second siècle ne sont plus seulement des portails de Temples, mais les facades de Temples romains complètes etc." ; yet when he does accord the Khazne his promised individual treatment he concludes (p. 500) : "Nous ferons volontiers la supposition que les quatres tombeaux colossaux sont ceux des quatres derniers rois de la dynastie Nabatéenne. Le Khazne, le plus ancien parce que le plus pur, le plus harmonieux, serait alors le Mausolée d'Obodas III, 30 - 9 B. C... ".

This, after an excellent stylistic enquiry (p. 491) dating the emergence of the characteristic features of these very tombs to the end of the first century A. D. ! It is too bad, and unfortunately characteristic of the way grounds are changed to suit personal predelictions in dating these monuments. The received typology does afford some chronological evidence, and if monuments are to be taken out of this, it must be explicity stated so, and some convincing stylistic argument must be advanced for this, not merely general opinions such as : "The pomp of late Roman Architecture is completely wanting, the style being more Hellenistic than Roman" [99] ; or "Le plus ancien parce que le plus pur".

The most straight forward aspect of the Nabataean chronological problem, viz., the relation of the Khazne to the other rock cut tombs, has occupied an excessive part of this study. This is only justified by the fact that in the past it has tendered to be scamped in favour of the more involved and obscure aspects. Before passing on towards these, however, some mention must be made of another immediate issue : the relations of the Khazne with the built monuments of Petra. This matter has already been introduced through the comparison of the capital forms of the Khazne with those of the Arched Gate. Here it was seen what revision of outlook was necessitated by the results of recent excavation in the city area of Petra. And this is indeed the main thing to be said generally in this connection.

In the past our only information on this subject was that obtained from the work of Wiegand's party during two weeks in 1917 [100]. They had thus no opportunity for excavation. Furthermore their enthusiasms were for pre-Roman material, and they, accordingly, saw most of the built monuments in this light. A trenchant summary of their outwork was given later by Watzinger in his *Denkmaler Palaestinas*. He says (p. 76) that very soon after the first reception of Hellenistic elements into the tomb façades, the city itself was given a new classical habit as the result of a refoundation by a king, probably Aretas IV. Forming part of this were the Temple (i.e. Qasr Bint Far'un) the Baths, the Palace, and the Gymnasium ; so that the Khazne, the funerary monument of the city founder stood at the entrance to his new city... For dating the architecture elements are decisive ; the Corinthian capital is similar on all the known monuments and belongs to the late Augustan age [101].

Such a confident statement could not fail to impress and, e.g., when Schlumberger came to make his study of the Corinthian capitals already mentioned, he accepted this position without hesitation. In attempting to survey the Hellenistic monuments of Syria, he notes correctly that "the great majority of Graeco-Roman monuments... belong to the period from the Flavians to Diocletian" ; but in the sparse residue he includes, on the evidence of stylistic analysis, "almost all the buildings and tombs at Petra" [102]. Foxes have their holes, birds of the air have their nests, but the population of Roman Petra had not where to lay its head.

That the bulk of the built city of Petra should date from pre-Roman times, is an astonishing view point to hold. There is no evidence of a sudden decline in the prosperity of Petra after the Roman annexation — indeed recent opinion suggests this produced a positive renaissance [103]. This being the case, the common sense view is that the surviving built remains of the city are largely Roman in date. Experience in comparable Hellenistic sites incorporated into the Empire shows generally how sweeping was the Roman building or rebuilding programme [104].

Not only are Wiegand's ideas against common sense, but recent excavation (restricted in scope though it has been) has cut at their roots. The previously mentioned work on the Arched Gate, which certainly imports a date well on in the second century for this monument, is very damaging, since Wiegand wanted to link all the buildings in the vicinity on the same orientation in a complex dated to the period of the Nabataean Kings. Certainly he specified the latter days [105], but even this is too early for the Gate. Similarly a recent study of the Qasr el-Bint by the author [106] has argued for its dating to Antonine times, because of its relations with other examples of Syrian temple buildings in the same tradition, of known date. Furthermore the recent work of clearance and soundings in and about the main Colonnaded Street, undertaken by the Department of Antiquities [107] and the British School of Archaeology [108] has confirmed that this feature, in its present form, is posterior to the Roman annexation.

Thus it will be seen that the surveys of surface evidence made by Wiegand's party, brilliant work though they were, are not a satisfactory basis for our knowledge of the built city of Petra. Their chronological inferences, drawn from stylistic comparison, must be checked by excavation. Further excavation in the city area of Petra is a pressing need. In the absence of this, the conclusion is that connections such as similarities in the capital forms of the Khazne with those of the built monuments of Petra [109] are of little force in supporting an early date for the Khazne ; they are much more prone to set it in the second century A. D.

Moving abroad from Petra in our search for analogous monuments which may throw light on the Khazne, it is reasonable, initially, to attempt to set the Khazne in its next immediate context — i. e., the development of Nabataean architecture as a whole. This subject (so far as it concerns temples) was recently treated in outline by the author[110], and he can but recapitulate his conclusion. "Thus, we have a uniform result, that Nabataean temples, with a plan that is most probably derived from a Persian antecedent, flourished from the end of the first century B.C., to the beginning of the second century

A. D. ; whereas temples which are based on a Syrian plan more or less Hellenised came into vogue at A. D. 150 and were built freely in the prosperous Antonine period" [111].

This, taken with earlier perceptions of Butler, gives us a tripartite division. First a purly Hellenistic phase, then an oriental reaction, and finally a resusitation of the classicial spirit under Roman auspicies. Type monuments would be e.g. the tomb of Hamrath at Suweida (now destroyed) — early first century B.C. [112], the Sanctuary complex at Si ' - c. 33 B.C., [113] and the Temple at Atil - 151 A.D. [114] Manifestly the Khazne does not belong to the second, oriental, phase ; and its baroque character would seem to advance it from the first to the third phase in which it takes its place with the Qasr el - Bint. This analysis was prefigured forcefully by Robertson, who says, in his *Handbook of Greek and Roman Architecture,* "Though some of the details of the Khazne have been thought pre-Roman, the general baroque effect is most easily parallelled from work of Trajanic or later times such as... the round temple at Baalbak. The Tomb of Hamrath at Suweida in the Hauran, a purely Greek Nabataean building, dated by its inscription to the first part of the first century B.C., is quite unlike the Khazne... Still less can the Khazne be compared to the somewhat later half oriental Nabataean temples at Suweida and Si ' [115]. The limitations of this generalized outlook are manifest, but it cannot be denied that it has a measure of value precisely because of its generality.

It will be seen that so far, in considering the design of the Khazne as a whole, we have related it to Nabataean monuments, either in Petra itself or in the surrounding realm. Such a procedure, of course, cannot fail but give a forshortened and truncated view of the problem. The Khazne belongs to the Koivn of the later Hellenistic tradition in the orient, which stretched from Cyrenaica to Mesopotamia, from Scythia to Nubia, and cast its influence beyond. It seems well high incredible that, when we seek to extend our inquiry to this continuum we should be confronted with a dearth of direct evidence. It is however, a melancholy fact that, of the monumental building in the heart lands of Syria and Egypt [116] from the period 100 B. C. — 100 A. D., there are practically no remains surviving in coherent form which are material to our purpose. Such as exist have been worked over many times, and their small compass has led scholars to extend their researches to those which no longer evist [117]. Manifestly, in this short and factually review, it is impossible to assess all this argument in detail.

Indeed at the outset, it may be remarked that much of this material, so far as the chronological argument is concerned, is devoted more to demonstrating the early existance of theoretical models for the Khazne, i.e., to arguing when the Khazne might have been built, rather than when it was built. Aspects of the composition of the Khazne are seized on — it is of two storeys, it has a tholos, a tholos on the upper storey, a tholos framed by broken pediments, a tholos surrounded by porticos etc. — and the type history of these features are then examined minutely. All this background study is perhaps, a little remote from the present purpose. That structures of several storeys, funerary, sacred and domestic, were not unusual in the orient from Hellenistic times and before, is well known — for the Orient is the original home of the skyscraper, as a visit to Aden,

or any South Arabian town will demonstrate. Here we may note Horsfield's apt evocation of the original aspect of a Petraean residential quarter [118], and compare its relevance with a facade like the Stockwerkesgrab. Indeed, as has been said, "En ce qui concerne les monuments funeraires, les de devellopment en hauteur de types divers... est un phenomene assez generale [119]. The Lion Tomb at Cnidos, the Mausoleum at Halicarnassos, the monuments at Amrith, the tombs in the Kedron Valley (the Tomb of Absolom etc.), the tower tombs at Palmyra, not to mention the Monument of the Julii at San Rémy, and for good measure, the Mausoleum of Augustus and that of Hadrian, all show how widespread in time and place is this conception.

As for the tholos and its manifestation, its various architectural settings, its associations, its symbolism, this has been the subject of even more voluminous research. It is welcome then to quote a recent work which disposes of the chronological and functional significance of the form as such. "Both the tholos and the monument or building placed in the centre of a precinct framed by porticos, were structural and formal eypes applied to a variety of functions in the Greek and Roman world ; hence it is needless to consider the several purposes for which such a tholos was used" [120].

Let us cut short this recital by agreeing that a study of elements in the composition of the Khazne show theoretically that it perhaps could have been built at an early "Hellenistic" date. Both technically and conceptually, it perhaps could have been pre-Augustan. But is it ? This is the question which cannot be left entirely un-answered because of the difficulties adverted to in an attempt to set the Khazne in its general architectural background. Some effort must be made in this direction as a conclusion. Since lack of space prevents a re-examination of the details of the facade, the only path open is to attempt to consider the architectural style of the facade as a whole and to examine its relations.

Viewed in his light it is soon appreciated that those who refer to this matter almost all use the term Baroque. B. & D. [121] speak of "the baroque style of the Khazne", Wiegand [122] classes the Khazne in the style which he calls the Antique Baroque, Rostovtzeff [123] refers to "this monument that calls to mind the baroque ... ", Fyffe [124] opines that "It might be even more to the point to call the front of El Khazne baroque", and Robertson [125] talks of "the general baroque effect...". Here then we have a striking concurrence on this point. Aesthetically, the style of the Khazne facade is a "baroque" style. This should be of some chronological import. Before proceeding with this question however, we should note that there is also some insistence of reference to another aspect of the facade : its purity and refinement. This aspect, which accords somewhat strangely with the appelation baroque, is however seen to be a mode of the German school who wished to emphasize the "Hellenistic" affinities of the Khazne. Moreover, it is the ornamental elements rather than the composition, to which they apply the description, e. g. Wiegand says, "The innumerable refinements in execution of the ornament undoubtedly is in accord with Hellenistic character". Certainly it cannot be doubted that the composition does give an impression of lightness and there is nothing overloaded about it — yet this notwithstanding, the composition is truly a "baroque" one ; perhaps even as

This is the "Palazzo delle Colonne" characterised (p.92) as "Una casa d'abitazione signorile" which (p. 94) "per la sua eccezionale, vastità e grandiosità en vero e proprio 'palazzo' ".

Here at last we have a Palace early enough to bear on the discussion of the Khazne façade. Strikingly it displays, as its most prominent ornamental feature (v. fig. 7) a façade which is exactly of the order of that of the Khazne. Before discussing the chronological implications, let us describe this.

It is the internal north facade of the "Great Peristyle" [133]. Its function in the building scheme can be seen clearly from Plates VI, IX & XI. It is the north façade of the main peristyle (here characterised as a "private basilica") ; this part on the north is in Tolmeita exposed to the burning, South, desert wind, the Ghibli (i.e., the Khamseen), and consequently the upper floor is not in the form of an open balcony, but instead there is some superb, scenic architecture which serves to screen off the terracc behind from the wind. This is supported on a functional, lower order Tetrastyle in Antis, Corinthian with very "normal" capitals (although very "Heterdox" ones were used elsewhere in the building). The entablature of the lower order is very reminiscent of the Khazne, including rinceaux, masks, and eagles. The upper order is a scenic back drop, designed in tripartite form. The central feature is not a tholos, but a niched aedicule, and it is framed by two plain aedicules. Each of the latter is flanked by two architectural elements, composed of coupled columns (set one behind the other) crowned by a sharp angle of broken pediment ("frontini angolari a spicchi") which rakes on both faces [134]. This entablature breaks out and back over the various features. It is the Khazne façade in very essence ; and the unmistakable "frontini" cause the author to note the connection — v. p. 101, where he relates it to the "facciate di edififici rupestri di Petra, quali specialmente di quelli detto "el Khazne".

Here then we have a most germane example of "façade" architecture in a related "Hellenistic" art province, and naturally we might expect it to cast considerable chronological light on the Khazne. It does not. Pesce deals with his problem justly, and covers much the same ground as the present work. He correctly notes that the Palazzo delle Colonne belongs to the trabeated masonry tradition as opposed to the "Roman", arcuated construction in concrete ; but that this tradition in the lands of the Greek East endures through Roman times [135]. He also notes that constructions in several storeys are by no means unknown in Hellenistic architecture [136]. Thus, although the elements which comprise the structure have Hellenistic origins, and affinities with Delos and the Hellenistic Orient of Syria and Asia Minor are noted [137], it is equally certain that these elements appear in Imperial times ("ma scontra anche in ambiente imperiale", p. 104). In short the dating of the monument is "una problema cronologica di non facile soluzione".

"L'Edifizio colonnato di Tolmeide, per i suoi caratteri generali ed essenziali, s'adequa alla tradizione d'arte ellenistica. Ma poiche in generale, questa tradizione continua a svolgersi durante i primi due secoli dell'impero romano, massime nelle regioni di civiltà greco, e greco - orientale..." (p. 105). All this might be said as well of the Khazne, and it forms the concluding lesson, viz., I doubt if on stylistic, architectural grounds it is possible to date the Khazne closely in this continuum. Exact dating must come from new extrinisic evidence.

APPENDIX I.

THE KHAZNE AND THE POMPEIAN STYLES

("PETRA NOT A SEMITIC POMPEII")

Since Hittorf first published his mémoirs, no discucssion of the Petraean façades has proceeded far without the intrusion of Pompeii. In this review a direct note on the significance of the Pompeian Styles has been pointedly reserved unto this last, so that Pompeii at length can be put in to its proper place, i.e., an appendix. The accidents of preservation play a tyrannical part in archaeology, but surely this has never been more patent, and patent for ill, than with Pompeii. The eruption of Vesuvius has, in effect, been represented as changing the course of art history from one end of the Hellenistic world to the other. General architectural evolution has been derived from, and dated by local fashions in interior decoration. One speculates what chaos the discovery of intact Adams' interiors will have on a new cycle of archaeology.

In the face of this specialized study which has grown up, common sense can sound disconcerting. The Pompeian styles represent local evolutions of the taste for interior decoration based on architectural motifs, which was general in the Hellenistic world. This did not commence with the Tufa Period, nor end with the eruption of Vesuvius though our knowledge of it is so largely derived from this interval. The various Pompeian styles made use of a varied selection of architectural motifs. The particular selection constituted the style, which changed with a change in taste for interior decoration and not according to changes in contemporary architecture. Still less did contemporary architecture change because of the evolution of interior decoration in Pompeii, though as much is solemnly asserted from time to time. The appearance of a certain architectural motif in Pompeian wall paintings serves to date the wall paiting, not the original structure, i.e., *ad absurdam,* the fact that tholoi surrounded by porticos were painted at the turn of the eras means such was the Pompeian taste at that time, not that such tholoi were built then and not before or afterwards.

And these limits should be set on further discussions of Petra in terms of Pompeii.

APPENDIX II.

CONNECTIONS WITH THE SCAENAE FRONTES:

The influence on the Khazne façade of the architectural *scaenae frons* has often been adverted to. Indeed the specific influence of the theatre at Petra was even been called into account (by Pagenstecher, v. Wiegand, n. 10 — who sensibly discounts the matter). The connections are manifest, to state the resemblance is a turism; but it is questionable what import there is to note in this. Obviously all forms of "facade" architecture will exhibit a family likeness. This has been seen already in the Library at Ephesos, and the Villa in Tolmeita. Likewise, in addition to the Petra facades, Triumphal

Arches and Nympheia show some scenic features. Perhaps the only real concern is to enquire whether any chronological information is to be derived from these resemblances. This throws us back onto a study of the late Hellenistic theatre, unhappily a poorly documented subject. However the general agreement is that this type of multiple storey, architectural front is Roman in origins, and develops early in the first century A. D. Thus Lawrence (p. 287) " ... the application to the scene building of architectural decoration as permanent background to the raised stage... first became habitual in the Roman type of theatre, and the only instances which can plausibly be dated much before the time of Christ are in Sicily, at Segesta and Tyndaris, and seem from their resemblance to theatres at Pompeii to be semi - Roman".

This would seem to strengthen the general showing of the related monuments that such a developed, baroque feature is more likely to be from the second century A. D., than pre-Augustan. However this type of *scaenae prons* is not considered to be an original deriga but to represent the facade of "The Hellenistic Palace", the most appropriate, permanent scenery for dramatic action. But here once more we are driven to reference to the non - existant.

of the Colonnaded Palace at Tolemeita, v. *infra*, fig. 7. (v. Pesce p. 101, for a treatment of these "frontini angolari a spicchi").

7 The curve of this conical roof simulates the sag of fabric, and sometimes such a feature is carved with the representation of fabric (for the tent origins v. G.R.H. Wright, Tents and Domes in Persia, *Man* LYIII 2) [210].

8 This urn is supposed to hold the treasure and has been, therefore, much damaged by Bedouin musketry. It gives the monument its contemporary local designation.

9 These may, or may not have been meant as *"Nefesh"*.

10 Or was, prior to its defacement at Bedouin hands.

11 v. Schlumberger, but also v. G.R.H. Wright, Arch. An exhaustive study of the capitals is given by K. Ronczewski.

12 With these flatter capitals go, in compensation, a projecting, necking band, classically thought to be proper only to antae, but common in Pompeian decoration and obviously not unusual on columns in the architecture of the period.

13 The nature of these heads is amusingly in dispute — rams, asses, satyrs etc.

14 Vine leaves, grapes, ivy, laurels, poppies according to Dalman, N.P.F. p. 75.

15 This ornament is less typical than that of the lower order, and in the latter the griffons and craters are distinctive. A useful survey of this genre of ornament is given by Vallois p. 290, "Rameaux de Vigne et Autres Helices Vegetales", where the Nabataean predeliction for it is noted. It is considered to reflect in stone, luxurious toreutic originals of Asiatic origin disseminated by the luxury of the great Hellenistic courts and capital cities. It appears at Pompeii and in Roman art acquires funerary associations which descend to the present day.

16 Which has suffered appallingly from iconoclastic enthusiasm.

17 Quoted in B. & D. p. 294.

18 More especially by B. & D., in the interest of their "Heroön of Isis" theory, v. p. 179.

19 This is most regrettable as it is just such a critical examination which is likely to yield the most valuable chronological information on the Khazne.

20 Denied by Wiegand (p. 9) following Dalman.

21 De Lynes was especially ingenious in his recognition of the African Amazon, Myrina who conquered Arabia.

22 The predominance of female figures led H. Tiersch to suggest that the Khazne was the tomb of a queen (v. Tiersch p. 68).

23 These Dioskouroi have been the subject of much speculation and have been specifically related to the Dioskouroi of Alexandria, the Kabires. v. Vallois, p. 348 n. 4, which gives a resume and references.

23a v. B. & D. p. 179.

24 A good summary of this ornament, its analogies and possible symbolical significance is given in Vallois pp. 348 - 50.

25 Perhaps clearance here might produce information of chronological value.

26 Set into a wooden frame.

27 e.g. by Dalman p. 5.

28 Cuttings for lodging the doors are still visible.

29 The floors of the lateral chambers are yet 0.5 m. higher.

30 N. B., the sump and drainage channel, cut at the entrance step of the main hall (v. figs. 1.3). This is to receive funerary libations and is exactly the same arrangement as is found in monumental tombs about Jerusalem, e.g., the Tomb of the Kings. A detailed plan and section of this feature is given in Dalman. N. P. F. fig. 61.

31 v. pp. 179 ff.

32 v. p. 364. For a denial of the specific relation of the tholos with a single specific architectural function v. Lehman p. 119.

33 Dr. A. Dajani has intimated that the finial urn of the Deir is "hollow", and has speculated that such urns might have contained cremated ashes.

34 v. Horsfield, Q.D.A.P. VIII pp. 93 - 4, announcing the clearance by the Trans - jordanian Department of Antiquities of the Palace Tomb (Stockwerkes - grab.), the Urn Tomb and the Tomb of the Roman Soldier.

"In the latter the unexpected discovery was made of a sarcophagus base... The only other cleared chambers in the same great row of tombs were also found to be empty and the size and shape for sarcophagi. High up in the central chamber of the Palace Tomb are rock cut bases for four more ; and if Nabataean grandees were interred in this manner, that most sumptuous monument of all, the Khazne, is explained as a tomb...".

35 v. pp. 495 - 6.

36 Taken in context with general problem of the Nabataean facades, the subject has received detailed attention in (e.g.), the following works: Dalman, p. 59 ; Kohl ; Pagenstecher ; Theirsch, p. 67 ; Wiegand.

37 Studniczka in his Tropaion Trajani, has the Seleucid architecture of Antioch as a background.

38 Thiersch p. 67.

39 v Caspari pp. 115 ff.

40 Hence their attraction as sources to the ingenious.

41 Identifying the Khazne as a replica of the Esculapeion at Puteoli.

42 This analysis which is in some measure suggested by the work of Vallois, seeks to clarify tendencies. It is not to be thought that individual exponents always explicitly avow one programme or the other, indeed at times, they appear to be arguing from both stand points indiscriminately.

43 In the upshot Hittorf appears to regard that the Khazne facade as a conflation of various distinct elements of its proto - type, although no theory of perspective projection seems to be advanced. However, parallel to this, there is an ambivalent insistence on the structural feasibility of the composition: interesting engravings are given showing the elements disposed as a free standing monument, and the intriguing comparison is brawn with the concepts of the High Renaissance architects, e.g., Bramante and his St. Peters scheme (c.f. "superimposing the Pantheon on a basilica").

44 v. Petra, *Erklärung der peträischen Feisfassaden*, pp. 12 ff.

45 v. ibid p. 27.

46 v. Kohl p. 13 and pp. 40ff., "ein rein dekorativer... in der monumentalen Architecktur des altertums ganz undenkbar".

51 v A. Ippel p. 29 ; Studniczka, Tropaeon Trajani, p. 67 ; Pagenstecher pp. 34-40 ; Caspari, p. 55.

52 v. Vallois, p. 312, where doubt is cast on this interpretation.

53 The fundemental affinities of scenic architecture and Pompeian wall painting, and the close correction of both with facades like the Khazne is adverted to by Kohl (p. 41) where he seems

to set the Khazne as a source, rather than as a derivation: " ... die nach seiner Meinung innerhalb des zweiten pompejanischen Stiles bleibende Scaena des Apaturios als uberladene und architektorisch etwas freie Weiterbildung des schonen seleukidischen Fassadentypus von Petra bezeichnet". (Pace Licymnius) For Apaturius' Scaena, v. Vitiuvius, VII, V, 5. An interesting sketch reconstruction of Apaturius "folly" is to be found in Beyen, Die pompejanische Waddekoration, III p. 51, fig. 128,10b.

54 c. f. Kohl, who takes the extreme position (p. 41): "So lässt sich von Fall zu Fall die Anschauung bestatigen dass die petraischen Felsfassaden als Wanddekorationen aufzufassen seien die sunachst der Idee eines Malers oder Struckateurs entsprungen, auf die grossen Felswande wie auf eine schon gespannte Leinwand abertragen und dann in dem weichen Sandstein plastischer, als es der pinsel order das Stuckmesser wermocht, ausgefuhrt worden sind".

55 c.f. ibid p. 40. "Solche seleukidischen oder aegyptischen Gebaude sind aber sonst nirgends nachzuweisen".

56 v. Pagenstecher p. 36. "Aber ist denn ein Palast in der Art der Petrafassa-de denkbar ? Ist die Tholos auf dem Dach moglich ? Darf man sich eine solche Saulenhalle imoberen Stockwerk vorstellen ? Ich meine, alle diese Fragen lassen sich mit ja beantworten".

57 c. f. also, their use as store rooms for fruit and the like. v. Lehmann pp. 100 - 1.

58 He notes that since it is thought that the simpler tombs, i.e., the *Pylongraben* etc., are versions of Nabataean private houses (v. Kammerer p. 476, and fig. 12, after Wiegand figs. 11 & 12 — but such houses are, of course entirely hypothetical) it is only logical to suppose that the rich façades are versions of rich, princely dwellings, i.e., palaces.

59 v. J. Wilson, cited by B. & D. p. 228.

60 v. A. D. Stanley, cited by B. & D. p. 229.

61 v. de Lynes, cited by B. & D. pp. 294 ff.

62 v. Wiegand pp. 8 - 10.

63 v. Kohl, pp. 40 ff.

64 v. Watzinger, *Antike Synagogen*, pp. 162 ff., and *Denkmäler Palästinas*, pp. 76 ff.

65 v. Thiersch, p. 67.

66 v. Studnizcka, Das Symposion p. 62 ; Tropaion Trajani.

67 v. Pagenstecher,pp. 34 ff.

68 v. Ashby, p. 131.

69 v. Robertson, p. 220.

70 v. Plommer, p. 352.

71 As an instance of this type of enquiry may be cited the speculations of M. Starcky in an as yet unpublished study of Petra, kindly communicated to the author. Considering the range of temple tombs occupying the east cliff of the city area, Starcky notes that the tomb of Sextius Florentinus is at the northern extremiy, so that doubtless the rest of this cliff face was already occupied — i.e. the Corinthian Tomb, the Urn Tomb and the Stockwerkes - grab were probably pre-Roman. This is not a very stong argument, but it is some argument. Nothing of the kind is available for the Khazne.

72 Wiegand, pp. 8-10. In point of fact this foliate ornament of spirals and wreaths belongs to a genre widespread in oriental Hellenistic centres (v. supra, n. 15) and it is highly characteristic in Nabataean lands, where it can be observed on numerous monuments, many of them dated, some prior and some subsequent to the Roman annexation. In the face of this material, Wiegand's bare statement of stylistic affinity is not an adequate authority for establishing chronology.

73 e.g. M. Starcky (loc. cit.), states: "Les chapiteaux sont d'un type libre, anterieur a la condification de Vitruve. A lui seul, ce trat n'est pas desisif, mais il crée une fort presumption pour une date anterieure a l'emprise definitive de Rome".

74 v Kapitelle, He sees comparisons with Roman examples of the beginning of the Imperial age. Vallois (p. 287 n. 3), questions "si les rassemblances qu'il a relevée... an sont pas plutot l'indice d'une source commune l'art Syrien du premier siecle av. J. C. ... ".

75 v. Schlumberger p. 290.

76 v. G.R.H. Wright, Arch, Appendix.

77 Similar qualifications had already been expressed by Avi Yonah p. 52.

78 v. Wiegand pp. 56 ff.

79 v. G.R.H. Wright, Qasr.

80 v. G.R.H. Wright, Arch, fig. 6 ; Wiegand, fig. 47.

81 e.g. The Deir, The Urn Tomb, the Corinthian Tomb.

82 For a summary account of these minor sites in the "Land of Midian", v. Kammerer, p. 482 and notes, citing Ruppel, Burton and Musil.

83 v. B & D. pp. 137 - 173 ; also J. & S. I pp. 306 - 404 (N. B. p. 388) ; II, pp. 78 - 108 ; Atlas, pl, XXXVIII — LIV. Also Dalman P. u.s. F. P. 47. Convenient recent reviews of this maerial are available in Kammerer, pp. 471 ff. ; and Vallois, pp. 313 ff.

84 v. Dalman P.u.s.F. p. 417.

85 It is strictly erroneous to see all examples of the Pylongraben as purly oriental or Nabataean for classical elements are disposed in the doors of some developed members of this group. c. f., a somewhat similar observation of Vallois p. 316 n. 2 quoting Puchstein's earlier perception. C f., also, the common sense statement of Kennedy (p. 51). "In the course of their development the Nabataean architects had by that time, assimilated many Graeco - Roman ideas ... These had been applied, however, chefly to the enrichment of the doorways, rather than to the design of the façade as a whole".

86 It is advisable to make this point for superficial appraisal of the results of the epigraphic researches of J. & S., at Hegra have provoked some unwarranted gibes at B. & D. 's classification — v. e.g. Rostovtzeff, p. 49 ; c.f. Kammerer, p. 472.

87 v. J. & S. passim.

88 v. Vallois, p. 317 ; c.f. J. & D., p. 391.

89 c.f. Vallois, p. 317 ; we of course have no similar proof of a corresponding survival of forms at Petra itself, but there is nothing against such a presumption, c.f. Kammerer, p. 472. One obvious infrence to be drawn from this co - existance of styles at Hegra is that B. & D. 's dating for the initial stages of the sequence is much too high. Their sixth century B.C., should be reduced to something like the third or second century B.C., as indicated by Dalman.

90 v. Kammerer, p. 490.

91 v. Robertson, p. 220, "It is true that Medain Saleh is far from Greek centres, and that such a monument as the Khazne must have been carved by foreign workmen, but it is natural to conclude that these monuments are later than those of Medain Saleh.

92 c. f. Kennedy p. 51, "The fact that no single monument of the (classical) type exists at Medain Saleh, where during the first century A.D., nearly every one of the other Nabataean varieties were copied (and dated), affords a fair presumption that there were no classical monuments at Petra before, at the earliest, the very end of the century. We may reasonably infer that the classical monuments came into existence after the taking over of the Nabataean Kingdom by Trajan, A.D. 106.

93 v. B. & D., fig. 194, p. 170 and No. 763, figs. 428-30, pp. 382-84. This tomb bears a Latin inscription reciting the distinguished career in the Imperial Service of the defunct ; v. also Kammerer, p. 468, for a text.

94 v. Kammerer, p. 493.

95 v. B. & D. No. 239, fig. 305, pp. 273-4, pl. XXVII, also Kammerer. Atlas pl. 40.

96 B. & D., do not specifically refer to it in this group, because they wish to see it as a Sanctuary (of Isis) and not a tomb. They say (pp. 179 ff.), that the slight influence which the Khazne has had on the grave architecture of Petra makes it clear that this building belongs to the last period, that of Roman Rule. They also see the Deir as a fusion of the Roman Temple Grave with the façade of the Khazne. Thus for chronological purposes it falls within the Romische Tempelgraben and generally it is implicity included in the group even when distinctions are being pointed out.

97 As suggested by Dalman, p. 13: "It will therefore be open to conjecture that the 'Treasury of Pharoah' was the sepulchral monument of one of Petra's last kings". However the sequel to this, viz. "before the Roman conquest put an end to all Royal Splendour"... is most obscurantist. Petra certainly became more splendid after the Roman annexation, and the date 106 A.D., is in no account to be seized on as a watershed in the art history of Petra.

98 e.g. The Tomb of Sextius Florentinus is late (i.e. post annexation) yet it has a plethora of the most offensive Nabataean provincialisms — e.g., dwarf pilasters and the like. B. & D.'s typological sequence stems in general, from a progressive classicising tendency, yet no one would put the Khazne after the Tomb of Sextius Florentius on this account.

99 v. Dalman, Khazne, p. 13.

100 v. Wiegand, passim.

101 v. Watzinger, Denkmäler Palästinas, 1935. This Corinthian capital is, of course, Schlumberger's Heterodox type II 2 referred to previously.

102 v. Schlumberger, p. 284 n. 8.

103 v. G.R.H. Wright, Arch, passim: P.J. Parr Discoveries, p. 15.

104 e.g. in cities of the Cyrenaican Pentapolis like Ptolemais and Teuchira, it is extremely difficult to come across any thing at all pre-Roman within the city pounds.

105 v. Wiegand, p. 56, "in die ausgehende Petraische Dynastenzeit".

106 v. G.R.H. Wright, Qasr, passim.

107 v. Kirkbride, pp. 119 ff., (giving notice of an important dated inscription).

108 v. P.J. Parr, Excavations, pp. 130 ff.

109 As in the passage from Watzinger quoted above, followed by Schlumberger who specifically set down (p. 289) as the main examples of his Heterodox type II 2, i.e., capitals with central floral motifs in the form of scrolls, the "Petra" capitals on the Khazne, the Baths, the Arched Gate, the Qasr Bint Far'un and the peripteral Temple.

110 v. G.R.H., wright, Qasr, pp. 29 ff.

111 v Ibid, p. 36. The floruit of the "orentalising" period is at the time of Christ, the floruit of the latter phase, Antonine, thus the turn of the first century represents a medial point. Note that neither in the analysis of Nabataean building in general, nor of that at Petra in particular, does an accidental, political date, like 106 A.D., appear climatic. Note also that the analysis in this article is centred on aspects of Nabataean architecture other than those at issue in the Khazne. In the former case it is the functional planning of a temple which provides the categories; however the material is not entirely irrelevant.

112 v. (For convenience) Kammerer, Atlas pl. 106 (1); & B. & D. III p. 98.

113 v. Butler, P.E. p. 69.

114 v. Butler, A.E. p. 343; B. & D. II, pp. 102-105.

115 v. Robertson, p. 220 c.f. Kennedy (p. 54), "But on general grounds perhaps the date of Hadrian would appear more likely to be too early than too late".

116 So far as Syria is concerned, all general surveys comment on the absence, e.g. Robertson, p. 220, "In Syria and Palestine there are few Greek buildings earlier than the reign of Augustus". As for Egypt, a perusal of the section on architecture in Noshy, The Arts in Ptolemaic Egypt, London 1938, will reveal the gap forcefully.

117 e.g. The Tomb of Cleopatra (Thiersch) and the late Seleucid Palaces at Antioch (Studniczca).

118 v. Horsfield p. 15, "The cliffs were closed with well built walls which dispuised now gaping inte-

riors, and gave the appearance of a normal city with buildings several storeys high, like those in South Arabia, set in rising terraces.

119 v. Vallois p. 335.

120 v. Lehman, p. 118. N. B., one such purpose was apparently the "Trophy" Here the tholos took a storied form, and this has attracted some superficial attention in connection with the Khazne v. Der Rundbau auf dem Panajir Dagh (Forschungen in Ephesos, I, 1906, Vienna), which also gives an illustration of the Tropaeon Alpium of Augustus at Nizza (fig. 106) and references to the Tropaeon Trajani at Adamklissi.

121 v. B. & D., p. 179.

122 v., for convenience Kammerer p. 500.

123 v Rostovtzeff p. 43.

124 v Fyffe, p. 83.

125 v. Robertson, p. 220.

126 It is a difficult but necessary point to make that, although the baroque outlook seems to be linked with Imperial ostentation the architectural expression of it in the orient remained essentially "Hellenistic" in its elements. Wiegand made much use of the term "Antique Baroque" to describe the phenomenon here outlined, which he though of as "the late period of Syro-Hellenistic". This it is, indeed, but one must not confuse Hellenistic in the stylistic sense, with Hellenistic in the political sense; i.e., we must never see in the architecture of the Greek East a "Hellenistic Phase" succeeded by a "Roman Phase", c.f. Robertson, p. 205. "In speaking of Roman architecture it is vital to remember that the architecture even of the Empire, especially in the Greek East, was at bottom Hellenistic, and that Rome's political dominance caused no sudden break in its development. At the same time it is certain that the centralisation of government had an immense effect ..." This a good suggestion of the complex problem of the interaction of "Hellenistic" and "Roman" traditions, a vital matter which is only now receiving the detailed attentions it deserves.

127 Robertson especially notes the Round Temple (that of "Venus"), dated sometime from the early second to the early third century A.D., v. Robertson, pp. 264 - 5, fig. 112 and pl. XIX.

128 v. (for convenience) Robertson, pp. 289 - 91, & fig. 120 Note the special circumstances of its siting which make it very pertinant to the Khazne (p. 289). "It was hemmed in by other buildings, and partly sunk into rising ground, so that only the façade was externally important. This however was richly and whimsically decorated in a manner strongly suggestive of a *scaenae frons*). Almost inevitably such a façade must show affinities with the theatre, and the nature of this link is best considered briefly in an appendix.

129 v. (for convenience) Robertson, pp. 276-279 and fig. 117.

130 It can and is argued that these dates do not give us the beginning of the baroque in the orient; that this is lost with late Seleucid and Ptolemaic architecture. This is possible; one can only repeat that the latest neighbouring monuments we have which are definitely pre-Imperial such as at Priene, e.g., the Theatre, have none of the baroque spirit.

131 The monument has caught the eye of Plomner, and is cited by him, pp. 241 - 2.

132 v. the forthcoming publication of the Oriental Institute, embodying work (in which the author shared) from 1954 - 57.

133 The reconstruction here illustrated is reasonably well founded (most of the elements can be seen illustrated in the plates and their find spots are cited).

134 These "frontini angolari a spicchi" have already been referred to, v. n. 6 above, for their importance in establishing the "real presence" of the Petraean façade architecture.

135 v. p. 99 "di tradizione ellenistica e la strattura in pietra la taglio, che domina in questa, come quasi in tutti la contruzioni antichi dell'Africa settentrionale e della Siria anche durante l'epoca romana".

136 v. p. 99, "Non e ignota all'architettura ellenistica la soprelevazione dipiani superiorment al piano terreno ... e dal tipo scena teatrale ellenistica generalamente a due piani".

137 v. p. 104.

138 v. p. 101, "ad avanzata epoca imperiale", e.g., in the Quadrifrons of Severus at Lepcis Magna, which is quoted.

G. R. H. WRIGHT

SOME OF THE INDUSTRIES OF THE MIDDLE BRONZE PERIOD

WEAPONS

Introduction.

The introduction of metals for implements and weapons is so important that it may be said to mark the dawn of a new era. It was not so much that mere sharpness was greatly increased, for an implement of flint may be given a cutting edge as keen as, if not keener than that which could then be imparted to one of metal. The great advance lay first in the durability of the material and, secondly, in the variety of form attainable.

With metal, it became more possible to suit the tool to its work, and the old difficulty of brittleness did no arise. Moreover, a metal implement, even when broken, could be reshaped.

Nevertheless, the introduction of metal did not bring the use of stone implements to an early end. In considering metal weapons we are faced with a great range and variety, but we could say that the dagger was one of the earliest copper weapons.

Daggers :

Mrs. R. Maxwell-Hyslop had a very successful treatment for daggers and swords in Western Asia published in **Iraq,** vol. 8 1946, pp. 1-65. I am going to use her description for the dagger types used in my treatment. Her arrangement is based mainly on the typological developments. Here I am trying a chronological order.

Type 25, Fig. 1, Pl. XV. This is a technically advanced type, and would be an efficient weapon. Unfortunately not many of the daggers can be closely dated inside the MB. II period, though some of them were found with phase IIA context.

It is a pointed leaf-shaped blade, with multiple longitudinal ribs, short tang with several rivets. Some of them have only two ribs on the blade.

The earliest recognizable dagger blade in the Middle Bronze period was of type 25. It appeared in Megiddo tomb 911 [1] with pottery context represented on top of my Chart Fig. I. (A.D.A.J.IV). In Megiddo they appeared also in stratum XIII [2] with a limestone pommell handle.

In Tell El Ajjul [3] examples were found in tomb 1417 of the Courtyard Cemetery dated Middle Bronze I according to pottery context, and in tombs 303 [4] and 1015 [5] which

[1] *Megiddo Tombs,* Pls. 122:9,118:5
[2] *Megiddo II,* Provenance, W = 5087, Pl. 178:3.
[3] *AG.* II, Pl. XIV:74.
[4] *AG.* III, Pl. XIX:10.
[5] *AG.* II, Pl. XIV:71.

may be dated a bit later than the Courtyard Tomb. Others were found in Gezer [1] tomb I and tomb deposit no. 226, Jericho [2] tomb 9, and in Oud et-Tin of Bethlehem [3]. They therefore range in date from Middle Bronze I to my phase IIa. i.e. c. 1900-1750 B. C.

The absence of type 25 from Tell Beit Mirsim E and D, Beth - Pelet, and Duweir (where it was replaced by other types, see below) suggests fairly well that the type was not in use after 1750 B.C. The type was not at all in use in the Late Bronze period, and to its appearance in Megiddo tomb 1100 D. represented on plate 149:5-7 I could say nothing more than they were left in the tomb when it was re-used in the Late Bronze period. The tomb is a shaft tomb, (i.e. EB-MB in date) and was re-used later.

The type was not restricted to Palestine, it appeared in Egypt as well as in Syria. Petrie in his **Tools and Weapons** presents one on plate XXXIV:47D and on page 29 he states that "the clumsy shape of D 47 might raise doubts of its antiquity ; but the rusting of the rivets to red oxide of copper is certainly ancient. The lines impressed on the blade are unlike any Egyptian design, and it is probably a foreign blade, handled in Egypt in the Hyksos Age". Mrs. Maxwell - Hyslop mentioned it and stated to have been as early as the Eleventh Dynasty [4].

In Syria and Lebanon, Schaeffer supplied us with two from Middle Bronze I sites [5], and non from later periods.

Type 26, Fig. 2, Pl. XV. It was of a narrow pointed blade, with a wide curved rib down the centre ; narrow tang with one or two vertical rivets. 26 is of two variations, the first has a blunt point, the second has an extra curved rib on top of the central rib, and the point is blunt. This type appeared almost always in MB. II phase IIA together with pommel handles of calcit of alabaster.

The type was not widly spread ; one was found in Gezer tomb I, another was found in Jericho tomb 9E, i.e., an earlier level than type 25 which was found in the same tomb layer C. Miss Kenyon has however shown that there is no true stratification in these Jericho tombs, since the objects associated with earlier burials were being piled against the walls of the tombs to make place for later burials. Relative heights of objects found therefore have no significance.

1 *Gezer* III, Pl. LX:6 and Pl. CXX:1. It was found alone in the deposit no. 226.

2 *AAA.* XIX, Pl. XXXVII:6 The type is a degenerate one.

3 R.B. Pére Vincent, 1947, Pl. VII and Et-Tin lies 5 Km. southeast of Bethlehem to the direction of Khareitoun where Arab El Ta'amereh lives.

4 Iraq, vol. 8, page 26, 1946, pl. III, no. 25 ; cf. Petrie, Diaspolis Parva "The Cemetries of Abadiyeh".

5 *Stratigraphie,* Kafer Djarra, Ruweise (Lebanon) Fig. 75 no. 14, tomb 57 ; Byblos Fig. 61.

One was found in Tell El Ajjul tomb 1750 dated by Schaeffer [1] to the XII - XIII Dynasty with no rivets ; another two [2] were found in the cityy levels E 700 with one rivet, the other in level 755 with two rivets.

In Tell el Farah near Nablus the same type was found in tomb A [3] belonged to a warrior. A bronze belt was found near the waist of the warrior which may be considered as a close parallel to that found in Jericho warrior tomb discovered by Dr. Kenyon with the only difference that the Farah belt is not embossed.

This type could be used either as a dagger or as a lancehead. It was of a narrow pointed blade, with a wide curved rib down the centre ; narrow tang with one or occasionally two vertical rivets. It is of two variations, the first has a blunt point, the second has an extra curved rib on top, of the central rib, and the point is blunt.

The type may have been in use in Palestine with type 25, though it became in use most probably a bit later. It was found in Ajjul tombs that are somewhat later than the Courtyard tomb 1417, tomb no. 5. The type was found in Jericho tomb 9, layer E [4], i.e., earlier levels than type 25 which was found in the same tomb layer B.

In Ajjul city levels two were found, one with one rivet, the other had two rivets and both are in level 700 - 755 ; the first represented in **AG.** IV Pl. XXV : 262, the second in **AG.** III, Pl. XVIII:7.

The type was not found in Megiddo, Tell Beit Mirsim, Duweir, nor Beth - Pelet. Thus shows a very short period.

Type 17, Fig. 3, Pl. XV. This type could be used as an ordinary daily tool, for simple purposes or as a weapon ; its use depends to a greater extent according to its size. "Early examples are known outside western Asia in the Aegean in Crete in EM. II - III and MM. I, where the sides of the blade are markedly concave and the centre often strengthened by a midrib [5] ". The earliest was found in Jericho By Dr. Kenyon in 1952 - 56, and the only one to belong to phase IIA in an outstanding tomb. It was a single burial of Middle Bronze age date, the only single burial of that period so far found. The burial was intact, except that the skull had been crushed by a piece of roof-fall. The dead person was obviously a yong warrior. Beside the dagger type 17C lay the alabaster pummel, and an axe, both typical of an early stage in the Middle Bronze Age. And on the other side of the tomb lay two other daggers of the same type, and two other

[1] *Stratigraphie*, Schaeffer, Fig. 123.

[2] *AG.* IV, Pl. XXV:262 with one rivet, *A.G.* III Pl. XVIII:7 with two rivets.

[3] *R.B.* LIV, Pl. XX (1947).

[4] *AAA.* XIX, Pl. XXXVII:5.

[5] *Iraq.* vol. 8, page 20, 1946.

axes. A bronze belt, much decayed, but the embossed design was clearly visible, was found beside him (see **P. E. Q.** 1954, Pl. XVII). It was common in Middle Bronze phases IIB - IV in Palestine and its blade was of different types. Mrs. Maxwell - Hyslop divides them accordingly as follows : Type 17 [1] : triangular - shaped blunt blade, with flat base curving inwards at the centre ; four rivets, and thicknenig down the centre of blade.

17 a [2] : The blade is pointed and has a well - marked midrib.

17 b [3] : The blade is long and narrow, with slight midrib.

17 c [4] : The blade is flat and this was the most common type.

The absence of the type from Duweir [5] suggests that it was in use in Palestine earlier than type 27.

Type 27, Fig. 4, Pl. XV. The small tanged blades without a rivet, which have sometimes been identified as spear - heads, are certainly knives, while the riveted form could be used as a dagger or for domestic purposes. Both forms are characteristic of the Middle Bronze II period. The general description for the type is flat, blunt blade, with well - marked shoulders, long narrow tang, and one or two rivets, others may be without a rivet hole. The type is found practically in every Middle Bronze II site in Palestine [6] especially phases III and IV. They appeared in Jericho tomb 9 and Gezer Cave 28 M with mixed context.

The most interesting one among the type was found at Tell-el-Duweir. It was inscribed. One side of the blade is seen to bear four pictographic signs, deeply cut ; the two central pictographs form part of the Siniatic signary ; of the other two, the upper one seems to be quite a new form., the lower one is found on early inscribed objects from Crete and the Aegean. "This inscribed dagger can be assigned quite definitely to a date perhaps before, but not later than 1600 B. C." [7].

Type 31, Fig. 5-7, Pl. XV. The dagger is characterized by a flanged hilt, usually cast in one piece with the blade, represented an advance in the technique of casting and working of bronze weapons. The fashion was wide spread in the Late Bronze I period, though it started in use in Palestine at the end of Phase IV of the Middle Bronze II period, where the type was seen in Ajjul level 700 - 750 which has been dated according to pottery context to the Middle Bronze II period, but it has not been noticed in other places in the MB. II than Ajjul, and Beth Pelet.

1 *B.P.I.* Pl. IX : 38, ibid, Plate IX, 46 and Pl. XI, 76 ; see also *BP.* II, Macdonald, Starkey and Harding, Pl. XLIII ; 18 tomb 1021.

2 *BP.* I, Pl. VI, II tomb 551 ; Magiddo II, Pl. 178 : 14.

3 *BP.* II op. cit. Pl. XLIII : 33 tomb 1018, with an ivory handle.

4 *AASOR,* XVII Pl. 41 : 6,17 stratum D, also R. B. Pére Vincent, Pl. VIII (1947) ; Kaplan Atiqot I, Tell Aviv Harbour, tomb 6, Fig. 5 no. 1.

5 Olga Tufnell Duweir IV page 77) Staes that "having now surveyd the weapons available from Duweir, it will be seen that types 25, 26, and 17 are altogether missing at our site.

6 *PEFQ.* 1937, Pl. VIII, Fig. 1.

7 *ibid,* pages 239 - 40.

In some examples, the hilt and the blade are cast in one piece. The edges of the hilt and ricasso are raised to hold in place the inlay of bone, wood, or other perishable material. The general description of the type is a blunt blade, with straight sides, the section flat or slightly curved. The base of the hilt is crescentic - shaped ; the sides are concave and small cut to two protuberances or rudimentary "horns" at the juncture of hilt and blade. It has other variations of types [1].

The type was found in Ancient Gaza (Ajjul) on the tell [2] and in some of the tombs, that could not be dated to a period earlier than 1600 B. C. None was found in the Courtyard Cemetery nor in the horse burial tombs.

The tombs [3] found in Ajjul that have the dagger type 31 are three in number and they range in date c. 1600 - 1500 B.C. But the type was very common in the Late Bronze period of Palestine. In Beth - Pelet a similar type was found in the bilobate tomb 554 which may be dated to our Phase IV.

In Syria this type was found by Shaeffer, Ugaritica I Fig. 63 with three rivets, one in ricasso, the others at base of hilt. Another was found in Tomb LVI and LXV having four rivets. Schaeffer dated the former to the 16th. century and the Later to the 17th - 16th centuries B. C.

From Egypt we have a decisive chronology of the type. From the reign of the Hyksos king Apophis Nebkhepeshre there is a dagger [5] of the same type as ours, found in a tomb at Sakkarah "This king", Soderbergh states, in JEA, vol. 37-38, 1951-1952, p. 70, may well have been Kamose's opponent.

The dagger was found in the tomb of the Semite 'bd, and originally belonged to another Semitic warrior "His Lord's follower 'Nhmn' ".

The type of dagger itself, Fig. 7 with its inlaid handle, is a new type to Egypt, and is easily compared with ours ; these facts demonstrate that the Hyksos had close contact with Palestine and Syria, whence they drew their technical strenght in warfare during the last decisive struggles against the Egyptians, who, in turn, relied on their African hinterland.

[1] *Iraq* 8, ibid. page 35.

[2] AG. III, Pl. XVIII:4,1022 = AT. 722 ; AG. IV, Pl. XXV: 263 city level 700 ; AG. IV, Pl. XXVI: 268, city level 760.

[3] AG. IV, PL. XXV:261, tomb 457, a circular pit grave ; ibid. PL. XXVIII: 295 tomb 1309, and no. 294, tomb 1231.

[4] B.P.I. PL. XI:82.

[5] J.E.A. vol. 11,1925. "A bronze dagger of the Hyksos period", by Warren R. Dawson. Plate XXV. For a detailed description, see pp. 216-217. There is also in the British Museum a bronze dagger, no. 5425, which except for the fact that it is uninscribed is an exact duplicate, and the two have the same measurments. See for it Petrie, Tools and Weapons, Pl. XXXIII, Fig. 29.

Thus we have probably succeeded in establishing some kind of a chronological order for some of the daggers used in the Middle Bronze Ages.

Phase	*Dagger type*	*Date*
Middle Bronze I	25	1900 — 1800 B.C.
Middle Bronze II	25,26,17.	1800 — 1750
Phase IIA		
Phase IIB	17	1750 — 1700
Phase III	17,27	1700 — 1650
Phase IV	17,27,31.	1600 — 1550
Phase V	Nil	1600 — 1550
Horse burials		
Late Bronze	31	1550 —

Other Weapons.

Since I have no place to treat all types of weapons fully here I shall content myself with a brief sumary. The nature of the evidence for dating the axe-heads, adzes, arrowheads, spear-heads and knives in Palestine is unsatifactory, because they are very rare especially in the Middle Bronze II period.

In palestine as well as in any other Near Eastern countries, presumably the same conditions were enjoyed by metalsmiths in the past as today are found among the gypsy, the travelling blacksmiths of villages and desert who are granted certain immunities by villagres, and bedouins can travel from place to place, and can trespass tribal lands and boundaries on account of their useful activities. If in periods of invasion and war metalsmiths were the only people able to travel easily, this may explain the destribution of some of the types of metal weapons in Palestine, Syria, Mesopotamia, Anatolia, Iran and Egypt.

To mention the differences between an axe and an adze is very necessary to state here : "An axe has the edge parallel to the handle, an adze across it. Other differences between the tools arise out of their different uses. The axe is mounted into a handle, or vice versa, while the adze is in general bound to a handle. The axe is equal-faced and symetrically edged ; the adze has one face longer or flatter, and is usually ground on one side. The axe is used to drive into wood and split it ; the adze to take a thin slip

off a larger mass. The axe usually had a short blade and a means of pulling it back and twisting it loose from the grip of the cloven wood ; The axe was thick to carry weight and bear shocks ; the adze was thinner as its momentum was less important" [1].

Axe - heads (Fig. 1 Pl. XV).

They appear in tomb 911 of Megiddo. Common in Palestine in the MB. I period, such a type appears together almost always with the dagger type 25, and sometimes with type 26. Therefore it has the same history as the dagger, so that I find no necessity to mention the provenances again. Such type of axe - head does not appear later than phase MB. IIa.

Figure 2 is very common in Syria, but very rare in Palestine and the only examples there are to be dated to the EB. - MB. Period [2]. In Syria, however, it seems to have continued in use till c. 1800 B.C.

Fig. 3. The type was found almost together with dagger types 26 and 17. It is later in date than Figures 1 and 2 ; and should be dated to phase IIA of the Middle Bronze II period. The type is represented in Jericho, Ajjul, Megiddo and Tell el Farah of Nablus district ; No. 5 is from Jericho tomb 9 ; No. 6 from a tomb in Tell Aviv Harbour.

Fig. 4. These are the most crude, and show no artistic value. They also have a long history, dating from the Early Bronze Age. They were found in MB. II phases IIB-IV. In Ajjul, Tell Beit - Mirsim, Jericho and Megiddo.

Adze - heads (Fig. 8 & 9, Pl. XV).

None has been noticed in Middle Bronze I or early phases of Middle Bronze II. They were common in the middle of the period. Some of the adze - heads are done in Palestine e.g. Tell Beit - Mirsim jrovided us from stratum D with a limestone (nari) mould [3]. Three sides of this mould were used for matrices while one side is blank, a fact which suggests that the mould was unfinished. The upper side on the Plate has matrices for an adze and for three knives (two of them sharing the same matrix, end to end, and evidently separated by the copper-smith after they had been cast) ; the upper side has only two matrices, one for an adze, the other evidently for a brooch. The third side, i.e., the lower one has only one matrix, for a knife about 43 cms. Beside it two basins were found for melting copper.

[1] Technology, page 505.

[2] Miss Kenyon, Eleventh Annual Report of the Institute of Archaeology.

[3] A.A.S.O.R. XVII page 53.

Another mould for casting bronze implements and weapons such as axes were found with the mould and have most probably been cast from it. It was discovered in Balatah (Shechem) [1].

Adze-heads were common in Ajjul [2] city levels and are of different sizes and weights, yet they have practically the same type. Jericho [3], Gezer and Megiddo had some. Every other Middle Bronze II town would most probably have used it.

Lance or Button spear-heads.

Megiddo [4] produced a unique piece of bronze object, Pl. Fig. 7 From a structural tomb said to belong to strata XI-X, which from its contents should belong to phase III, in Byblos [5] tomb 1 and II one of the same type (but not exact) was found.

Spear-heads.

They are of different sizes and types, mostly socketed; a few are tanged. Spear-heads of earlier burials are apparently of copper, but in all cases where we have evidence, they are of bronze in the Middle Bronze Age. They are almost always found together with dagger type 25 (Pl. XV Figs. 8-13) in Palestinian tombs.

They were found in Ajjul [6], Gezer [7] Ras El Ain [8] and abundant in Megiddo [9]. The same type of socketed spear-heads has been found at Byblos [10] associated with pottery, some of which are comparable to Megiddo forms [11]. It is known also from the second stratum at Ras Shamra which contained XIIth Dynasty pottery and painted pottery similar to examples represented on my pottery Chart (end of phase MB. I) In inland Syria at el-Mishrife (Qatna) [12] the same forms as those of Megiddo were present in tomb I. All of those found in Syria and Palestine should be dated according to pottery context found with them to the 19th-18th centuries. And thus, we see that the same cultural element in spear-heads and daggers type 25 seems to have developed contemporaneous in Syria and Palestine. None of the spear-heads were found in Middle Bronze II Palestinian sites.

1 Technology, page 678.

2 AG. IV Pl. XXV, no. 254, level E = 700; AG. III, Pl. XXII, nos. 90 & 91 level AT = 695-995 and LF 946. See also AG. III, P. XXII, no. 93; AG. IV, Pl. XXV, no. 253.

3 A.A.A. XIX, tomb 9, and XXI, Pl. XXVI.

4 Megiddo II, tomb 3095, Pl. 185, no. 3.

5 Schaeffer, Fig. 63: i.

6 *AG.* II, Pl. XIV: 75 tomb 1417 of the Courtyard Cemetery; *AG.* II, Pl. XIV:72, tomb 1015; *A.G.* III, Pl. XIX:9, t. 303 which is a bit later in date than the Courtyard Cemetery.

7 *Gezer* III, Pls. CCXVI-CCXVII, First Semitic period. Tomb I and Cave 2811 had none in them.

8 Ras El Ain *QDAP.* 6/1936, Pl. XXXII:5 and 7, graves 2 & 4.

9 *Megiddo tombs;* Tombs 911,912; *Megiddo* II, Prov. 3509, 3512,3492,3493.

10 Montet, *Byblos,* Pl. CXLIX:942 and CXLVII:931-32.

11 Du Buisson, *Syria* VIII, Pl. XIII:47.

12 Schaeffer, *Syria* XIII, Pl. XIII, 1.

The composite Bow.

Bows are made of perishable materials, therefore actual remains of them ordinarily do not survive, evidence as a rule comes from representations. The earliest example of such representation in Palestine is depicted on the scarab found by Garstang in Jericho tomb 5 [1]. The type and the style of work of the scarab show it to be of the XVIII Dynasty period, another scarab was found in Megiddo stratum VIII [2]. In Egypt they do not appear until the New Empire. The composite bows were made most probably of several strips of horn and wood glued together.

The bows has, however, a long history in the Near East. It is know in Mesopotamia in the Dynasty of Accad (c. twenty-fourth cent. B.C.) [3].

Arrowheads.

Arrows are made of flint, copper, or bronze. Those of flint are usually polish flaked on both sides, those of bronze have mostly a square tang, some have a central rib, others are socketed.

The mode of attaching the head to the shaft varies with the material. Reed is the earliest kind of shaft ,naturally straight, stiff and light. The heads are necessarily fastened by a tang, the reed being bound with thread to prevent splitting. On the other hand when wood is used for shafts, a tang is impossible, as a slender shaft cannot be bored ; a socket head is therefore necessary. The use of wooden shafts is therefore not possible until archaeological advance makes it possible to cast sockets.

In Middle Bronze I & II periods in Palestine arrowheads are few in number if the evidence of their provenance is to be accepted as sound, while in the Late Bronze they are very common. Those attributed by axcavators to the MB. II period must be considered critically in the other context of objects found with or beside them. A glance at the list grouped below show the correctness of my above statement.

[1] AAA. XXI, Pl. XXVI: 5F. Stratification of Garstang's tomb are Unsound.

[2] Megiddo II, Pl. 152:154, Provenance W = 5083 cf. Newberry Scarabs Plate XLIII:35-39 ; Petrie, B.D.S. pl. XV, no. 94.

[3] *I.N.E.S.* I (1942) Albright and G.E. Mendenhall "The Creation of the composite-bow in Canaanite Mythology".

No.	*City*	*Provenance*	*Illustration*	*Description*	*Date*
1	Megiddo Tombs	T. 911 C	MT. 120:12.1:2	Intact, T. 006, "Bronze" central rib	MB-LB
2		T. 912 Al	MT. 123:20 2:5	Intact, t. 007 "Bronze" central rib	L.B.
3		T. 42	MT. 107:15 act	T. 005 "Bronze" Square tang	MB-LB IV
4		T. 3	MT. 135:10 act	T. 015 "Bronze" Square tang	L.B.
5		T. 876	MT. 142:8 act.	T. 007 Flint double feather flaking on both sides, polished and tanged	L.B.
6		T. 1100 A	MT. 145:9 act.	Intact, T. 005 "Bronze" square tang	L.B.
7		T. 1100 D	MT. 148:19 act.	T. 008, Flint, double flaking	L.B.
8		T. 1100 D	MT. 149	On both sides ; tang missing	
9		T. 217 A [1]	MT. 89:2 act.	T. 004 Bronze, square tang	L.B
10		T. 1	MT. 153:2 act.	Intact, T. 007, Bronze, square tang	? No pottery
11		T. 26 B [2]	MT. 155:7 act.	Intact, T. 007, Bronze, square tang	L.B.
12		T. 36 B	MT. 156:4 act. MT. 15:5 1:5		Bronze L.B. Bronze L.B.
13	Megiddo II	Rooms W= 5226	MII. 167:10 act.	T. 008 Flint	? alone
14		XII=5077	MII. 174:1 act.	T. 008 Bronze	? No pottery
15		XII. T. 2138	MII. 174:2 act.	T. 008 Bronze square tang	M.B.-L.B.
16		X. T. 3167	MII 174:4 act.	Intact T. 006 Bronze	MB II ?
17	Megiddo	X. T. 3167	MII. 174:4 act.	Intact T. 006 Bronze	MB II ?
18	T.B.M. XVII				
		Stratum D-C Pl. 41:9			Bronze MB-LB.

[1] This Late Bronze tomb no. (217) has a very particularly interesting new type of female goddess figurine.

[2] *ibid.*

Albright, in T.B.M. XVII 59, p. 52, states that, "A number of copper arrowheads were found, in the course of three seasons of excavations, in Middle Bronze II layers, but most of them were broken, or bent, when found". No. 9 is a good illustration (from D). It is a pity that others are not either represented or their provenance mentioned.

Megiddo is the only other site that has arrowheads said to belong to the Middle Bronze II period. Let us examine their provenance :

(a) No. 1, found in tomb 911 C. This tomb was used for a very long period (EB-MB-Late Bronze II) but not continuously. The objects, said to have been found in layer C, are three in number. The bowls, Nos. 5 & 6 represented on Pl. 31, are of the Middle Bronze I period. The chalice (Pl. 31 No. 7) is of the Late Bronze period. Therefore, this tomb layer is not homogenious and so we consider the provenance unsound.

(b) The bone arrow - or lance - head found in provenance 2005, represented in Megiddo II, Plate 174. No. 5 had, beside it, a chalice described as buff, lightly fired, poorly made, and wet smoothed. It falls in nearly phase IV on my Chart, A.D.A.J. IV.

(c) Tomb 3167 of Megiddo II has a bronze arrowhead No. 16 ; with it was bowl type 220, Plate 44,39 described as buff, gritty and wet smoothed and falls into phases III-IV of my pottery Chart.

The bronze aroowhead with the square tang, found in Megiddo II tomb 2138, is very interesting to discuss because of the contents found in this tomb ; most of them belong to phase IIB on my Chart. They are :

1. Piriform jug type 142, Pl. 24:3 (sigle handle, orange wash and well burnished).
2. Piriform jug type 145, Pl. 24:8 (single handle, lightly fired and wet smoothed).
3. Dipper juglet, type 192, pl. 26:9 (orange buff wash, spaced vertical burnish).
4. Bowl, type 101, Pl. 28:13 (well fired and wet smoothed).
5. Bowl, type 146, Pl. 29:15 (well fired and wet smoothed).
6. Two bowls, types 150-151, Pl. 29:22-23. Well fired and wet smothed.
7. Bronze toggle pins, fragmentary and not represented.
8. This is a very interesting jar, unique in Megiddo. Type 73, Pls. 27:2 described as having a spaced vertical burnish with a red decoration. Three other plain miniature jars of the same type were found only in Palestine : one was found by Dothan [1] in Nahariya (description and exact provenance not given) ; the second, in Ajjul tomb 1630 [2] ; the third, in tomb 457 [3]. The contents of Ajjul tombs show a transitional MB-LB period.
9. Of particular interest is the faience human female figurine (goddess) represented in Megiddo II, Pl. 241-2. This type of human figurine has not been noticed elsewhere in Palestine. The exact parallel figurine was found in Megiddo II, tomb 217A (Pl. 89) with purely Late Bronze context. Another typical figurine was found in Megiddo II tomb 26 B (Pl. 155) with an also purely Late Bronze context.

[1] I.E.J. 6, no. 1, 1956, Pl. 3:c.

[2] AG. III, Pl. LIV:55 W 11.

[3] C.P.P. 55 W 7.

Though no description for tomb 2138 is given, one could say either the tomb was in use in the Middle Bronze II period, and then reused in the Late Bronze period, or some of the objects of the Middle Bronze II were in possession of those who introduced the arrowhead, the painted decorated jar, No. 8, and the human female figurine No. 9 which undoubtedly belong to the Late Bronze period, as the other two tombs, in which the same type of figurine was found, have already shown. But I am wholly inclined to consider this tomb was re-used in the period of Phase V, i.e., the sixteenth-century.

To sum up, in short, we say that the evidence collected from all Palestinian - Jordanian Middle Bronze II sites, show that the arrowheads were not in use before the sixteenth century, i.e., in the same time the composite-bow and chariots were introduced ; Thus shows a new method of war technique had been introduced.

The evidence of the occurrence of arrowheads, where it can be accurately checked by the context, shows that they are virtually absent from Middle Bronze Age deposits. The exception is apparently Tell Beit Mirsim in stratum D, where the statement is vague, and it may be that the presence of Base - ring indicates that the stratification was not sound. The reservation should however be made, that bronze arrowheads very easily corrode and become shapeless, and that earlier excavators might not think such corroded fragments were worth publishing.

CONCLUSION

We have seen that the Middle Bronze II citizens of Palestine and Jordan had used the spear (if any at all) at the very early period of phase IIA, i.e., 1750, though it was in common use in the Middle Bronze I period. Meanwhile, they have used the arrowhead (if at all) at the very end of phase V, i.e., sixteenth century, and so with the composite - bow.

Their weapons were probably nothing more than a dagger and an axe ; a dagger type, which was not so strong and fatal as those of earlier and later periods, and so also their axe.

Thus we may establish a new fact, that the Middle Bronze II people were not at all warriors ; the majority may have been shepherds depending mostly on the sling, irrespective of some tribal leaders whose tombs were found to contain a dagger or two, a battle axe and a bronze belt.

ALABASTER

Alabaster [1] is a name applied to two distinct substances, the one is hydrous sulphate of lime and the other a carbonate of lime. Ancient Egypt was the home of stone vessels in general and of alabaster vases in particular. "The manufacture of vases in hard stone began in the Predynastic Age" [2], and reached a level of perfection in other countries, and the Fourth Dynasty alabaster was far more widely used than any other stone.

In Palestine as well as in Syria, the Egyptian alabaster vases were found in all discovered MB. II sites. But we should not ignore the fact that there was an alabaster local industry in Palestine, and Egyptian vases were imitated by the local Palestinian craftsmen.

The presence of stone deposits of alabaster and gypsum in Palestine, and the discovery of unfinished [3] i.e., uncompleted, alabaster juglets in Bethshan, added to the existence of a number of these vessels, the shapes of which are peculiar and cannot be paralleled in Egypt; this led Dr. Ben Dor to study the subject carefully, encouraged probably by Petrie's hint [4] of a Syrian origin for some of the vases found by him in southern Palestine.

Ben Dor became interested in the subject and examined all the alabaster vases available in the Palestine Archaeological Museum and elsewhere found in Palestine and Egypt. After handling the objects at his disposal and having chemical analysis carried out on them for the purpose of his study, he came to the conclusion that there are real differences between the Egyptian and Palestinian alabaster vases, summed up below from his article, "Palestinian Alabaster Vases", **Q.D.A.P.**, pp. 93-112.

The material: (1) The Egyptian alabaster is a translucent stone, whitish to pale yellow in colour, and often with bands of darker or lighter shades. The local alabaster, on the other hand, is usually of a chalky consistency and is pure white. There is a marked difference in its external appearance, and after handling a few examples it is possible to tell at a glance whether a vase is made of local or of Egyptian material.

(2) Another difference easily established lies in the relative hardness of the stones. The local alabaster is quite soft, its index of hardness being 2, i.e., it can be scratched with the fingernail, whereas the index for the Egyptian is 3 to 3,5.

1 *Encyclopaedia Britannica* 13th Ed.

2 Petrie, *Diaspolis Parva*, Pls. II and III.

3 The unfinished juglets, eight in number, found in Bethshan level XB and XA, were in an early stage of working. Dr. Ben Dor states that, "with regard to XB there is no doubt that it belongs to the Hyksos period, but the Late Bronze Age date tentatively assigned to level XA by G.E. Wright has, in my opinion, to be modified", to which I agree.

4 Petrie, *AG.* I, p. 8 says, in Article 40, pls. XXIV, XXV, that these alabaster vases are usually of Egyptian alabaster, but many are of Syrian work.

(3) Palestinian alabaster when pure is absolutely white, but it often contains an admixture of bituminous substances which either gives the stone an even light-grey colour, or else takes the form of grey veins which increases the resemblance to Egyptian alabaster.

(4) The chemical composition of Egyptian alabaster is calcite (calcium carbonate), whereas the Palestinian variety is really gypsum (calcium solphate) ; therefore chemical analysis is a very important distinguishing factor to both types.

The Technique : Since the material is different, therefore the methods of craftsmanship should differ also, because it is obvious however clever the Palestinian craftsmen were, they could not imitate the Egyptian vases accurately. The differences may be recognized as follows :

(1) The Egyptians used the stone-borers or tubular drills of reed or copper [1] to carve out the inside of the vessel while the Palestinians used the chisel. Although the stone-borer seems to have been known in the Middle Bronze Age, yet it was not used in the working of alabaster. The chisel-marks are vertical, i.e., parallel to the axis of the vase, in contrast with those of the Egyptian drill which, if at all visible, are horizontal. The vertical chisel marks form a distinctive feature of the Palestinian vases and may serve as an additional criterion for distinguishing them from the imported pieces.

(2) The Egyptian craftsmen polished smoothly the surface, while the Palestinian craftsmen showed less skill in the finish of his stone vessels. The surface was left in a much coarser state and the marks of the polishing tools are sometimes visible.

The forms : It is obvious that we are not expecting to see the exact parallel forms of Egyptian vases done by the Palestinian local craftsmen. The forms in the MB II period are mostly imitation of the Egyptians while in late periods they mastered probably the work and started doing originals of their own, such as the pyxides, characterized by a squat body widening toward the bottom, a very low and slightly profiled neck, two lug handles pierced vertically with small holes, on a flat or slightly convex base.

Therefore one could say that the local industry of alabaster could not compete in the MB. II with that of Egypt in richness and variety of form. The extant vases of the MB. II period may be divided into four main types [2], i.e. (1) juglets (2) boggy-shaped vases (3) small jars (4) ovoid flasks.

[1] For discussion of the process of drilling Egyptian stone vases see: G. Reisner, The early dynastic cemeteries of Naga - ed - Der, Part I, P. 105 ; A. Bonnet Ein Fruhgeschtliches Graber - Feld dei Abusir, 1928, PP. 10 ff.

[2] For detailed study of types and provenances see Ben Dor Q.D.A.P. pp. 99-111. See also Jericho, Garstang, *AAA.* vol. XIX, Tomb 9, Pl. XXX : 13 and 15 ; Tomb 31, excavator's No. 268 ; Tomb 43, excavator's nos. 268 and 491. *AG.* I, Pl. XXXIX, nos. 51 - 53 and 38 ; *AG.* II, Pl. XXXIX, 29, 31 ; *AG.* III, Pl. XXVI : 37 ; *AG.* IV, Pl. XXV, Nos. 27-28 and Pl. XXXIX : 65 and 68. *BP.* I. Pl. XI : 66 from tomb 569 and pl. XI, no. 81, Tomb 564 ; *BP.* II, Pl. XLIII, 31 ; also Grant, Beth Shamesh, p. 125 from MB. II Tomb No. 3.

Albright, *TBM.* vol. 1, pp. 28-9, Buy & Enberg, *Megiddo Tombs*, Fig. 184 ; *Gezer* III, Pl. XLII, no. 9 : Jericho Tombs 1952 - 56.

Conclusion. The availability of alabaster gypsum in the neighbourhood of the Dead Sea and Beth-Shan, and the discovery of unfinished alabaster vases in the latter, encouraged archaeologists, as Ben Dor, to think of the great certainty that some of the alabaster vases found in Palestine should have been home-made, and were imitations of Egyptian vases imported into Palestine in MB. II. Though they were not perfect imitations, yet they were of good craftsmanshinp.

Though I do agree with Ben Dor in connecting the alabaster vases found in Palestine to the deposits of Beth-Shan and Jericho, yet I do not see that the evidence is as yet conclusive that the chief centre of manufacture during the MB. II period to be undoubtedly Beth-Shan. I do not think that the finding of unfinished vases in Beth-Shan, and its lying in the neighbourhood of the gypsum deposits of Melhamiya [1], are enough evidence to give the honour to Beth-Shan or Jericho which was also very near gypsum deposits such as Al Lisan at Jebel Usdum, and in the Valley of Wadi Hesa [2].

FAIENCE OINTMENT [3] VASES

The use of eye-paints goes far back into prehistoric times. Stone pallets used for grinding of the ingredients for eye-paints were found in some of the prehistoric Egyptian times. The Egyptian name of this "pallete" is probably connected with the word "to protect" This protection was twofold, for not only were these eye-paints believed to avoid the terrible eye-diseases which is still a scourge of the east, but we can trace the gradual change of the eye-paints from a real remedy and defence against eye diseases and the flies transmitting them, to means of beautifying the eye. They certainly had magico-religious meaning, too, in ancient times as well as in some parts of Jordan, today.

As to the manufacture of ancient eye-paint, it was very simple, says Forbes [4]. The paste or the ointment was kept in vases either made of alabaster, called kohl-pots, or of faience and called faience ointment vases.

The paste, or ointment, was applied to the eyelid with the finger or with the pear-shaped end of the kohl-stick, which was made of a bone, wooden or ivory rod. These kohl-pots and ointment vases were found after 1700 B.C., in nearly every Palestinian site and on Amman Citadel Tombs.

[1] The main deposits are about 18 Km. to the north of Beth-Shan near the modern bridge of Jisr Delhamiya (Damiyah Bridge) and just behind Milhamiya settlement. See also G. S. Blake, *Geology and Water Resources of Palestine*. p. 22j and Abel, *Geographie de la Palestine*. I, p. 199-200.

[2] Ben Dor states that according to an oral communication from M. Harding, there is a quarry near the upper course of Wadi Hesa which is purported to contain traces of ancient quarrying. For the same deposits see Blake and Abel.

[3] These may have been used for perfumes. Pl. XVI.

[4] R. J. Forbes, pp. 17-21.

Albright says that "the faience ointment pots are as characteristic of M.B.II as the Alabaster[1]". The material of which these faience vases were made up, is composed of a white or greyish paste with a glaze, which, presumably owing to the action of salt damp, has generally faded to a light blue or green. This paste is granular in appearance and sometimes contains black specks which may be the carbonized remains of an adhesive that was some-times found necessary to introduce to hold the paste together before the vessel was dipped in, or painted with the glaze and fired. There has always been some doubt as to the material of the body used in the faience of ancient Egypt. Lucas[2] says that "it has been stated to be sand, powdered sand, carved sandstone, powdered quartz rock, and ground quartz pebbles, but whatever the material used, it always contains over 90% of silica". It seems to me that the Palestinian faience ointment vases were made up of the same material as those of ancient Egypt, in the light of the evidence discussed below, but they were worked and produced by Palestinian craftsmen in Palestine, and not imported from Egypt as has been generally accepted by archaeologists (and I am inclined to weight the scales in the opposite direction and say most probably Egyptian ointment faience vases were either brought into Egypt by Palestinian Canaanites or made in Egypt after Palestinian Canaanite craftsmanship, because ours are earlier in date).

The chart of the faience ointment vases in Palestine show that they were in use in all excavated MB.II, sites. They count nearly 40 in number, mostly parallel to each other either in all features or in parts. They are either in dipper form, vase type or Pilgrim bottle. All are decorated. Some have flat bases, others rounded, but none with disc-base as that of **Sedment** I, Pl. XLI:15.

As to the general historical origin of faience craftsmanship, I could not tell, because archaeologists do not yet know, with certainty, in what country faience was invented. The probabilities are in favour of Egypt[3], the Arabian coast[4] and the Indus Valley[5]. There may be truth in Petrie's views and suggestions that "faience may originally have emigrated from Susa itself and have made a long halt at some point before reaching Egypt".

1 *T.B.M.* XII, p. 29.

2 *Ancient Egyptian Materials and Industries.* pp. 32-33, and for detailed study read Chapter V, cf pp. 101-103.

3 *Mohenjodaro.* Early History of faience, p. 57.

4 *The People of Ancient Egypt.* 1917, pp. 26-36, also Petrie, *Prehistoric Civilization.* p. 49.

5 Earnest Mackay, pp. 579-80.

The faience ointment vases under discussion were found in Egypt in two places only. (a) Two in the Moyana cemetery at Sedment ; the first, on Plate XLI:15, has a disc base which had no parallel to our Palestinian vases which are of either flat or rounded bases, but in decoration it has some resemblance to ours. The second, on Plate XLI:32, has a handle which resembles that of Duweir Plate 26:12, and Tell Fara **BP. II,** Pl. XLIV:53 tomb 1013 ; both tombs of Duweir and Fara are dated to the very end of the Middle Bronze II period.

Brunton, in **Sedment I** [1], article 32, gives a summary of the general characteristics of the Mayana Cemetery, where Tomb 1300 in which these faience vases were found, as follows : "Coffins are rare, bricked graves were used as substitutes in the better class burials, sometimes with flat, generally with pointed, roofs (as seen in Palestine and Syria in the Late Bronze Ages). The constant use of matting is a feature of the burials, evidently owing to the scarcity of wood, or to the poverty of the people. (This feature has been noticed in Jericho tombs dug by Miss Kenyon). Women had baskets buried with them, containing their toilet articles, and little wooden caskets with beads and trinkets" (as Jericho tombs of Miss Kenyon). Then in article 34 he says, "although many forms of pottery are identical with those in the XVIIIth. Dynasty Corpus, the general character was so different. The foreign pottery was so abundant but fragmentary". In article 31 he states that, "the fine little jugs of glazed and brown pottery (Pl. XLI, 15-18 and 21) are also foreign in feeling. The fine duck-bowl of wood (Pl. XLI, 22) is another link with the XVIIIth Dynasty fashions". The kohl pot (XLI, 4) is suggestive of the XVIIIth. Dynasty, and if we are to consider the tombs of the Mayana cemetery as one entity as it should be, it is enough then to state that the date should be the beginning of the XVIIIth Dynasty if not even the end of it. The presence of the ring-base bilbils and the bichrome painted wares in this cemetery are enough evidence to show that our Palestinian faience vases are earlier than those of Sedment in Egypt.

As to the three vases found in Qau [2] and Badari, plate XX:II found in Tomb 4506, which has no pottery to help in dating, and that on plate XXXV:42 found in Tomb 1114, they have close parallels to our vases of Beth Pelet tombs dated circa 1650-1550 B.C.

[1] *Sedment* I, Sir F. Petrie and Guy Brunton, Pl. XLI:15, Pl. XLI:32 (London 1924).

[2] *Qua and Badari* III, Guy Brunton. PLXX:II and Pl. XXXV:42, Tomb 1114. (London 1930).

Provenance	*Illustration*	*Description*
T.B.M.XIII E [1]	Pl. II : 1	Lentoid flask, greenish blue, decoration in black.
XIII E	Pl. II : 2	Lentoid flask, greenish blue, decoration in black.
XII D	Pl. 14 : 1	Vase, decoration obliterated, resembles that of Stratum D, T. B. M. I. Pl. 44 : 15 ; Jericho tomb 22, Pl. XLI : 4 ; B. P. 11, Pl. XLIII : 17, Pl. XLIV : 45.
T.B.M.XII D	Pl. 44 : 15	Vase, greenish blue, decorated black lines HT. 7.5, resembles two of Badore III Pl. XX : 11 tomb 4506 and Pl. XXXV : 42 tomb 1114, another seen by Albright in Jerusalem antiquity dealer ; also Gezer I 303, Fig. 160 : 9 the parallels are of the same height 7.5 cms. and Jericho tomb 31 and 4.
Gezer III [2]	CCXI : 13	Vase, bluish green with brown lines, a frieze of lotus plant in the middle register, but shape and colour, height decoration above and below are the same as T.B.M. 44 : 15 ; resembles T.F. with same decoration in middle register.
Gezer III	CCXI : 28	Vase, blue green, black painted lines, same as that of T.B.M. 44:15 in upper and lower register and differs in middle register only.
	CCXI : 16	Vase, rounded base ordinary type of association. Very close parallel to Qau and Badari III Brunton, Pl. XXII tomb 4506.

[1] The two of stratum E are a pilgrim flask type not found in D, and those of D are of the common types found in other sites.

[2] One should notice that faience vases were not found in cave 28.11 and tomb 1.

Provenance	*Illustration*	*Description*
A.G.IV, 873,843	Pl. XXXVI	Vase. The level is considered as Late Bronze level.
	Pl. XXXVI : 17,18,19	Vases, as those of B.P.I. and 19
A.G.III L.M. 947=1010	Pl. XXVIII : 1	Vases as those of B.P.
Megiddo II T. 3048	Pl. 191 : 1	Vase, brown decoration on white, mostly faded in colour. One may note here the absence of faience and alabaster from the structural tombs. But all has bone inlay.
B.P.I. T. 550	VI : 15	Vase, blue glace, decorated, eye drops at bottom, at middle triangular disc, rounded base. The earliest in period in the group of B.P.
B.P.I. T. 568	VI : 18	Vase, blue glace, decorated with black triangular designs, flat base, parallel to Jericho tomb 4 : 8E Pl. XVII.
B.P.I. T. 556	IX : 39	Vase, blue glaze, decorated with eye drops, narrow neck, rounded bottom. Early type in the group of B.P.
B.P.II T. 1021	XLIII : 17	Vase, blue glaze, decorated with black eye drops. Flate base.
B.P.II T. 1002	XLIV : 45	Vase, blue glaze, very plain, probably faded all together, semi-flatish base. The latest among the group of B.P.
B.P.II T. 1013	XLIV : 53	Juglet (dipper type) black paint close parallel to Duweir T. Pl. 26 : 12 and sedment I of Egypt, Pl. XLI : 32 with a slight difference in base and decoration.

Provenance	*Illustration*	*Description*
Duweir [1]	Pl. 26 : 12	Juglet, reproduced the shape of the normal MB. dipper at about half the size. Decorated with black paint. Parallel BP. Pl. XLI : 32 tomb 1013 and sedment I Pl. XLI : 32. The true decoration on handle of Duweir is seen on the body of sedment juglet, Ht. 1/2 size.
Duweir T. 1546	Pl. 26 : 13	Vase, pale, blue glaze decorated black paint, parallel to Jericho tomb 3, Fig. 5:4. flatish base. Ht. 8.4 cms.
Duweir T. 1546	Pl. 26 : 14	Vase, buff glaze, decorated black paint, flatish base, Ht. 18.4 cms.
Duweir T. 153	Pl. 26 : 15	Vase, blue glaze, decorated with black paint lines parallel to Jericho XX. Pl. XVII : 8 tomb 4 ; also to B.P.I. Pl. VI : 18 tomb 568, flat base, Ht. 7.6. cms.
Duweir T. 153	Pl. 26 : 16	Vase, blue glaze, decorated with eye drop black paint, well matched with Jericho AAA.XX, Fig. 5:2, p. 14; B.P. II, Pl.XLIII:17 tomb 1021, flat base, Ht. 8.6 cms.
Duweir T. 153	Pl. 26 : 17	Vase, Blue glaze, decorated with black, flat base, Ht. 7.6 cms.
Jericho, AAA, XIX T. 22	XLI : 4	Vase, blue faience, decorated all over with black paint.
Jericho, AAA. III. XX. T. 4	XVII : 8E	Vase, blue faience, decorated all over with black lines.
Jericho, AAA. III. XX. T. 31	Fig 4. page 14 : 1	Vase, unique at Jericho.

[1] Tell Duweir, Lachish IV, forthcoming publication by Miss Olga Tufnell (London 1957).

Provenance	*Illustration*	*Description*
Jericho AAA	Fig. 4. No. 2	Vase, ordinary type, rounded bottom. Comparable with a specimen found at B.P.I, Pl. IV : 18 tomb 568 ; and T.B.M. XII stratum D, Pl. 44 : 5.
Jericho AAA	Fig. 4. No. 3	Vase, represented by damaged specimens.
Jericho AAA	Fig. 4. No. 4	Vase, ordinary type, flatish bottom, It is represented in layer of tomb 5, below Pl. XXV. Parallel to Duweir tomb 1546, Pl. 26 : 13.
Jericho AAA	Pl.XXV chart level E	Vase, ordinary type, flat base eqaulls that of tomb 31, Fig. 5, No. 4.

Dr. Awni K. Dajani

A HOARD OF OMMAYAD DINARS FROM ORIF

This hoard was found accidentally on the 29th., of December 1960 by one of the children of Orif [1], Nablus District. While playing with his friends, he chanced upon a pottery vase in which he found golden coins, but immediately his playmates attacked him with the idea of sharing with him the find. Nineteen coins [1] were later siezed by the Officer Commanding Nablus Su-District from six of the local inhabitants and were received by the Department of Antiquities on the 31st., of July 1961. The pottery vase was not recovered. Seventeen coins belong to a well-known type of Ommayad Dinar, and have dates but no indication of the mint; while the remaining two [2] seem, from the available records, to be the earliest dated Ommayad coins yet found.

1. **Observe** — **١ ـ الوجه**

In the centre — المركز : لا اله الا
الله وحده
لا شريك له

Margin — الطوق : محمد رسول الله ارسله بالهدى ودين الحق
ليظهره على الدين كله

Reverse — **القفا**

In the centre — المركز : الله احد الله
الصمد لم يلد
ولم يولد

Margin — الطوق : بسم الله ضرب هذا الدينر سنة ثلث وسبعين

Struck in the year 73 Hijri during the reign of Abd-el-Malik ibn Marwan. No parallels have been found in the British Museum Cataloque Vol. 1 (1875) ; the Lajjoun Hoard (published by L.A. Mayer in the Q.D.A.P. Vol. IV) or the Amman Hoard published by Sir Alec Kirkbride in the A.D.A.J. Vol. 1.

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[1] See Plate XVII.

[2] Nos. 1 and 14.

Sir Alec Kirkbride, in his article mentioned above, states that a coin dated 79th. Hijri is the earliest dated Arabic coin found in Jordan, and he adds, that judging from the available records, the first dated Arabic coin to be issued was in the same series of Dinars and bore referrence to year 77 Hijri. From this it will be seen that our coin, dated to 73 Hijri, is unique and may be considered the earliest dated Arabic coin yet discovered.

In addition to the coin dated 73 Hijri, we have another five coins (Nos. 2,3,4,5 and 6) of the reign of Abd-el-Malik represented in this collection, having the same Arabic legend but dating from 77,80 (2 copies) 81 and 84 Hijri.

7. **Obverse** — **٧ ـ الوجـه**

In the centre — المركز : لا اله الا
الله وحده
لا شريك له

Margin — الطوق : محمد رسول الله ارسله بالهدى ودين الحق
ليظهره على الدين كله

Reverse — **القفا**

In the centre — المركز : الله احد الله
الصمد لم يلد
ولم يولد

Margin — الطوق : بسم الله ضرب هذا الدينر سنة سبع وثمنين

Struck in the year 87 Hijri during the reign of el Waleed I. Examples of this dated coin were found in Amman [1]. Four more coins (nos. 8,9,10 and 11) of the reign of el Waleed I are represented in Orif find, being of 88,91 and 94 (2 copies) Hijri.

[1] Sir Alec Kirkbride, A.D.A.J. Vol. 1: No. 9 of the British Museum Catalogue Vol. I, 1875; and No. 159 of the Catalogue des Monnaies Musulmannes de la Bibliotheque Nationale.

12. **Observe** — **١٢ ـ الوجـه**

In the centre — المركز : لا اله الا
الله وحده
لا شريك له

Margin — الطوق : محمد رسول الله ارسله بالهدى ودين الحق
ليظهره على الدين كله

Reverse — **القفا**

In the centre — المركز : الله احد الله
الصمد لم يلد
ولم يولد

Margin — الطوق : بسم الله ضرب هذا الدينر سنة مئة

This was struck in the year 100 Hijri during the reign of Omar ibn Abd-el-Aziz, and is a well-known type of dated Arabic coin.

14 **Observe** — **١٤ ـ الوجـه**

In the centre — المركز : لا اله الا
الله وحده
لا شريك له

Margin — الطوق : محمد رسول الله ارسله بالهدى ودين الحق
ليظهره على الدين كله

Reverse — **القفا**

In the centre — المركز : الله احد الله
الصمد لم يلد
ولم يولد

Margin — الطوق : بسم الله ضرب هذا الدينر سنة سبع ومئة

This was struck in the year 107 Hijri during the reign of Hisham ibn-Abd-el-Malik. No examples of this coin were found in the hoard discovered in Amman [1] or in the hoard of the Ommayad Dinars discovered at el Lajjoun [2]. There are no specimens in the British Museum Catalogue Vol. I, 1875.

Six more coins of the reign of Hisham are represented in this find (Nos. 13, 15, 16, 17, 18 and 19). They have the same Arabic legend but are of different date, having been struck in 106, 107 (2 copies) 110, 113, 114 and 124 Hijri.

[1] Sir Alec Kirkbride, A.D.A.J. Vol. I.

[2] L.A. Mayer, Q.D.A.P. Vol. IV.

In summary, this find consists of issues under four Ommayad Khalifs, grouped as follows : —

Khalif	Referrence No. of coin	Date Hijri	Number of examples
Abd-el-Malik ibn Marwan	1	73	1
	2	77	1
	3,4	80	2
	5	81	1
	6	84	1
El-Waleed I	7	87	1
	8	88	1
	9	91	1
	10,11	94	2
Omer ibn Abd-el-Aziz	12	100	1
Hisham ibn Abd-el-Malik	13	106	1
	14,15	107	2
	16	110	1
	17	113	1
	18	114	1
	19	124	1
		Total	19

Farah S. Ma'ayeh

THE 1961 EXCAVATIONS AT 'ARAQ EL-EMIR

Of all the archaeological sites in the Hashemite Kingdom of Jordan, none seemed a better prospect for obtaining Persian and Early Hellenistic stratification than Araq el-Emir, a site some 17 kilometers WSW of Amman. The Zenon papyri, Josephus, and two famous inscriptions on cave entrances, naming Tobiah at Araq, connect this site with the Tobiad family, and this family is mentioned regularly in literary sources between the sixth and second century B. C., and perhaps earlier. In terms of the purpose of the writer and his wife to extend precise pottery chronology in Palestine past the Iron II period into Persian, Hellenistic, and later periods, this site seemed a likely one to fill a gap in available evidence.

A second important attraction to this site was a monumental building called the Qasr el-Abd, a name connecting it with the Tobiads, one of whom was called Tobiah the servant, the Ammonite (Neh. 2:10, 19). Josephus describes the building as "a strong fortress, which was constructed entirely of white marble up to the very roof, and had beasts of gigantic size carved on it" (**Antiq.** XII:230). He attributes its construction to Hyrcanus, a Tobiad who lived at Araq from 187 to 175 B. C. Vincent, followed by a number of leading scholars, argued that the Qasr was built a century earlier in Ptolemaic times because of certain architectural features and the fact that the situation of Hyrcanus, as described by Josephus, would not make such a monumental undertaking possible. Albright, on the other hand, remained firm in the view that Josephus' attribution was correct.

One of the Zenon papyri (**P. Cairo Zen.** 59003) dated 259 B. C. refers to the Tobiad center as Birta ("fortress" in Aramaic), and some have used this as further evidence that the Qasr must have existed by that date. Yet, Birta is a place name, and it is likely that Josephus was confused when he described the Qasr as a fortress, wrongly associating the Qasr with the place name. For, whatever its function, the Qasr does not seem to have been a fortress either by structure or position. The stronghold should be near the caves at the village of Araq, not some 550 meters further down the slope at the Qasr. In any case, in addition to securing stratigraphy from a dark period, there was the prospect of solving the problems of Birta and the Qasr.

With these basic objectives in mind, a spring sounding was conducted from April tenth to May fifth and a more extensive fall excavation from September fourth to October twentieth. These operations were undertaken by the Jerusalem School of the American Schools of Oriental Research. Funds from the regular archaeological budget of the Jerusalem School were supplemented with contributions by the Graduate School of Con-

cordia Seminary in St. Louis through Professor A. von Rohr Sauer (spring), Bethany Biblical Seminary in Chicago through Professor David Wieand (fall), and a substantial grant from Iliff School of Theology in Denver through Professor Walter Williams. The cooperation and substantial help of the Jordanian Department of Antiquities and its Director Awni Dajani, especially the loan of a railroad, contributed much to the success of the excavations.

The spring (s) and fall (f) staffs were composed as follows. Field supervisors were Fellows Huffmon (s), Zink (s), Harvey (f), and Nicol (f) and Honorary Lecturers Williams (f) and Wieand (f) of the Jerusalem School, Professor A. Sauer of Concordia Seminary, St. Louis (s), Dr. J. Zimmerman of St. George's Cathedral, Jerusalem (sf), and Mr. A. Hassan of the Jordanian Department of Antiquities (sf). Object and pottery registrars were Mrs. Huffmon (s), Mr. J. Sauer (s), Mrs. Nicol (f), and Mrs. Williams (f). Plans were prepared by Mr. G. Wright (s), and by Mr. P. Parr assisted by Mr. W. Lankester and Mr. J. Kikuchi (f). Foreman was Mr. M. Taufiq and chief cook was Mr. M. Adawi. The writer's wife served as business manager while the writer supervised photography and served as archaeological director.

The spring sounding had two chief purposes : first, to determine the date of the construction and subsequent history of the Qasr, and, second, to determine the stratigraphic history of the village of Araq. Both purposes were achieved only in part. Byzantine reconstruction had eliminated practically all of the evidence from the period of the Qasr's construction. The earliest Byzantine reoccupation lay directly upon Early Bronze debris. Yet, the history of the Byzantine use of the Qasr before and after the earthquake which destroyed it was clarified. In the village, four strata were isolated in two squares that were excavated to bedrock. These provided, besides a few coins and other artifacts, good groups of Iron I, Late Hellenistic, and Roman pottery. The fall excavation subsequently added four more occupational horizons, so that the spring sounding by no means exhausted the occupational history of the site.

Accordingly, in terms of the basic reasons for excavating at Araq el-Emir practically nothing was accomplished — no Persian or Early Hellenistic stratification and no evidence to provide a solution to the Birta-Qasr problems. Yet, very significant evidence was unearthed : pottery groups that could become a chronological standard for Palestinian pottery from the second to fifth centuries A.D. and evidence of Iron I occupation that made it possible to postulate a satisfactory identification for the Biblical site of Ramath-mizpeh (Josh. 13:26), to mention only the most prominent. These results, plus the hope that the original objectives might still be achieved, encouraged plans for a full-scale excavation in the fall.

The specific aims of the fall excavation were to excavate a larger area in the village to bedrock to recover plans of four strata, all of which seemed to be domestic areas, and in the Qasr to obtain three major sections that would permit definitive interpretation of the extant evidence. It was also decided to completely excavate, and if possible restore, the Square Building that lay between the Qasr and the caves. The architectural affinities of the fragments of this building with the Qasr suggested that if this building could be dated, a date for the construction of the Qasr could be arrived at indirectly. In the detailed summary of results below, it will readily be seen that these objectives were substantially achieved. Yet, the first-mentioned objectives connected with the selection of the site were still unattained, though results in the fall gave more promise that they might be reached in a future campaign.

In order to obtain the occupational history of the Qasr, three major sections were obtained, a N - S section of the "main hall", an E - W section from the center of the main hall to several meters past the west retaining wall of the Qasr, and a section extending south from the southeast corner of the Qasr. These sections indicate 1) a rather substantial EB settlement built, in part at least, on an outcrop of bedrock, 2) an imported fill laid in horizontal layers to provide a spacious platform for the Qasr, 3) the laying of megalithic foundations, 4) additional layers of fill laid horizontally against these foundations, 5) erection of the megalithic Qasr walls, 6) two intruding occupation layers utilizing exterior Qasr walls and reconstructing interior walls, 7) a two-meter horizontal fill inside and megalithic destruction debris (from an earthquake) outside the Qasr, 8) a thick layer of burned occupation debris inside the Qasr, and 9) rubble and stone of surface debris.

Stratum IV (1). From topographical examination, it would be expected that the platform for the Qasr should consist of fill scooped up from the depression around the Qasr that Josephus describes as a moat. This impression has been shown by excavation to be inaccurate on two counts. First, there is at least a small outcropping of bedrock upon which some of the main foundations for the Qasr were laid. Second, except for the northeast corner of the platform, all the platform fill contained a scattering of Early Bronze sherds from the last half of the third millennium B.C. Accordingly, it seems necessary to postulate an Early Bronze settlement on the bedrock outcrop. This occupation debris, after two millennia of erosion was graded into a level platform for the Qasr. Where this debris was not sufficient, as in the northeast corner of the platform, sterile **huwwar** from the vicinity was added to complete the fill.

Stratum III (2 - 5). The laying of this fill was the first phase of Stratum III, the period of the Qasr's construction and original use. This fill was prepared before any

Hellenistic use of the platform, because only one or two sherds in it belonged to the Hellenistic period, probably early second century B. C. On this fill were laid megalithic foundations of semidressed stones to a depth of three meters or more. One of the few things learned about the original Hellenistic building was that the "main hall" had a number of foundation walls running in both directions which were as substantial as the foundations for the exterior east and west Qasr walls. These indicate that the "main hall" was not a large open court but probably a series of walled rooms or was at least divided by series of colonnades. Against the foundations were laid series of horizontal fills, presumably to the tops of the foundations to serve as a base for the original floor. Upon these foundations were laid the beautifully dressed megaliths that are still preserved at the north and south ends of the east Qasr wall.

The excavaion's architect expects to prepare a new plan of the Qasr, but until then the plan offered by Butler in his publication of the Princeton Expedition in 1904 (Division II, Section A, Pl. III) is quite adequate, except for the interior of the main hall. The building is twice as long as it is broad including the north (front) and south porches, both of which consist of a vestibule flanked by anterooms, the one in the northeast corner being a stairwell. Of the interpretations advanced for the use of the building, the fortress theory has been rejected above. In addition to its geographical position, it seems unlikely that the builders of a fortress would have built spacious porches and entrances at each end of the building. The series of crosswalls or colonnades inside seem too complicated to permit the building to have been originally intended as a temple (or **Seeheiligtum),** and there is little to favor its use as a palace, audience hall, or for some other administrative function. Perhaps the best hypothesis in light of present evidence is Albright's suggestion that this was the Tobiad Mausoleum. This would help to explain why all traces of its original use had to be eradicated before the Byzantine people considered it a place fit for habitation.

Stratum II (6). The reason that practically no evidence of Stratum III occupation remained is that both inside and outside the Qasr Stratum II, Byzantine occupation penetrated down to a meter below the original floor level. What happened to the Qasr between its Tobiad use in the second century B. C. and the early fourth century A. D. is unknown. Quite likely it was abandoned and fell into disrepair. Perhaps it was used as a shelter by shepherds and by squatters, but of this there is no evidence. What is certain is that the main exterior walls of the Qasr remained substantially intact. There is no specific evidence on the nature of the group that prepared the Qasr for reuse in the early fourth century A.D., but it did feel a compulsion to clear out completely the interior of the Qasr. A plausible reconstruction would seem to be that a group of monks removed the interior

walls, floors, and even sub-floor remains, and when all was cleared out they reused the megaliths, hewn into smaller blocks in building an administrative center along lines similar to (but not identical with) the original. These would be entirely explicable if the walls and floors contained (or had previously contained) burials. The walls that were erected, though quite miserable compared to the megalithic walls, were quite substantial and high and took a considerable amount of organized labor to reconstruct. A curious feature of the reconstruction here and at the Square Building was the building of poorer Byzantine walls directly against and along the megalithic walls — as if the megalithic walls were not dependable. None of the reconstructed rooms is very large; the largest excavated is slightly larger than $3\frac{1}{2} \times 8$ meters with three irregularly-spaced arches, preserved as high as the first springer course. The floor level of the first Byzantine occupation was approximately half a meter below the top of the foundations of the original building. Little has been recovered from that occupation, a few sherds from below the floor being of a slightly earlier date than those of the next Stratum II phase and of Stratum I.

A little later, about a half meter of fill was laid on the first Byzantine floor both inside and outside the Qasr, and associated with this was a completely preserved oven and other indications of domestic use, perhaps by the original settlers, perhaps by another group. In any case, this occupation was brought to a disastrous end by an earthquake that tumbled most of the Qasr megaliths probably in A.D. 365.

Stratum I (7-9). Some thirty or more years elapsed before an attempt was made to reuse the Qasr, and at this time it was apparently decided that only the inside area of the fallen Qasr could be reused. A two-meter horizontal fill was laid, raising the floor level to a height above the fallen megalithic debris (of the main east and west walls, both of which had fallen outward). Walls of the previous Byzantine period were raised, and an earth ramp covered the megalithic debris. The date of this operation is given a **terminus post quem** by the latest coin in the two-meter fill dated A.D. 394.

Lying immediately on this fill was a thick layer of burned destruction debris in nearly every square excavated in the Qasr. With this debris were associated an immense number of cooking pots and other artifacts indicating domestic occupation. Especially important were the latest coins which indicated that the destruction took place toward the end of the fifth century A.D., pointing to the fact that this final occupation at the Qasr (before modern times) lasted approximately through the fifth century A.D.

A few comments on the retaining wall, moat, and quarry associated with the original Qasr seem appropriate here. Although in disturbed condition, it is clear that

there was a retaining wall extending the platform on which the Qasr rested some twelve meters beyond the exterior walls on all sides. Part of it was excavated west of the building, and at this spot it was not too substantial, consisting of several courses of medium to large semi-dressed stones. Whether, as Butler (following Josephus) suggests, there was an actual moat around the original Qasr is difficult to decide. The vast amount of land that would be inundated makes the idea dubious, but the Qasr retaining wall as well as remnants of retaining walls at the outer confines of the "moat" and a canal, first discovered near the Square Building, which conducts water directly to it imply that there was in fact a moat as Josephus suggests. Exploration of the crest of the range directly west of the Qasr has revealed fragments of columns of diameter identical with those for the entrance of the north porch and rectangles carved into the flat surface of the rock from which the megaliths undoubtedly were secured. This was the quarry for the Qasr, and the finished stones must have been let directly down the slopes since a broken, dressed magalith was abandoned on a line between the quarry and the Qasr near the foot of the slope after it had broken **en route.**

Much work remains to be done at the Qasr. The plan of the Byzantine building and interior lines of the "main hall" of the Hellenistic building should be completely exposed by excavation ; a good portion of the megalithic shell of the Hellenistic building could be reconstructed without great expense by means of earth ramps and jacks ; especially a thorough architectural study of the building in light of comparative material must be made. At least the last should be undertaken by the American School excavations in the future.

The Square Building lies just over half way down the slope between the caves and the Qasr. The purpose of excavation here, you may recall, was to secure a dating for the construction of the Qasr indirectly by dating this building which has close architectural affinities with the Qasr. Excavation of the Square Building was carried to virtual completion, and an occupational history strikingly similar to that of the Qasr was revealed. Early Bronze occupation is followed by construction of a Hellenistic building in the second century B. C. This is entirely disturbed by fourth and fifth century Byzantine occupation. The only variant is evidence from the bottom of a pit of occupation or minor use about A. D. 200.

Stratum IV. The same Early Bronze sherds as were found at the Qasr appeared in the coarse, hard fill overlying sterile clay that formed a base for the original Hellenistic building. No evidence of Early Bronze structures was discovered.

Stratum III. Nearly all traces of the original plan of the Hellenistic building have disappeared, but a competent architect should be able to provide a satisfactory plan of the original building based on the large number of dressed and decorated stones preserved near the site, and, in fact, actual reconstruction seems quite feasible. The lines of several terrace walls and a wall of well-dressed stones lying directly under the Byzantine pavement indicate that the Hellenistic building was oriented in a slightly different direction from the Byzantine Square Building, and there is nothing to suggest that the earlier building had a square plan. In terms of the purpose of the excavation, what was most important was a group of Hellenistic sherds, including Rhodian jar ware, that could be dated to the first half of the second cenury B. C. This group came from below the first Byzantine pavement and was mixed with Byzantine and Early Bronze sherds. Yet, this was the clearest evidence available for attributing the Qasr, the Square Building, and probably two large buildings still to be investigated in the village to the period of Hyrcanus.

These few sherds demand a reëvaluation of the stature of Hyrcanus, who is commonly considered, in light of Josephus, a defeated man pining away his last years at Araq el-Emir warring against the Arabs. On the contrary, here was a man with enough money to bribe himself into a position of dominance in Jerusalem (II Macc. 3) and enough power to cause complaint by Gileadites (I Macc. 5:10-13. II Macc. 12:17). Here was the agent upon whom the Ptolemies staked their fortune in the retaking of Palestine. These buildings are monuments of his power and measures of his Ptolemaic support.

Stratum II. Unlike the Qasr, the Stratum III building had apparently collapsed before a Byzantine group came to occupy the site in the fourth century A. D. We know nothing about the period between the second century B. C. and the fourth century A. D., except that at least one of two pits (plastered for containing water or another liquid) just outside the entrance of the Stratum II building had been in use about A. D. 200, for pottery of that horizon was recovered from the bottom. The group that constructed the Square Building is likely the same one that completely renovated the inside of the Qasr. After clearing out the stones of the collapsed building, levelling a space for the new building, perhaps cutting into the terrace at the northwest corner, and cutting some of the larger stones into smaller blocks, they erected the Square Building, the plan of which is now visible. The construction was very poor. The north and west walls appear to have been built directly into terrace rubble, and the rough-hewn walls in the eastern part of the building were buttressed with larger stones of the original building, haphazardly laid. The entrance was toward the middle of the east wall. An E-W wall with a break in the middle divided the building nearly in half, and column fragments inside the

building suggested that its roof was originally supported with columns. The floor showed better workmanship than the rest of the building. It was of rather carefully laid flagstones covered by a layer of plaster. Just outside the entrance were two pits or cisterns. Each was carefully plastered, the larger with two layers of plaster. This latter had a column fragment placed upright in the center of the floor and also plastered. The time of their construction and their original use are unclear, but they were certainly open in the fourth century A. D., and must have been covered so that they did not hinder access to the building. Since the larger was not completely cleaned out in the fourth century, it seems clear that, during Stratum II occupation, these were used for water storage. The best dating evidence for Stratum II is a coin imbedded in the floor between the two cisterns. Whether this coin is to be associated with the construction of the floor or, more probably, became imbedded there during the course of its use is not clear. In any case, the coin is one of Constantius II dating between A. D. 335-337 and fits perfectly with the pre - A. D. 365 date suggested for Stratum II occupation at the Qasr.

Stratum I. Except for a disturbance in the center of the building which may indicate a collapse of the roof, the A.D. 365 earthquake seems not to have damaged the Square Building, for a rougher floor about 20 centimeters above the Stratum II floor was discovered inside and outside the building. On and above this floor were large quantities of fifth - century Byzantine pottery and a coin of Arcadius (A.D. 384-408). Apparently this occupation continued until the end of the fifth century, because late fifth century pottery was abundant and filled the two cisterns, indicating that they were used until the end of the occupation.

Some 220 meters directly below the overhanging cliffs which contain the caves made famous by the two Tobiah inscriptions, in a southeasterly direction, lies the village of Araq. This site commands a view of the rather steep, terraced slope to the south (where the Square Building and Qasr are situated) and the precipitous descent to the floor of the Wadi es-Sir nearly 300 meters below to the east. An ancient (probably Hellenistic) aqueduct, which still supplies water for the village and neighbouring fields, passes between the caves and the village. The village is built on the edge of the cliffs overhanging the Wadi es-Sir on an outcrop of rock slightly higher than the adjacent territory to the south, west, and north.

Traces of walls bounding the ancient village in these three directions indicate a village area of about 8500 square meters (slightly over two acres). Ancient debris lies upon the rock outcropping from a depth of from two to over five meters in the northwest quarter where excavation was undertaken. Much of the rest of the village is encumbered

with modern houses, including at least parts of two monumental buildings with architectural affinities to the Qasr and the predecessor to the Square Building. Analysis of the stratification of the village is not yet complete, but a brief summary of its occupational history is offered below.

Early Strata. A very few Chalcolithic sherds and larger groups of Early Bronze and Middle Bronze I - IIA sherds appeared, especially in pockets near and in rock outcroppings. No structures are associated with these horizons, and, in fact, no clear homogeneous groups are available except for the Early Bronze horizon. The gap in occupation between Middle Bronze IIA (actually about 1800 B.C.), until the eleventh century B. C. (Stratum IV) is interesting in connection with the commonly held view that there was little or no sedentary occupation of Transjordan between the nineteenth and thirteenth century B. C. (Material from this period in Transjordan consists either of tomb groups or sites that may have been periodic stopping-places for non-sedentary groups.) No stratum numbers are provided for these early horizons in the hope that substantial stratification from these horizons might be recovered in future excavation.

Stratum IV. Already, in the spring, a thin layer of Iron I occupation lying directly on bedrock was discovered, and the sherds from it suggested occupation in the eleventh century B. C., predominantly its first half. In the fall, it was discovered that more than two meters of debris from this stratum was preserved in places, and a whole complex of walls began to be uncovered. One of these walls extended through three excavated squares and was a meter-and-a-half thick, undoubtedly a fortification wall of some sort. The association of this occupation with the Gadites, one of the two-and-a-half tribes that settled in Transjordan at the time of Joshua, makes further excavation to determine the nature of the fortress and the circumstances of its abandonment or destruction highly desirable.

The discovery of Iron I remains has made it possible to suggest Araq el-Emir as the most likely site for identification with Ramath-mizpeh (Josh. 13:26). Previously suggested identifications either were in an improper geographical position (Hosn 'Ajlun, Khirbet Jel'ad) or lacked Iron I remains (Khirbet es-Sar).

Stratum III. Although isolated pottery groups and coins from the third and early second century B. C. have been recovered, the layer immediately overlying the Iron I debris is a fill for a floor (in most places of heavy plaster) that was laid toward the end of the second century B.C. A number of major walls were erected at this time, some

founded directly on the plastered floors. This substantial building operation likely obliterated earlier Hellenistic occupation for which there is evidence from sherds, coins, and a few vestiges of plastered walls and floors. The late second century B. C. occupation is designated Stratum IIIb and to it are to be ascribed the major walls containing the city to the north and to the east that continued to be utilized through the final Roman occupation of the site and were used virtually without alteration until about the middle of the first century A.D. By that time in one instance the floor level had risen about half a meter. Remains associated with the upper floor and the end of this occupation are designated Stratum IIIa.

Stratum II. There appears to have been a quarter - or half - century gap in occupation at Araq in the last half of the first century A. D. At the end of the century or beginning of the second a complete renovation of the Stratum III structures was undertaken involving changes in entryways, new partition walls, and a fill raising the floor level a half - meter. Stratum II occupation seems to have continued without interruption until near the end of the second century when it was ended violently, judging by the burnt destruction layer from the end of this stratum. Sherds in this debris were only slightly earlier than those from Stratum I, and it appears likely that Stratum I occupation directly followed the end of Stratum II occupation about A.D. 200. However, this date is based only upon relative ceramic development and may need revision.

Stratum I. The floor level of this stratum corresponded approximately to the present surface of the site and was raised by imported fill about 80 centimeters above the Stratum II floor. Though almost entirely disturbed, this floor was attested by an **in situ** threshhold stone and oven. As in the case of all the Hellenistic and Roman remains, there was nothing to suggest anything more than domestic occupation in this northwest quarter of the city, and partial plans of courtyard - type houses have been recovered together with a multiplicity of cooking, grinding, sewing, and farming artifacts and installations.

The excavations in the village underline the dangers of building archaeological arguments from silence. A careful surface exploration did not reveal traces of Iron I occupation, to say nothing of Early Hellenistic, Middle Bronze I - IIA, Early Bronze, and Chalcolithic. These last four horizons were not even encountered in two squares which reached bedrock in the spring, and no evidence of Iron I fortifications appeared until fall. While a sobering experience for one attempting to set down archaeological conclusions, it also provides a perspective of expectation for what might appear "from silence" in future work at Araq el - Emir.

Jerusalem, Jordan
20 November 1961

PAUL W. LAPP, DIRECTOR
American School of Oriental Research

NEW CONTRIBUTIONS TO THE HISTORICAL TOPOGRAPHY OF JORDAN

The German Evangelical Institute for Archaeology of the Holy Land during the summer - course 1961 could raise some problems of the historical topography of Palestine and Transjordan and give contributions to their solution. Annual director was, as during the last four years, the author of this short report, and the cooperating fellows were Drs H. Donner - Göttingen, S. Herrmann - Berlin, H. - W. Huppenbauer - Basel, E. Kutsch - Mainz, K. v. Rabenau - Berlin, W. Schottroff - Mainz and S. Wibbing - Mainz. Their names will appear in brackets respective at the end of the paragraphs in which their special contributions are mentioned.

The surface explorations would not have been possible without the kind encouragement and help of Dr. A. Dajani, Director of the Department of Antiquities, and Mr. Farah Ma'ayeh, Inspector of the West bank.

We are also obliged to Mr. Sami Rashid and Mr. Nicolai Antar who accompanied us during the explorations as representatives of the Department of Antiquities ; especially the first one was most helpful for us in our research-work by his keen interest and ability in inquiring for names of places, springs, fields a.s.o. The following lines should be understood only as a preliminary summary of the results of the surface explorations. Detailed reports of the single cooperators with considerations about the historical and topographical consequences of their results will be published in the next volume of the "Zeitschrift des Deutschen Palästina - Vereins".

I. The historian Flavius Josephus (Bell. I, 33) handed down to us the frightful account of the last sickness of king Herod I. Shortly before the king died he went from Jericho to Kallirrhoë on the east side of the Dead Sea, to take the famous hot springs there. This ancient watering - place is also mentioned by other authors like Plinius, Hieronumus, Ptolemaeus, Solinus, and last but not least, by the Madaba mosaic map. There can't be any doubt about the identification of this place with 'Ain ez-zara, firstly proposed by the German traveller U. J. Seetzen in 1807. Thanks to the kindness and help of the Jordan Army we had a chance to go by ship to 'Ain ez-zara, about 3 km south of the mouth of Wadi Zarqa Ma'in. 'Ain ez-zara forms a coastal plain like an amphitheatre with a lot of hot springs coming down from the foot of the mountains and going through deep rocky wadis with thickets of rush escaping from the narrow shore. The whole area is hardly accessible ; therefore the ancient bathing - establishments must have been on the shore. The Madaba mosaic map shows three buildings : an enclosed spring, a nymphaeum and a wadi coming from the foot of the mountains and going through an enclosed pond or bathing - room.

Indeed we found on the shore near the water the remains of several buildings, badly preserved because of the saltwater and of the salty air. In the north can be seen a rock - cut chamber of about 6,50×6,50 m pierced by a channel which must have had water from a hot spring in the east. South of it there are the remains of a rectangular building on a hill, called Qasr el-bahr (19×10,60 m), with Roman potsherds. West of

this building, only a few metres distant from the sea, we found the foundation walls of several large buildings, one of them being very similar to the usual ground-plan of an ancient nymphaeum with a regular apsis. In comparison with the Madaba mosaic map things seem to be as follows: the mosaic map doesn't show all buildings existing at Kallirrhoë but the typical ones without regard to their arrangement on the shore.

(H. Donner)

II. Pharao Shoshenk I. (ca. 935-919) during his campaign to Palestine (1. Kings 14, 25-28) penetrated into the country — as his list of the conquered or occupied cities (cf. J. Simons, Handbook ... of Egyptian Topographical Lists ..., Leiden 1937) shows — as far as Pnuel (Tulul edh-Dhahab) and Mahanaim (Tell Hajjaj). According to some scholars, Nrs. 56-58 of the list give a hint to the route by which the pharao setting out from Gibeon (el-Jib) reached the lower Jabbok (Nahr ez-zarqa); they propose the following identifications:

Nr. 58 [m] gdr = Majdal Bani Fadil
Nr. 56 'dmy = Duma or Tell ed-Damiye
Nr. 57 dmrm = probably the same as biblical Zemaraim, the position of which is still totally unknown.

The results of our surface explorations in this area were the following: Majdal Bani Fadil itself doesn't show any pre-Roman occupation. The ancient site of Majdal is probably to be located at Khirbat Bani Fadil, an important site east below Majdal Bani Fadil, dominating the descent of the Roman road from Neapolis to Phasaelis. It has a spring in its near neighbourhood and pottery remains from the EB down to the late Iron Age. There are no real objections to the identification of this site with the mgdr of the Shoshenk-list. As for 'dmy (No. 56) it is uncertain wether Duma, 3 km south of Majdal Bani Fadil, can be proposed for identification or not. Duma itself has no occupation-levels older than Roman. But the fact should be taken into consideration that 1,2 km south-west of Duma is situated Khirbat al-Marajim, a big mound dominating the road which comes down from the Sahl Kafr Istuna, i.e., a possible ancient communication between the South-North-Highway at the ridge of the mountains and the upper Jordan-Valley. We found numerous Iron-age sherds and remains of a city-wall. This could have been the site of pre-Roman Duma. After all, we can say that Khirbat Bani Fadil and Khirbat al-Marajim should not be overlooked, when the localisation of Nrs. 56 and 58 of the Shoshenk-list is under discussion.

(S. Herrmann)

III. At the eastern foot of Jabal Meisara 2,5 km, south of the village of Subeihi immediately on the right hand beside the track which leads from the Amman-Nablus-Highway into the western part of the Ard el-'Arde, at this point there is a group of Roman milestones well known since many years. The question to be solved was which line this Roman road followed. Our results were:

1) At the above mentioned place, we found fragments of 8 very outworn Roman milestones. At one of these can be read some letters and the number VI.

2) The upstanding column immediately northwest of Subeihi is **not** a Roman milestone because it has not the characteristic square socle and because its distance from the first group is 2,5 km ; this distance does not fit into the Roman mile system.

3) In the environs of Tell Hajjaj too we did not find any remains of a Roman road. But the continuation of the road will probably be found northwest of Tell Hajjaj climbing up to 'Arqob Abu Buseile and from there going to 'Alla.

4) The continuation to the South could be cleared by the discovery of a hitherto unknown group of Roman milestones exactly 1,5 km, South-south-east of the first mentioned group, 20 m west of the newly built foresterhouse which is on the old road about 2 km northwest of Khirbet ez-Zai. At one of the milestones, we found an inscription from the time of the emperor Caius Fabius Tri(b?)onianus. From this spot on the body of the road can be observed over some hundred meters to the South.

5) By the position of these two groups of milestones, we may conclude that this Roman road went to Saltus (es-Salt), which is precisely 6 Roman miles from the first group.

6) Further examinations should clear up the question whether this road crossed near Khirbet ez-Zai or another one which according to the Archaeological Map of Jordan went from this point to the Northeast.

(H. W. Huppenbauer)

IV. The Wadi Kufrinji has until now scarcely attracted the interest of modern archaeologists and topographists. We began to fill this gap by two explorations on September 11th and 26th investigated — guided by a native youngster of this valley — the ancient sites between the eastern precincts of 'Anjara down to the South-western environs of Kufrinji.

1) Khirbet Hamid (or Kh. Arbua) immediately north of the new road from Sakib to 'Anjara, in about 1 km distance from the centre of 'Anjara. Pottery : Iron-age, Roman, Byzantine.

2) 'Anjara. Between the houses and ruins of the upper southern part of the village, we found only some Iron-age, Roman and Byzantine sherds, but numerous ones of the Mamluk period. In the débris of Wadi Sa'ad, which runs down the village, some Iron-age and very many medieval Arabic sherds were picked up. Before the Mosque was found the fragment of a column or a Roman milestone with Latin inscription, the lower part of which is under the surface of the earth.

3) Khirbet el-Habib (ca. 2187/1899). Scarce remains of Iron-age, more of Roman and Byzantine pottery. Foundations of a tower (4×4m) which was leaning against a wall of about 25 m length.

4) Khirbet Kedadi. A mighty plate of rock within the woods, 40 m above the bottom of the valley to the South (ca. 2190/1908). Some Iron-age and early Arabic sherds. A cave on the northeast slope.

5) Khirbet Abu Khashim (ca. 2187/1912) 50 m above the bottom of the Wadi. Extension from East to West ca 50 m, from North to South 40 m, Early Arabic and Mamluki pottery.

6) Khirbet Qaraqosh, on a small top projecting from North to South, about 50 m above the northern bank of the valley (ca 2180/1909), now occupied by two houses. Pottery: some Iron-age sherds, more Roman, Byzantine, Arabic, numerous Mamluki. At the Southwest foot of the hill, a mill in decay.

7) Khirbet Ru'eise, opposite No. 6 above the southern side of the valley. No ruins, predominantly Byzantine sherds, on the northern side some of the Iron-age.

8) Khirbet Saffit, in a dominating position over the southern slopes of the Wadi (2176/1903). Pottery: Iron-age, Roman, Byzantine, Arabic.

9) In the village of Kufrinji, sherds were collected until now, only at a steep slops falling down to the northern border of the village: Medieval Arabic only. The exploration of this village should be continued next year. For, it is improbable that a village in such a favourable position was not occupied earlier than in Medieval times.

10) Tell Habib, 800 m Northnorth-east of Kufrinji (2167/1900). No traces of occupation, not a single sherd.

11) Khirbet el-Mansura (2154/1902). Remarkable remains of foundations. Pottery: Roman, Byzantine, early Arabic, Mamluki.

12) Khirbet Hammam (2142/1893). Ruins of a house preserved to a height of 4 m. The same pottery as on No. 11.

13) Khirbet en-Nila (2117/1860), North of the track. Roman and Byzantine pottery remains.

(E. Kutsch)

V. The exploration of the Ammonite Kingdom border- and defense-line which we had begun in 1957 was continued. Last year we had cleared the southern border towards the Moabite territory from Rujm Bil'as, Southeast above Na'ur, to Khirbet el-Bishara. This year we explored the line in an eastern direction.

Khirbet el-Bishara was reinforced by a fortress at Tal'at er-Ruwaq about 800 m North-north-west of it (Map 1:25000, Sheet Na'ur: 33,3/39,8). The next pillar of the Ammonite defense-line must have been the huge site of el-Yadude on the highway from Amman to Madaba.

These two important points were connected with each other by a rectangular tower called 'Arqob Abu Mesalti (35,8/40,4).

Behind this frontline with its strongholds projecting into the Plain of northern Moab, there was a protecting second line consisting of the following sites and fortresses : el - 'Umeiri (34,6/42,1), Rujm Jazu' (35,6/41,5) with a tower of 4 m diameter, Rujm Bint el-Ma'awid (35,9/42,0) with a rectangular structure of 16×18 m and a square tower of 4,5 m², Rujm el-Fahud (37,1/41,1) with a fortress of 17×18 m within a more extensive installation.

It is intended to continue these explorations East of the Amman-Madaba Highway in 1962.

(K. v. Rabenau).

VI. King Mesha of Moab mentions in his stele among the cities which he had conquered a city named Hauranein, occuring in the form Horonaim in Jerem. 48,3. According to the opinio communis of scholars, this site has to be localized in the South of the country at el-'Araq or at Khirbet ed-Dubab near the upper tributaries of Seil en-Numeira. But as was shown in the "Festschrift für W. Rudolph" (Tübingen 1961) p. 188 ff., the context of the Mesha-Stele leads us to the assumption that Hauranein should be looked for North of the line of the Seil Heidan — Wadi el-Wale. And the Map Palestine 1:100,000, Sheet Dead Sea shows in 208/106 that the name Hauran adheres to the region South of el-Muqawir. But explorations round the heads of Wadi el-Atun and Wadi el-Huta did not yield a single Iron-Age Site. Only on Khirbet ed-Deir, 2 km South of el-Muqawir, extended over 150 m square, some early Iron-Age sherds were found among numerous sherds of the Byzantine and Mamluki periods, a result which does not allow one to localize an Iron-Age settlement of any importance at this place. So the problem in question remains unsolved for the present.

(W. Schottroff).

VII. Some sites were explored which surely or probably occur in the reports about the battles between the Seleucides and the Maccabaeans (I. Macc. 3-9,22 ; II. Macc. 8-15 and Josephus, Ant. 12,6-11).

Khirbet Beit Zakariya bears still today the name as that mentioned in I. Macc. 6,32 and Jos. Ant. 12,9,4 (Niese 369) as the site of the second encounter of Lysias and Judas Maccabaeus : Beth Zacharia. It is on top of a mountain, the steep slopes of which go down to Wadi Abu Nofal at the Westside, and to Wadi Abu Bakir on the East-and North-side. To the South there is an easy transition to Khallet Jamal. As it is said in the reports one can see from the top to the south as far as Beth-Zur (Khirbet et-Tubeiqa). Khirbet Beit Zakariya was occupied during the Iron II-Age and the Hellenistic Period and as we saw by the collected sherds during the Byzantine and Medieval periods.

A battle of General Nikanor with the Maccabaeans took place at or near a village called Adasa (I. Macc. 7,39 f. ; Jos. Ant. 12,10,5). There are three Khirbet 'Adasa which

have to be taken into consideration for the localization of Adasa : 1.) Khirbet 'Adasa, 4,5 km North of Jerusalem 2.) Khirbet 'Adasa, 1,5 km West from the mainroad to Ramallah and immediately South of the road from the junction to el-Jib, 3.) Khirbet 'Adas, West of el-Jib, just behind the branch off to Biddu and to Beit 'Ur. Only No. 2 and 3 can be taken into consideration, because No. 1 is too far off from the roads going from North and West to Jerusalem. No. 2 has a dominating position over the roads leading to Jerusalem from the North and West ; the Roman road coming up from Caesarea passes No. 2 below its western slopes and reaches the North-South-Mainroad immediately South of it. As for pottery we found only Byzantine and early Arabic sherds.

No. 3 is situated on the northeastern slope of Ras esh-Sharqi with ruins of the Byzantine and Medieval times. The ceramic remains admit the assumption that the tiny site has been occupied in Hellenistic and early Arabic periods. It is at some distance from the Roman road which comes from the coast by Beit 'Ur and goes up to Jerusalem. A strategical importance of the place cannot be denied. But it is difficult to decide which of the two sites has to be identified with Adasa. As for its excellent position we have to prefer No. 2, the Khirbet 'Adasa (East of el-Jib and Southwest of er-Ram).

(S. Wibbing)

VIII. In September 1960, I discovered an important Iron-Age-site 200 m above the 'Ayun ed-Dib which is called by native people Khirbet el-Qureiye. In "Zeitschrift des Deutschen Palästina-Vereins" 1961, p. 24-31, I have submitted all the arguments for the identification of this site with ancient Qaryatein (Mesha-Stele, Qiryataim in the Old Testament : Numb. 32,37 ; Josh. 13,19 ; Jerem. 48,1.23 and Ezech. 25,9.) There was only one difficulty : Qaryatein has still existed in early Byzantine times as we know from Eusebius who says in his "Onomasticon" (ed. E. Klostermann, p. 112, l.14-17) that it is situated 10 Roman miles West of Madaba in the neighbourhood of Bare, the site of the hot springs (Hammam Zerqa Ma'in). The distance of 10 Roman miles from Madaba is right, because there is no direct communication from Madaba to Khirbet el-Qureiye. In ancient times as today the way was by Ma'in : 15 km. But we found very few Roman and Byzantine sherds at Khirbet el-Qureiye. The settlement must have been shifted to another place in Roman times. Therefore I returned with some colleagues this year, on September 27th, to the Wadi 'Ayun ed-Dib to search for Roman and Byzantine remains at this place. And we found a big Khirbe which farmers working there call Qureiyat 'Ayun ed-Dib. It is situated some hundred meters below the springs on the southern bank of the valley. As collected sherds show it may go back only to Medieval times, but we found many Roman columns and dressed stones, carved with Byzantine motifs re-used in this building. At the base of this result and of the results of last year, we can now with good reasons say that ancient Qaryatein/Qiryataim or — as Euseb calls it — Karaiatha has been round the 'Ayun ed-Dib.

Arnulf Kuschke

KHIRBET MAZIN

Of several small ruins in the Turaba, on the Western shore of the Dead Sea, the most prominent and the most Northerly is located in the delta of the Wadi Mazin, barely half a mile from the mouth of the Wadi-en-Nar [1]. This site is not at the present time readily accessible otherwise than by boat from the Northern end of the Dead Sea, or by wheeled vehicles of a versatile kind either to a point a little South of Aîn Fashkha or across the Buqei'a to the practicable limit of the bed of the Wadi-en-Nar (Kidron), in each case about three miles distant. (Pl. XVIII Fig. 1).

Preliminary excavations carried out at Khirbet Mazin during December 1960 and January 1961 were therefore greatly assisted by the facilities afforded by assault craft and helicopters of the Jordan Armed Forces [2]; the work was generally supervised by Dr. Awni Dajani, Director of Antiquities, and was organized and directed by Mr. J. M. Allegro of Manchester University, and by Mr. Yusif Labadieh, Antiquities officer assisted by Père Robert de Langhe of Louvain University, who had explored the site during the course of the Belgian excavations at Khirbet-al-Mird in 1953.

The ruin seems to have attracted little attention in modern times, and has apparently merited no mention by travellers or in topographical descriptions of the locality [3]; but it must in antiquity have been a prominent site, for the traditional track by the shore from Ain Turaba by way of the Buqei'a to Bethlehem or to Jericho passes nearby toward the steep ascent to the upper end of the Wadi Ruba'i.

The main form of the building in plan is fairly readily discernible. It consists of a rectangular courtyard 103 feet by 40 feet (internally) with a rectangular building 58 feet by 30 feet attached at the North-East corner. (Pl. XVIII Fig. 2). On the West and North sides of the main courtyard wall, there is evidence of an outer (and possibly earlier) structure. The building has clearly suffered severely from the effects of surface water in the Wadi passing around and through it, and on all sides the gravel deposited by this action has created a natural glacis. (Pl. XIX Fig. 3). The walls are constructed generally of dry rubble, though in Section 'A' (Western wall, outer face) there are traces of either decomposed mortar or wind-blown dust between the stones of the lower courses; and in Area 'G' (South-East corner, inner face) there are traces of both surviving and decomposed wall plaster. At no point is there any sign of straw-reinforced mortar of the kind noticable in Khirbet Qumran.

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[1] The map reference (Survey of Palestine Dec. 1944 revision is 1920.1211 (1:100,000 Sheet 10, Jerusalem; 1:25,000 Sheet 19-12, Ras Feshkha).

[2] These arrangements were effected through the good offices of Wing Cdr Erik Bennett, R.A.F.

[3] The description of "Kh. Massin" given in the Survey of Western Palestine (Sh. XI Km.), is clearly of another ruin.

The most distinctive feature of the ruin is a gateway 16 feet wide at the Eastern end of the courtyard. Both jambs of the opening are formed in quite carefully-worked freestone and stand several courses above the deposited gravel level. (Pl. XX Figs. 5 & 6) They are built in an orthodox 'megalithic' manner, rather than in 'long-and-short work' of the kind to be seen at 'Ain Fashkha and Qumran. Some stones in the East face of the Southern jamb of the opening, and several stones lying both inside the opening and on the gravel beyond have a readily-recognised but somewhat irregular chisel-drafted margin similar to that which is characteristic of much of the more pretentious work of Herodian times. The only fragment displaying any hint of architectural extravagance was found in this part of the site, and bears the eroded remains of a dentil course supported by a filletted torus and a bold apophyge; the remainder of the worked face is plain and suggests that this stone represents part of the remains of a frieze with cornice bed-mould. (Pl. XXI Fig. 7).

The threshold of the gateway was revealed by excavation at a level 16ft. 6ins. above that of the Dead Sea. (24th December, 1960). It is noticeable from vantage points on the higher ground to the West that the gravel and debris on the shore have been formed into storm-lines of which the highest approaches very closely the East wall of the ruin, (Pl. XXI Fig. 8), and that at some time in the past the building must have stood very near the water's edge, which at the time of excavations was, at the nearest point, 314ft from the centre of the gateway. It may therefore be possible that the building was primarily accessible through the great gate, which was used as a watergate in connection with traffic to and from the East side of the Dead Sea. The possibility of the existence of a roof to the main structure, which is too wide to have allowed a single-span construction, was investigated by excavation in area 'F', but no built substructure was found.

The considerable length of the main structure, the central position of the great gateway and the position of the highest level of gravel and débris, together with the considerable thickness of the compound West wall suggested that there might be evidence of a tower or a suite of rooms at the Western end of the ruin. In order to investigate this possibility, an excavation was made on the inner face of the West wall (Section E.).

Primarily to establish the depths of the main foundations, the outer walls were exposed in Sections A, B, and C, and these preliminary investigations were concluded with the clearing of a considerable area within the Eastern gateway and in the South-East corner of the main courtyard. (Area 'G'.). The following description (4) of the results of this work is intended as an interim report upon the evidence which it has provided.

Section A.

The Western wall has been severely damaged at its Northern end, where all the masonry above the present ground level has been removed, presumably by storm water

from the Wadi Mazin. After loose stones had been removed from the top of the wall it was seen to be of compound construction consisting apparently of an inner wall, rather less than five feet thick, built of large roughly-faced boulders on both sides, with a core of smaller stones packed between them, and an outer wall of which only the external face, of undressed small stones, was visible. The maximum thickness of the compound wall is about ten feet.

A section was cut against the outer face of the wall, to a level about one foot below the lowest course of built work. (Pl. XXII Fig. 9). The wall was found to have been founded upon a firm brown gravel. There was no sign of a construction trench, and the bed level of the lowest of the work appeared to be only a few inches below the level of the firm gravel. The superimposed gravel layers visible in the section were probably washed against the wall by the waters of the Wadi, but it is not inconceivable that they were put in place deliberately.

The outer face of this wall is of smaller stones than most of the work in the other main walls, especially the opposing internal face of the Western wall, and shows few signs of the lacing courses of small stones in work consisting mostly of large boulders, such as occur elsewhere in the ruin. The lower stonework was bedded in mud mortar which has disintegrated and is now very soft. At a level about four feet above the base course the stonework appeared to have been stained dark brown, and the mortar-like material was very loose.

No pottery was found in this Section.

Section B.

The Northern wall is of compound construction like that on the West side of the ruin. It consists of an inner wall, faced on both sides with boulders, the total thickness being about six feet at the Western end, tapering uniformly to about four feet at the junction with the West wall of the subsidiary building. The outer wall consists only of an external face, between which and the inner wall is a space of about eight feet filled with rubble, forming the most substantial construcion in the whole of the visible parts of the ruin. At one point the whole construcion of this wall was exposed to a shallow depth. Section 'B' was cut against the outer face at a point where the upper stonework of the inner structure stands about one foot above the existing gravel surface. (Pl. XXII Fig. 10). Excavation was here continued through loose gravel to a level about 10' 6" below the surface when it proved impracticable safely to retain the trench sides. It appeared that the wall foundations at this point and at the North-West corner (and, apparently, elsewhere) are at a considerable depth below the existing gravel surface ; in Section 'B', at about 9' 8" below the surface, the nature of the wall construction changed, for the stones of the wall below this level were considerably smaller than those above.

Pottery was found in this section at two distinct levels. The lower of these was between 7' 6" and 5' 6" below the top of the wall, and the sherds were of mixed types, apparently of Roman date. At a level 3 feet from the top of the wall were large stones clearly representing the collapse or destruction of the upper wall.

Section C.

The disposition of the stones exposed above the gravel surface on the North side of the gateway, identifying the plan of the rectangular building at the North-East corner of the ruin were initially presumed to represent the foundations of a tower built to protect the gateway iself. In order to investigate this possibility, a section was cut on the Eastern side of the wall, on the flank of the building nearer to the shore. It was found that the stones originally exposed represented not the foundations but the wall itself. The excavation was continued to a depth of 14 feet below the existing ground level, exposing the face of the wall. At this depth, difficulty was experienced in retaining the loose gravel of the excavation on the seaward side, and a further hurried clearance to a depth of about 17 feet below ground level failed to expose any wall footings. (Pl. XX Fig. 11).

The wall itself consisted of large boulders laid roughly in courses, with lacings of smaller stones. The larger stones presented the appearance of having been roughly faced, but may have been selected for a natural face from those available in the vicinity. It was evident that at a level about 7 feet from the surface, the condition of the wall changed ; below this level, the face of the stonework was in clearly better condition than above it. The evidence of the layers of gravel suggested a weathering of the upper parts of the wall at an earlier time. A small offset in the face of the wall, at a slightly higher level, suggested, however, that the possibility that the wall was built in two stages may not be discounted. No inner face of the wall was identified among the rubble exposed on this side of the ruin.

Successive layers of gravel had been formed against the outer face of the wall. Of these, the lowest was fairly hard and compacted but no sign of a construction trench was revealed ; this layer and those above it may be presumed to have been deposited after the construction of at least the lower parts of the wall were completed. At a level of some 7 feet from the surface, where the division in the nature of the wall face occurs, a gravel layer was recognised as containing smaller walling stones, and was taken to represent the level from which the upper part of the wall was built, or, more probably, the level above which the weathering of the exposed structure took place. Between this level and the existing surface, several distinct gravel layers were apparent, and in the uppermost of these, about one foot below the surface, was a distinct band of small walling stones.

One small and unidentifiable sherd was found 4 feet below the surface. Some severely corroded iron objects were found embedded in the interstices of the wall-stones and overlying the offset of small stones at a level 6' 6" below the surface. About one foot below this level, a group of sherds was found, including the rim and handle of a cooking pot or flagon and sherds of other thin red vessels. These were associated with the stones supposed to represent the collapse of the upper parts of the wall.

It may therefore be deduced that this wall was single-faced, and in the absence of any considerable quantity of rubble in the vicinity, may not have stood very much higher than the stonework at present exposed upon the surface. The gravel layers appear

all to have been deposited since the construction of the wall, and were presumably laid by the action of the sea. The upper 7 feet of that part of the wall exposed in the excavation was almost certainly exposed in antiquity, and much of the weathering may have been due also to the waters of the sea.

Section D.

A shallow excavation was made at the North-West corner, at the intersection of the lines of the inner walls on the West and North sides, in order to locate this quoin of the structure. Nothing was found to confirm the presumed position of this quoin, and it therefore appears that the surface water in the Wadi has completely destroyed both inner and outer walls in this vicinity.

Section E.

In order to test the possibility of the survival of the substructure of a suite of rooms or of a tower at the Western end of the main courtyard, an excavation was made at the inner face of the compound West wall. Five feet of rubble, consisting of large boulders from the upper parts of the wall, had to be removed before significant levels were reached. It was found that, especially in the South-East corner, the rubble contained a considerable quantity of very fine sand which was taken to be decayed mortar or plaster from the wall.

An offset nearly one foot wide was found about 5 feet below the highest point of the existing wall. Upon this offset lay some coarse pottery (including a distinctive handle) and some charcoal. A few inches below this level a dark layer sloped continuously away from the wall, and below this again was a dark band containing hearth debris and more pottery, probably of Byzantine date. About 4 feet below the offset a heavy stone pestle was found.

To a depth of about 6 feet below this offset the wall was constructed of large boulders, possibly roughly faced, as in Section 'C', bedded on lacing courses of smaller stones in mortar which is now decayed. Below this level the wall is of cruder construction, in stones of generally smaller size. A band of dark staining was found about 8 feet below the offset. The excavation was continued to a level 11 feet below the offset without exposing the footings of the wall.

Firm gravel was found about 6 feet below the offset, but within 3 feet of this level, the gravel up to 2 feet away from the wall face became extremely loose and, eventually, in the absence of means of supporting the gravel, digging had to be abandoned in this section in the interests of safety. The loose gravel in the lowest levels appeared to represent the back-filling of a construction trench sealed by the later deposit of water-borne

gravel ; alternatively, it could be the result of the percolation of subsoil water which carried away the finer building material, and which stained the wall stones in the adjacent work.

Above the firm gravel layer the deposited material was again more loose ; between these upper layers and the stones of the wall a distinct vertical band of fine sand continued upward, separating the dark band of hearth débris from the masonry. This might represent the remains of wall plaster which has decomposed on account of the action of penetrating water. In these upper layers a band of coarse gravel was discerned, sloping toward the wall, and terminating in a small channel marked by brown silt, which crossed the excavation close to, and parallel with the face of the wall.

The evidence produced in this section is interpreted as showing the upper parts of the wall foundation, probably trench-built, up to a level 6 feet below the offset ; this level represents the original floor level with a plastered wall rising from it to the offset, which either marks a second stage in the construction of the inner wall or provided a bearing for longitudinal beams. In spite, however, of excavations specifically intended to reveal (in the inner end of Section 'E' and in Area 'F') internal walls or piers carrying the inner ends of such beams, no such structure was found. The inner face of the wall was subsequently covered by gravel washed into the building by storm-water, and upon this, in the shelter of the wall, 'squatters' in the Byzantine period made the fires of which traces remain. The later main destruction of the wall is marked by the mass of rubble first encountered.

Area 'F'.

An area of the gravel in the centre of the courtyard was cleared to a depth of about two feet, and both longitudinal and transverse sections were excavated to a maximum of a further 3 feet, to investigate the possibility of the existence of a supporting substructure in this part of the ruin. No such evidence was uncovered.

Area 'G'.

The great Eastern water-gate affords the only convincing evidence of an entrance to the building. Elsewhere, the only possible site for an entrance is near the centre of the South wall.

The area of the water-gate had been carefully examined by the Belgian party working principally at Khirbet al-Mird in 1953, and some of the rubble immediately adjacent to the gateway jambs had been cleared by them at that time. It appeared that the area of excavation within the gateway had been somewhat irresponsibly extended by others since 1953, and this activity had removed some of the stratification essential to the interpretation of the evidence available in this area.

A considerable area of rubble nearly 10 feet deep was cleared on the inner side of the gateway, including the internal space defined by the South-East corner of the courtyard. The upper stratified material was examined, without at any point reaching undisturbed soil. No excavation was made outside the gateway, except to clear the loose rubble from the apparent lines of the outer walls, in order to establish the alignment of the built work. The masonry of the gateway jambs is fully bonded into the adjoining walling, and on both sides is carefully worked to provide an accurate 11 inch rebate for the gates. Though it was not conclusively established that the threshold of the gateway exposed by this work represents the original level to be associated with this part of the building, the lowest construction uncovered was a double course of large stones placed across the opening on the line of the inner face of the main wall ; and only 9 inches above the level of this threshold, both rebated jambs are furnished with offsets at the outer corners. The lowest level in the excavation, at a point 3 feet inside the line of the inner face of the main wall, was reached in a hard compacted gravel with pockets of sand ; this material lay also at the bed level of the stones of the threshold, and may be presumed therefore to have been deposited after the time of the built work exposed at this point.

Inside the gateway a dark band of soil containing large quantities of pottery and nails lay consistently at about the same level as the offsets, and extended across the gateway and into the South-East corner. A thin band of brown soil lay above the lower gravel extending from the North gate pier about 5 feet across the width of the opening, and appeared to represent an old surface. Above this lay a clean fine gravel at some points covering the stones of the lower parts of the wall. Between this gravel and the upper occupation level marked by the band of dark soil, was a layer of clean gravel and sand ; this produced pottery and represents, presumably, a lower occupation. The dark band of soil of the upper occupation lay at the level of the offset to the South jamb of the gateway, but was somewhat higher on the North side beyond the opening ; at both sides it was seen to about the lower parts of the main wall. There were indications of shallow construction trenches cut into the fine clean gravel for the building of the main wall, so that the lower occupation is probably contemporary with, or a little later than the period of the main building at this point.

The upper occupation layer contained pottery and nails, especially on the South side of the gate. The nails are likely to have been part of gates made of timber ; they did not lie above the dark soil, but generally appeared to be embedded in it. The stones above threshold level filling the gateway did not appear to be tumbled rubble, but showed a certain regularity, as though the opening had been deliberately blocked. Perhaps associated with this, a number of roughly- stacked rectangular stones occur a few feet within the building, in line with the North jamb of the gateway. The dark soil ran clearly below these stones, a little more thinly than elsewhere ; it may reasonably be supposed hat these stones were placed after the beginning of the upper occupation, and probably before its completion. This rough work in the vicinity of the gateway seems to indicate a 'squatter' occupation of a building which had lost its original purpose.

Both occupation layers were interrupted by a channel running to a point near the centre of the gateway. This channel was filled with gravel, but probably represents a natural watercourse formed by surface water draining from the centre of the building outward through the gateway (presumably before it was blocked).

In the South-East corner, the main wall appears to have been laid directly upon the gravel, the lowest stones being on the level of the offsets at the jambs of the gateway. This is somewhat above the level of the threshold, and some 8' 4" above the lowest point excavated in Section 'C'. The inner face of the wall has traces of hydraulic plaster in good condition, still in situ, which appears originally to have extended from the level of the offset on the pier, below the dark occupation layer, up to a height of at least 5 feet.

Definite conclusions as to the original purpose, the identity and the history of Khirbet Mazin must necessarily await the final evaluation of the pottery, and of other objects found particularly in the vicinity of the water-gate ; these include some distinctive moulded ware, coins, a ring, and a large lump of lead. In order to establish more clearly and completely the form of the building further excavation has yet to be carried out on the South side, and at the North-East corner ; the walling at both re-entrant angles appears to be continuous, and it is likely that the gateway and the subsidiary building will prove to be of one build, but the relation of the outer North wall with the main structure and the possibility of internal walls at the North-East corner have yet to be investigated.

It is to be hoped that these further excavations will not be long delayed.

H. E. Stutchbury & G. R. Nicholl

RECENT ARCHAEOLOGICAL DISCOVERIES IN JORDAN

In this article I would like not only to outline the discoveries which have been made in the country since the appearance of Vol. V of the Annual of the Department of Antiquities (Summer 1960) but to mention also the work of preservation and restoration which has been undertaken at more important ancient sites in Jordan, by means of the generous gift given to the Department of Antiquities by the present Government out of the American Wheat Endowment Fund. This generous gift, I can say without exageration, made the year 1960/1961 a memorable period in the history of the Department of Antiquities in the field of excavation, restoration and preservation.

Professor H. Kalayan, the architect of the Department of Antiquities of Lebanon, and Mr. G.R.H. Wright were invited to give advice in the work of restoration and preservation of the archaeological monuments in the country, and indeed their advice was invaluable to the Department of Antiquities.

As regards the chance archaeological discoveries which have been made during the above mentioned period, although they were few compared with the number made in the previous few years, owing to the bad drought which discouraged inhabitants from building and digging, they were neverthless of the greatest importance to the archaeology of the country in throwing new light on its historical background.

In the field of excavations, eleven foreign archaeological expeditions carried out work in different parts of the country with the aid of the Department of Antiquities, taking advantage of the facilities given to them by the Antiquities Laws and Regulations. The names of the sites excavated and the leaders of the expeditions are as follows :

Fater R. de Vaux : Tell el Far'ah, Nablus District, on behalf of the École Biblique ét Archaeologique Française, Jerusalem.

Dr. Joseph Free : Dothan, Jenin Sub. District, on behalf of the Wheaton College, Wheaton, Illinois.

Dr. G. Ernest Wright : Balata, Nablus District on behalf of the Drew - McCormick Seminary and the American School of Oriental Research.

Dr. James Pritchard : El Jib, Ramallah Sub - District, on behalf of the University Museum of the University of Pennsylvania, Berkeley.

Dr. Henk Franken : Deir Alla, Salt District on behalf of the Netherlands Organization for Scientific Research, University of Leiden, Leiden.

Father Robert North : Tulleilat Ghassul, Madaba Dist., on behalf of the Pontifical Biblical Institute, Rome.

Prof. Kelso : Beitin, Ramallah Dist., on behalf of Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania.

Miss Diana Kirkbride : Dhaiqa and el Baidha, Ma'an Dist., on behalf of the British School of Archaeology in Jerusalem.

Mr. Peter J. Parr : Jericho and Petra, on behalf of the British School of Archaeology in Jerusalem.

Prof. Paul Lapp : Iraq el-Amir, Amman Dist., on behalf of the American School of Oriental Research, Jerusalem.

Dr. Kathleen Kenyon : Jerusalem, on behalf of the British School of Archaeology and École Biblique et Archaeologique Française.

CHANCE DISCOVERIES

The discoveries made in the western bank of the Kingdom were supervised and recorded by myself, while for those from the Eastern Section, I relied on information in the files of the Department of Antiquities in Amman.

Jerusalem : During the excavation of foundations for a new building in the Espanol Nuns Convent in the Old City, a hoard of nineteen copper vessels was discovered at a depth of about 2.50 cm., below the surface. Several of the objects have inscriptions in the Mamluk Naskhi script of the 13th century A. D. written in two ornamented circles and eight squares. One of them has the name of the owner, Easa el Masri, inscribed in clear Muthaleth script, showing that the owner acquired these objects in the 16th century A. D.

The inscriptions on one of these vases read as follows :

(3)	(2)	(1)
الدو(ا)لة النامية	الاقبال الزائد	العز الدائم
(6)	(5)	(4)
الامر النافذ	العلاقة الدائمة	الكرامة الغالية

(1) *The Permanent glory* (2) *The Excessive Prosperity* (3) *The growing (State)* ?

(4) *The Precious Prestige* (5) *The Permanent relation* (6) *The (executed)* order

It is to be noted that these writings are merely ordinary religious blessings, and have no relation with history or Quran.

Jerusalem : Father Maurice Blondel Chief of St. Anne's Convent has brought to the Department of Antiquities a tombstone of basalt measuring 44cm., in length and 20cm., in width, inscribed with an epitaph of nine lines in the Cufic script dating to the 10th century A. D. The slab was discovered in the excavations in the courtyard of St. Anne's, and the epitaph reads as follows :

(١) بسم الله الرحمن الرحيم

(٢) قل هو الله أحد

(٣) الله الصمد لم يلد

(٤) ولم يولد ولـــم

(٥) يكن له كفوأ أحد

(٦) هذا قبر جيهانـــة

(٧) بنت بشر (؟) ماتت

(٨) في شهر رمضان

(٩) سنة احدى وثلثين وثلثمئة

(1) Basmala[1] (2) Say : He, Allah is one (3) Allah is He on whom all depend (4) He begets not, nor He is Begotten (5) And none is like him (6) This is the tomb of Jihaneh (7) daughter of Bushr (?) She died (8) In the month of Ramadhan (9) in the year 331.

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[1] Holy Quran Text, el Ekhlas, Chapter 112 revealed at Mecca.

Jerusalem : A shaft-grave with two arcosalii built of limestone of the 1st/2nd century A. D., was found on the land of Lt. Farah Mustaklem and his partners while constructing a row of shops at Salah-Dine St. just behind the building situated opposite the American School of Oriental Research Premises.

The objects found in the grave included three gold earrings, two beads, two glass bracelets, one glass ring, and a glass vase.

Jerusalem : During the excavation of foundations for the new building of the Y. M. C. A. beside its present building in the Nablus Road, a 1st/2nd century A. D. shaft-grave was discovered. The only object found was an intact pottery jar.

Jerusalem : A massive wall about 18 metres in length running from south to north and turning east at the northern corner was disccovered accidentally in the course of digging foundations for a school in the land situated to the south of Haram-Sherif inside the Dung Gate.

The Department of Antiquities undertook the clearance of the northern corner of the wall in order to establish its date, but unfortunately, the work had to be terminated before this was done. Another season's work was carried out by the Department with the collaboration of Dr. Kathleen Kenyon, Director of the British School of Archaeology in Jerusalem.

Two five-meter trenches were cut across the northern part of the wall, which runs parallel to the south wall of Haram. Between the wall and the Haram a paved street was exposed, apparently earlier than the wall and cut by it. A pavement was also discovered on the south, some four meters lower, and apparently formed part of a magnificent colonnaded enclosure. One column is still standing in position, to its full height, though most of the paving-stones of the court have been removed. Portions of the building must have been covered with marble, since many broken fragments have been found.

The plan of the building had not been established, when work had to be suspended. It was destroyed probably in Ommayad times, but whether it belongs to the Early Arab or Late Byzantine period is uncertain. It is very much hoped that the work can be resumed in the near future.

Hizmeh : Jerusalem Sub - District : A 1st/2nd cecntury A. D., shaft grave was discovered accidently in the course of digging foundation for a new building. The tomb had been robbed anciently but broken pottery lamps representing the period were relieved.

El Adasieh : Jerusalem Sub - District : A chambered - tomb of 1st/2nd century A. D., was discovered by the Jordan army while converting a cave into military purposes. Pottery lamps of the period were recovered.

Bethlehem : While widening the Street of Nativity, immediately opposite the Sansur Cigarette Factory, a stretch of about ninteen meters of stone water pipes has been discovered. Some of them bore inscriptions. Such stones have already been found, and more than a dozen similar inscriptions are well known from the edition of Father Germer Durand [1] republished by Clermont Ganneau [2] and Charles Wilson [3]. They bear the names of the Roman centurions who built the Syphon. The previously discovered inscriptions have the names of the Consul 1. Clemens, giving a date of A. D. 195 during the reign of Septimius Severus, but two of the newly discovered inscriptions bear the name TITINI which is similar to that first discovered by Germer Durand and read by him TITIANI p. [4] For this reading Father P. Vincent substituted TITINII [5] and father Benoit [6] Confirms the last reading, adding that he doubts whether the final P of Germer - Durand can be confirmed.

Bayyoudh, Nablus : During the levelling - up of land belonging to es - Sayad Rafiq el - Masri, situated at a distance of about twenty meters to the northwest of his house at el Bayyoudh, on the southern slopes of the northern mountain at Nablus, labourers chanced upon a number of Ommayad pottery lamps. The discovery was immediately reported to the Department of Antiquities, and the investigation of a dump of fine black burnt soil in which the lamps were alleged to have been found was commenced. A chambered tomb oriented north - south about 4×450 m in size was discovered, built up of

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1 Germer Durand, Echos d'orient, IV (1900/1) 9-11, 134-136 ; 201 (with photos ; V. 1901/2) 140 ; VII (1904) 260.

2 Clermont - Ganneau, Rec. d'Arch. Or. 4 (1901, P. 119 ss ; PEF. Qu. Stat. 1905 ; 75 ss.

3 Charles Wilson, P.E.F. Qu. Stat 1905, 75 ss ; Revue Biblique, 1901, 107 ss ; 1902, 280, CIL III Supplementum, parts II page 2328 No. 14383.

4 Germer Durand, Echos d'Orient, IV, 1900/1,10).

5 The Revue Biblique, 1901, P. 108, Note 1.

6 In a letter to the Department of Antiquities.

dressed limestone, but plastered on the outside with ash and lime. The entrance was through a narrow doorway approached from the outside by a descending flight of three steps. Within the tomb a further two steps lead to the hall. The lintel and jambs of the doorway were in situ, but the stone door was missing. The jambs and lintel were identical to those of Roman tombs elsewhere [1]. The ceiling of the chamber had been badly destroyed by the effect of a strong earthquake, perhaps that of 747 A. D., and this made the clearance of the cave rather difficult, as the major inner part of it lies under the street, and in the foot-hill of the mountain. But despite this, two sarcophagii in the eastern side of the chamber, another in the western, and a loculus in the north western corner were cleared. The contents of the sarcophagii and loculus had been thoroughly rifled while in the hall there were more than a hundred skeletons completely disturbed, presumably the work of tomb robbers, and frequent reuse. However about ten glass tear and perfume bottles, and one pottery lamp, and the rim and shoulder of a jar of the late Byzantine period were recovered, while more than forty-five pottery lamps and one intact pottery jar with lid of the Ommayad period were also found, in addition to a collection of iron and glass bracelets, beads, Kohl stick and about three baskets of sherds. There were also four decayed and illegible coins, one of which has Roman characters.

It can be assumed from the door-way and the coins that this tomb was built in the 1st/2nd century A.D., and then reused in late Byzantine and Ommayad times. But unfortunately all the contents of the Roman and Byzantine periods had thoroughly disappeared owing to the repeated use of the tomb in later periods.

Tell Mitlib, Jericho : The Department of Antiquities undertook the excavation of the piece of land to the west of Tell Mitlib and separated from it by the main road which originally had been cut through the Tell. A pavement of coloured mosaic with geometrical figures of the 6th/7th century A.D., was discovered at a depth of two meters below the surface. Unfortunately the work had to be suspended at the end of the financial year before the excavation had been completed. It is hoped that another season's work will be carried out in the future in order to complete the excavation.

Orif : Nablus Sub-District : A hoard of Ommayad golden coins was discovered by the children of the Village, ninteen of which were acquired by the Officer Commanding Nablus Sub-District and given to the Department of Antiquities on the 30th of June 1960 (see Article on page 76).

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[1] G.W.L. Harding, Roman Family Vault at Jebel el Jofeh. *Q.D.A.P.* XIV; Dr. Awni Dajani, Herodian tomb at el Badhan, *A. D. A. J.* Vol. I; A Chamber Tomb at Jerash referred to in A.D.A.J. Vol IV (unpublished).

Sa'ir : Khalil Sub - District : A Middle Bronze Age tomb was discovered by one of the inhabitants of the Village, and about ten Scarabs and a few sherds representing the period were brought to the Department by the digger.

Kh. Zif : Khalil Sub - District : In the course of converting some of the ancient caves situated to the west of Kh. Zif and to the north of Tell Zift itself to military purposes by the Jordan Arab Army, a Roman tomb of the 1st/2nd century A. D. Was discovered.

The tomb consisted of a main hall of approximately 5.20 m square oriented North to South and approached through a narrow door-way, the stone door of which was missing. In the northern part of the hall there was a platform very simply cut in the rock of the inner wall of the cave upon which the broken pieces of a sarcophagus was found. On both the east and west sides of the hall were two small chambers, each containing a shaft grave with two arcosolii. Very few objects of the period were recovered owing to the fact that the cave had been opened and robbed anciently. Beside the main hall from the east there was another cave oriented east to west and containing three loculii in the northern, three in the western, and three in the southern sides of the cave, but their contents were found turned over and robbed anciently.

Amman : In the course of excavations carried out at Jebel el Qala'ah, the Department came upon a quadrangular altar decorated on all four sides as follows : —

Side A : Eagle standing with outspread wings, looking to the right, holding a crown in its beak. This is the symbol of the highest God, Baaslshamin, "the Master of the Skies" of the Semites, identified with Zeus Hypsistos by the Greco - Romans.

Side B : Bull walking, This can be understood as an animal for sacrifice.

Side C : Man leading a ram, again an animal for the sacrifice.

Side D : Male bust with a radiate nimbus, beneath a cresent. This is the combination of two divine figures ; the radiate bust is the sun, Helios, and the crescent is the symbol of the moon, Selene.

The front of the altar is the side decorated with the eagle, toward which the bull and the ram are moving.

The alter is dedicated to the High God Baalshamin and his two assessors, the sun and the moon. This triad of deities is well known ; two parallels are : —

[1] See Fig. 1 Pl. XXIII.

An altar from Tyros [1], with the eagle in front, and the figures of the sun and the moon on the two sides.

An altar from the Jebel Druze [2], with the eagle on the front, the figures of the sun and the moon on the back.

This altar ranges in date from the 1st to 3rd. Centuries A. D., and Dr. Dajani has suggested that it might be the altar of the Roman Temple situated a few meters to the East of the Jordan museum on Jebel el - Qala'ah.

Beitrawi : Zerka Sub - District : In the course of cutting a new road between Zerka and Sukhneh in the western slopes of the hill where the ruins of **Beitrawi** lie, labourers of the Public Works Dept. found an Early - Middle Bronze tomb constructed of stones. Pottery vessels were recovered, but unfortunately no drawings or photographs were made and the labourers removed every thing before the arrival of the representative of the Department. Dr. Dajani Director of Antiquities comments that this is the first tomb of Early Bronze - Middle Bronze date constructed of stones to be found.

Amman : A Roman Tomb of 2nd/3rd Century A. D., was discovered in the course of digging foundations on Jebel el - Jofeh, near the Iron Age II Tomb discovered in 1959 (A.D.A.J. Vol. IV). It contained the usual funerary objects of this period.

Amman : An early Iron Age tomb was discovered at Jebel el - Nuzhah in the course of cutting a new road. Animal figurine, saucers, lamps and Jugs were recovered.

Irbid : An early Iron Age tomb was discovered in Street No. 7 and produced pottery objects of the period.

Restoration and Preservation

In the field of restoration and preservation, the Department of Antiquities directed its full attention to the most important ancient sites of tourist interest. Most of its efforts were concentrated on restoring the Roman Theatre in Amman, and it succeeded in completing the major part of this work, so that for the first time in nineteen centuries that monument had restored to it some of its original life and purpose. About six or seven international groups have held performances in it, and it has now become an important centre for public festivals in the heart of the Capital. The work is still going on, and it is hoped that the Department will be able to complete its restoration within the next few years.

In addition to this the Department carried out the removal of the huge heaps of soil and debris which had accumulated on the walls of the Roman Citadel on Jebel el - Qala'ah during the past ages, and which had hidden the major parts of the walls,

[1] Fr. Cumont, Syria, VIII, 1927, PP. 163-167, Pl. XXXVIII.

[2] M. Dunand, Le Musée de Soueïda (BAH, 20) Paris, 1934, PP. 22 s., No. 19.

and also removed a good part of the debris from the southeastern sides of the Citadel. It is hoped that when the necessary funds are available it will be possible to resume the work of uncovering walls completely in accordance with the scheme laid down for the project.

In Jerash, the Department cleared the Roman street running west from the Roman bridge through the Tetrapylon, and leading to Kh. el Kittah. It also uncovered the steps of the Artemis Temple, and completed the rebuilding of the stage of the Southern Theatre.

In Petra the work was concentrated on restoring the fallen column of the Khazneh, rebuilding the Roman Monumental Gate, and clearance of the Roman theatre. Also useful work was done in clearing and building up the paths to the high place and the Deir, so making these monuments very accessible to visitors.

For Kh. el-Mafjer, the palace of the Omayad Caliph Hisham ibn Abd el-Malik, the Department has prepared a scheme to be carried out in stages for restoring and re-erecting the fallen columns of the main hall of the baths and re-roofing the hall in order to protect the mosaics from the weather, which is beginning to threaten them. The first step already completed was to rebury the mosaic under 30 cms of sand and 15 cms of soil to protect them from falling stones and the feet of the workmen during the work.

Four columns with their capitals out of sixteen have so far been rebuilt to their full lelngth, using the original stones whereever possible. The stones used have been collected from the debris removed in the course of the excavation of the palace from 1935 to 1948, but the task will be more difficult next season when stone has to be found for the remaining twelve columns. It is possible that we shall have to go back to Kh. es-Samra — the original quarry from which stone for the palace was obtained — situated at a few kilometers to the north of the Palace, to cut the new stones for the work of restoration.

The Deparment has also completed restoring the Mihrab of the main Mosque at the Palace and has made further excavation to determine the limits of the labourers' settlement excavated by Dr. Dajani in 1957. It has succeeded in determining the limits on the northern and eastern sides, while the western limits have not yet been established.

In addition to the above, it has removed a large heap of debris situated between the main hall of the Palace and the main hall of the baths with the hopes of finding a connection between the two; however no connection was revealed.

The Ommayad Aqueduct at Nuweimeh also received the attention of the Department, and all fallen stones have been replaced and the dangerous parts rebuilt. The walls and arches have been strengthened by applying cement to the cracks between the courses while the ceilings of the arches have also been coated with cement.

The walls of Jerusalem have also received the attention of the Government and since 1956 an annual allotment had been made in the budget of the Department for their preservation. About eight thousand sq. meters in the area situated between the Golden Gate and the Citadel have been strengthend by applying cement to weak places, and in the current year's budget a further sum has been alloted, so it is hoped to resume the work shortly.

The Department has also concerned itself with the Arab Palaces in the Eastern Desert and in this connection has prepared a scheme to be carried out in stages for their restoration and preservation.

The work of restoring Qasr Kharaneh, Qasr Amra and Qasr Mushetta has been begun during the past year, and it is hoped that a further season's work will begin in the very near future on these and other Palaces.

Farah S. Ma'ayeh

EXCAVATIONS IN JORDAN 1960/1961

EXCAVATIONS IN JERUSALEM 1961

The 1961 season of excavations in Jerusalem of the British School of Archaeology in Jerusalem and the École Biblique et Archaeologique de St. Etienne has only just been completed. A full assessment of the results is thus not yet possible. But is already clear that the season's work was most successful, and we are extremely grateful to the Department of Antiquities for permission to undertake this work, and to the Director, Dr. Awni Dajani, for his constant interest in the excavations.

The Old City of Jerusalem occupies only a part of the area of the earliest city. Running south from the present line of the city walls are two spurs, the eastern, flanking the Siloam (or Kidron Valley), known to archaeologists as Ophel from the name given to it by Josephus, the western today known as the hill of Nebi Da'ud, by Josephus called Mount Zion. It was in the area of these two ridges that most of the excavations were carried out, for here modern buildings present least obstacles.

In this first season, most of the work was concentrated on the defences. A line of wall running along the eastern crest of Ophel, above the Silwan valley, has long been known ; it was first discovered by Warren in 1867, portions of it were excavated by Macalister between 1923 and 1927, and in 1955 a juction of the wall on this line with the wall of the Haram esh-Sherif was uncovered in the construction of the new road to the Dung Gate. Here, the wall is obviously late, being built against the Herodian wall of the Haram enclosure, but the portions exposed obviously included many earlier stages.

This wall has for long been taken as forming the eastern wall of the town on Ophel, with portions of the wall ascribed to the Jebusite and Davidic periods. On the west, an indication of the limits of the early town was given by the wall found by Crowfoot in 1928, in use down to the second century B. C., but ascribed by him in origin to the Bronze Age. The town enclosed by these walls would have been situated on the summit of the narrow ridge, a mere 100 metres across at the narrowest point.

Such a town seemed improbable as a Jubusite-Canaanite town that defied the invading Israelites for some three hundred years down to 1000 B. C., or as the capital of the Kingdom of David and Solomon. Moreover, a major objection to the ascription of the eastern wall was their relation to the water supply, the spring variously known as Gihon, the Virgin's Fountain or Ain Umm el Daraj, in the Kidron Valley. This is the only natural water supply of earliest Jerusalem (with Bir Eyub further south beyond the limits of the ancient town), until water was brought in by aqueducts. The existence of the spring is the reason why archaeologists consider that the earliest town must have been on the eastern hill. A number of channels carried the waters of the spring within the walls of the town, the latest being the Siloam tunnel, cut by Hezekiah in face of the

Assyrian menace in 700 B. C., and still functioning. The earliest is a system of shafts and galleries from the slope of the hill to the west of the spring. But the place at which the final shaft comes to the surface is well outside the line of the wall on crest of Ophel. This seemed to be a very unlikely position.

The main excavations of the expedition therefore consisted in a wide trench stretching down the slope of the hill from the remnants of wall ascribed by Macalister to the Jebusite and Davidic periods towards the spring in the valley. The object was to test the date of the structures on the crest, and to ascertain whether there were any furher defensive walls lower on the slope. We acknowledge with gratitude the permission to undertake this work given by His Excellency the Minister for Awqaf Affairs, for the area in question was Awqaf property.

The excavations were exceedingly ardous. The slope of the hill was very steep, and most of the layers consisted of tumbled debris. Almost two months passed before we penetrated through the successive layers of debris to reach intact layers beneath.

The evidence from the intact layers was revolutionary. In the first place, the tower ascribed to David and Solomon turned out to be nothing of the sort. It is to be dated to c. 150 B. C., to the Post-Exilic period when Jerusalem had shrunk back to the summit of the ridge. The so-called Jebusite bastion that adjoined this tower turned out to be only a tumble of ruins. The basis of these ruins was the destruction of Jerusalem by Nebuchadnezzar in 588 B.C., and there was vivid evidence of the ruins of little houses, with their lanes, staircases and domestic installations such as tabuns ; above were the layers of collapse of the later walls on the crest.

The first points that emerged were therefore that the existing walls on the crest were of comparatively late date. The next problem was to establish where were the earlier walls. As we gradually penetrated through the layers of debris, we began to come upon massive structures just below the crest, in use down to the 7th., century B. C. These we traced further and further down the slope. It is clear that their purpose was to extend the comparatively narrow crest of the hill by building up terraces to support further buildings.

It was not until the last days of the excavations, and at the very easternmost end of our trench, that we reached anything that could be a defensive wall. The first indications were the slight remnants of a wall of the 10th., century B. C., which could possible be of the Davidic period, but more clearance is necessary to be certain of this, for only a small portion of the western face lies within the area so far cleared. Still more interesting was the fact that beneath lay a very much older wall, massively built of rough boulders. It lay slightly in advance of a scarp in the bed-rock, and between it and the scarp was a filling containing sherds of early in Middle Bronze II, perhaps about 1800 B.C. Here we perhaps have the wall of the Canaanite town. But more clearance needs to be carried out for this to be a certainty ; again it is only the western face of the wall that has been cleared and we have not yet reached its base.

St. John of Jerusalem. The excavation of this area is not yet complete. All that can be said so far is that the evidence suggests that the site of the Church of the Holy Sepulchre may indeed have been outside the walls.

A final site in which the expedition was concerned was one excavated by the Department of Antiquities outside the south-west corner of the Haram esh-Sherif, for which advice was given by the expedition. Here, remains of a massive wall had been revealed by the foundations of a new school. The excavations of the department showed that the wall was part of a monumental structure of unknown extent. Between it and the rebuilt wall of the Herodian Temple, was a road earlier in date than the wall in question ; to the South and some 4m. lower, was a colonnaded enclosure. The further clearance of this monumental enclosure is one of the outstanding problems of the later history of Jerusalem.

The 1961 excavations of Jerusalem have thus been exceedingly successful. They have settled many problems. But they have raised many others, and it is to be hoped that the excavations of subsequent years will provide the answers.

Dr. Kathleen Kenyon

THE SEVENTH SEASON OF EXCAVATION AT DOTHAN

The seventh season of excavation at the site of ancient Dothan, 10 Kilometers south of Jenin, was carried on during April and May, 1960. In summary, the main activities of the seventh season included the uncovering of more of the Solomonic period administration building (10th-9th century B.C.), the excavation of additional areas from the 9th-8th century B.C., and the excavation of the Late Bronze-Iron I tomb (1400-1100 B.C.), first discovered at the end of the previous season. These aims were carried out, and included the discovery of a thousand objects in the Late Bronze-Iron I Tomb.

The Solomonic period administrative building was first discovered in the fifth season (1958), and further rooms were uncovered in the sixth season (1959). Many storage jars, all of the same size, were found during these two seasons. They may represent standard measures used for the collection of taxes in wheat, oil, and other commodities. There still remained the question of the disposal of the wheat and other grain after it had been measured in the standard measuring jars. The answer came during the seventh season, with the discovery of several stone-lined storage bins. In the ninth century B.C., level we found a bin 2.85 meters in diameter and nearly two meters deep. In the eighth

The most significant find in the Iron Age levels was an ostracon in level 1, bearing three letters ... R S B ... The date of level 1 is indicated by the pottery as after 721 B.C., running into the period between 700 and 650 B.C. Professor W. F. Albright has evaluated the ostracon as follows : "The new ostracon is in a characteristic seventh century Aramaic cursive hand. The characters are very well formed and resemble most closely the letters on the Calah Aramaic list of names from the first half of the seventh century... Certainly the script is in full (though scarcely needed) agreement with your pottery dating. It again illustrates the conquest of North Israel by Aramaic after the Assyrian Conquest (personal communication, spring 1960).

Further evidence of the occupation of Dothan during the Middle Bronze Period (2000-1500 B.C.), was found in the uncovering of another section of the Middle Bronze Age city wall on the middle slope of the mound. Several storage jars just inside the city wall gave evidence of the re-use of the city wall following Middle Bronze times. It appears that this wall was also used in Late Bronze times. and possibly in Iron I as well.

The main activity on the lower slope this season was the excavation of the Late Bronze-Iron I tomb, first discovered just four days before the end of the previous season, after going through nearly 17 feet of stratification before reaching the stonelined pit which led to the vertical shaft on which the tomb opened. This season it was necessary to go through 22 feet of stratification to reach the fallen ceiling, which required two weeks. The remaining weeks were spent uncovering a thousand objects in the tomb.

The objects in the tomb were in four general levels, as follows, beginning with the earliest chronologically :

Level 4 : dating to Late Bronze IIA (1400-1300 B.C.), as indicated by Cypriote and Mycenaean ware, including a complete Cypriote "milk bowl", a second Cypriote bowl with wishbone handle, six "bilbils" six stirrup cups (false spouts), and other fourteenth century objects. Other objects included 56 lamps, 27 pyxis jars (pyxides), 24 jugs, 40 bowls, 18 pots, 15 chalices, and 3 pilgrim flasks.

Level 3 : dating to Late Bronze IIB (1300-1200 B.C.), as indicated by the continued use of Cypriote and Mycenaean ware, including two stirrup cups. Other objects included 31 lamps, 44 pyxides, 47 jugs, 38 bowls, 18 pots, 13 chalices, 7 flasks, and a funnel. Level 3 was separated from level 4 by a stratum of earth and limestone. In this period the tomb was widened by the adding of a crypt on the north wall and a second crypt on the south wall.

Level 2 : dating to Late Bronze IIB and Early Iron I (transition, 1200 B.C.), as indicated by the finding of both Late Bronze and Early Iron I pottery types. Level 2 was separated from level 3 by a thin layer of limestone, resulting from either partially fallen ceiling or limestone fragments from reworking the tomb. Objects in level 2 included 70 lamps, 59 pyzides, 50 jugs, 54 bowls, 12 pots, 13 chalices, 3 flasks, 4 craters, 2 *zirs*, and funnel.

Level 1 : dating to the earlier part of Iron I (1200-1100 B.C.), indicated by Iron I type lamps, bowls, pyxides, and other pottery. Objects in level 1 included 48 lamps, 43 pyxides, 34 jugs, 37 bowls, 4 pots, 12 chalices, 1 flask, 3 craters, and a jar stand. Level 1 was separated from level 2 by a layer disintegrated limestone and limestone chips.

Total objects of pottery found in the tomb were 205 lamps, 173 pyxides, 155 jugs, 169 bowls, 52 pots, 53 chalices, 14 pilgrim flasks, 8 craters, 5 zirs, 8 stirrup cups, 6 bilbils, 3 funels, a Cypriote "milk bowl", another Cypriote bowl with wishbone handle ; these with several others not here listed totaled 916 pottery objects.

In addition to the pottery objects, some fifty bronze objects were found, including parts of 12 bowls, 7 spearpoints, 18 daggers, 1 knife, 6 rings, 2 pairs of tweezers, a hairpin, and 3 miscellaneous objects. Of other materials there were 4 scarabs, 4 spindle whorls, a seal with a gazelle head incised, and a miniature hammer of bone, almost three inches long.

Skeletal materials were found in abundance, but it was often fragmentary. We could distinguish 84 skulls, with 14 in level 4, 17 in level 2, and 27 in level I. In many parts of the tomb floor the bone material was so fused together, often 15 centimeters thick, that one could not tell how many more dozens of skeletons had been buried there. Weapons had been placed in the tomb, a total of 25 daggers and spear points.

The floor of the tomb was reached by the last week of the excavation, after 989 objects had been removed. But in the vertical face to the east over 20 objects protruded, making a total of over 1000 objects uncovered in the tomb this season. It appears that approximately two-thirds of the tomb has been excavated and one-third remains.

Further significant objects in the tomb not already mentioned include two ring flasks, a zoomorphic pitcher in the shape of a cow, a bronze metal lamp in the shape of a pinched lip pottery lamp, and 3 seven-spouted pottery lamps, answering the idea that this is a late concept.

To summarize : in the seventh season we excavated more of the Iron Age levels on top of the mound : level 1, 8th-7th century B.C. level 2, 8th century B.C., level 3, 9th-8th century B. C. ; and level 4, 10th-9th century B.C. In the slope area we uncovered more of the Bronze Age city wall, and on the lower slope the Late Bronze-Iron I tomb, in use from the 14th century B.C. to the 11th century B.C. The part of the tomb now excavated measures 7 meters in width, and so far is 3.70 meters from the door to the vertical face, where we stopped excavating in this seventh season. When the remaining third of the tomb is excavated, this latter dimension will be increased. One third of the thousand objects found in the tomb were intact, which is quite remarkable in view of the fallen ceiling, 1.50 meters thick, which represents many tons of weight.

Joseph P. Free

EXCAVATIONS AT EL-JIB, 1960

The fourth campaign of excavations at el-Jib, the Gibeon of the Bible, was carried out from June 15 through July 30 by the University Museum of the University of Pennsylvania with the cooperation of the American School of Oriental Research under the direction of the writer. The first major objective of the season was the enlargement of the second Industrial Area which had been tentatively identified as a winery. In this area which lies to the south of the great pool we excavated 21 plots, each 5 m., square, to bedrock. Twenty-eight jug-shaped vats which had been hewn from the rock were found during the season; when these are added to those excavated in 1959 the total stands at 63 vats. The earlier interpretation of these rock cuttings as wine cellars was strengthened by new discoveries in the Industrial Area. Two of the vats were found to be coated with a hard gray plaster, which would have made it possible for the vats to have contained a liquid. That they had been used for holding wine in bulk, possibly in the stage of fermentation, is rendered probable by the discovery of two cuttings adjacent to one of the plastered vats. One is a shallow, circular basin, which could be interpreted as a wine press; the other is a pair of cylindrical setting basins. Channels cut in the rock connect these three elements of the industrial installation. Although most of the vats appear to have last used in the Iron II period, several had been modified for use in the Roman period of occupation. To the east of the Industrial area a segment of the massive city wall of the Iron Age appeared and corresponds in thickness to the segments which had been discovered previously to the north.

A sounding was made on the west side of the tell by Diana Kirkbride for the purpose of determining the stratification at a point where there was a heavy accumulation of debris. Here four principal layers of occupation were found. Below some Turkish burials there appeared a series of floors belonging to the latter part of the Iron II period. The earlier part of Iron II is represented by a slight deposit. Below this are floors and associated structures of the Iron I period, which is separated from the Middle Bronze II remains by a heavy deposit of ash. Sixteen storage jars from the Middle Bronze house were found crushed by the collapse of the roof. The central post of the house has been identified as an olive tree by the charred wood found in post hole.

Half of the season was devoted to the clearing of 18 shaft tombs which were discovered by a villager on the west scarp of the hill. Only one of these tombs had remained sealed since its final use; the others had either been robbed or been filled with silt which had been washed in through crevices in the roof. Further damage had been done to the necropolis area by stone cutters who had used the area as a quarry for building stone. Although the tombs vary in size the general plan is uniform. Each has a cylindrical shaft, averaging 1.19 m., in diameter, cut into the rock to a depth which averages 1.83 m. At the bottom of the shaft a doorway, averaging. 80 m. by 60 m., cut into

the side of the shaft, leads into the tomb chamber. The chambers are of various shapes but they have an average floor area of 4.79 square m. The roof is generally about 1 m high. These tombs produced almost five hundred catalogued objects exclusive of beads. It is probable that all the tombs had been cut in the middle Bronze I (Intermediate EB-MB) period. Five of them still contained material which could be assigned to this period, such as four-spout lamps, small barrel-like jars, and a javelin head with curled tang. Fourteen of the tombs had been used in the Middle Bronze II period. In one tomb, T 15, which produced 129 catalogued objects, three phases of use within the MB II period could be distinguished. It had been used for the burial of 14 people before it was finally sealed. The most distinctive of the tombs were the 7 which contained burials from the Late Bronze period, and a rich variety of painted pottery. Imported Bilbils and a delicately fashioned wishbone-handle bowl appeared along with the typical LB painted ware of Palestine. These well equipped tombs provided the first evidence for a LB occupation at el - Jib.

At the very close of the season there emerged at the northwest of the tell a portion of a building with walls 1.70 m., thick and a well-plastered floor. Its foundation had been laid in the Iron I period, probably early in the twelfth century. This important building will provide a principal objective for another season of work at el-Jib.

James B. Pritchard

CONDENSED REPORT OF THE 1960 BEITIN EXPEDITION

The Fourth campaign at Beitin (ancient Bethel) was conducted from May 26 to July 19, 1960 by the American School of Oriental Research and Pittsburgh Theological Seminary. Professor James L. Kelso was the Director and his assistant was Professor Theophilus M. Taylor. This campaign, like the former ones, failed to locate Jeroboam's Temple, but we did make a sensational find in uncovering the mountain top sanctuary of the earliest inhabitants. It was located at the north-west corner of the site. Here on the bare rock of the ridge we found the flint tools used in butchering the animals, the sherds of the broken vessels used in the feast and the blood of the sacrificial animals still staining the rocky ledge. (We used the American Federal Bureau of Investigation test for blood and checked an area over seventeen meters in length.). Part of the rock surface had been calcined by the sacrificial fires. No human bones were found, only animal ones. The earliest pottery was about 2500 B.C. Directly upon this bedrock a small temple was erected with its doorway opening to the East. This building was used in the latter part of Early Bronze and in Middle Bronze I. Just north of it was what appeared to be a large haram or sacred open area of Middle Bronze II B with a colonade along the south wall.

Directly upon the walls of the temple a new type of city-gate was erected in Middle Bronze II B. This gate-way was "U" shaped. One entered from the east, went westward through a narrow corridor, then turned south up four steps to a platform, then turned east up two more steps and finished the "U" pattern, finally going south again through the city wall and into what appears to be a temple-palace complex. This city-gate gave access to the northwest corner of the city. The gateway sructure was a rhomboid, whose north wall was 11.64 mters, the east wall 9.7 meters and the west one 9.2 meters. The building had no south wall of its own but was built directly against the north wall of the city. The gateway was destroyed about the middle of the 16th century B.C. and never rebuilt.

The west wall of the city which terminated at this gate was similar to the north wall found in 1957. It was 11.5 meters wide with semi-dressed stone on each face and great interlocking stones for the core. The massive rock pile which interfered with our clearing of the gateway complex again interfered with a detailed study of the west wall. It had been built in two units, one going from the northwest corner of the city toward the south and the other coming up from the south. The two were not quite in line and we do not know whether or not the northern or poorer unit was a reconstruction. We found the same wall again much farther to the south where it went through the basement of an Arab house. We dug in the yard and found the complete wall in excellent condition. The earliest houses built against all sections of the west wall were MB II B.

During the 1957 campaign we had located the foundations of the south gate of the Roman city just south of the village's best spring. This season we worked on the steep hillside just north of the spring and sank a large test pit. At once massive Byzantine, Roman and Hellenistic walls appeared and below them a crude wall built in Iron I. This wall was sunk into a meter or so of ash and burnt brick. Directly below it appeared the south wall of the MB II B city and perhaps even one section of a gateway. The wall was still standing over 3 meters high although heavy burnings showed that fighting had been desperate at this point. Many broken water jars were everywhere and also better pottery, especially late Bronze, for the wall was not broken through until the beginning of Iron I.

One purpose of the expedition was to train future archaeologists ; eight professors and about twenty-five college and seminary students served at least part time on the staff. Dr. Awni Dajani and Mr. Farah S. Ma'ayeh were most helpful. One feature of the summer was an audience with King Hussein who graciously invited our staff as well as that of the two other archaeological groups to his palace at Amman.

James L. Kelso

A NEO-BABYLONIAN SEAL FROM AMMAN

This seal was found in 1958 by a stonecutter in the S. E. slopes of the Citadel of Amman in a place facing the Roman Theatre.

The seal was found in the debris at a depth more than 2.50 m. It is conical in shape of blue chalecdony, of round top, perforated crosswise and a convex circular base 2.5 cm., in diameter and 4 cm. high.

The impression shows a worshipper stands before a cult object, probably an altar, carrying in his right hand an offering object. His beard is long and on his head is a skull-cap and wearing a long wrapper. The altar before him is raised on four legs in the middle of which is a pole ended with the typical Assyrian Neo-Babylonian "Maru". The typical Neo-Babylonian creature is sitting at the altar beside the "Maru" (a pole with a broad spearhead shape), raising its head towards the worshipper. Two cuneiform letters are inscribed behind the figure ; they are in reversed form in the seal. The possible reading for these two Neo-Babylonian letters, as Dr. Bade' Keeper of the Western Asiatic Department in the British Museum concluded "AN PAP." (illu, usur) The translation of which is "O God give victory to, or protect ! ". (Plate IV Fig. 1).

To the right side of the altar there is another cult object, the two legs of which resemble animal legs, probably of a bull ; the body above is represented by a pole with five coils and ends with a cross bar on which two horns are projecting upwards. At the top, there is a dove standing and turning its head towards the worshipper.

CONCLUSION

This seal adds to the evidence of the Iron Age settlement in Rabbath Ammon during the Neo-Babylonian period (612-539 B.C.). It gives indication of the use of the cuneiform script in Ammon, side by side with the use of the Early Hebrew-Phoenician script in which the Mesha stone (835 B.C.) and other inscriptions are written.

The seal was cut elaborately ; the art of carving is very accurate and explicit. The enclosure in this seal with four legs is one of the characteristics of the Neo-Babylonian period. The winged sun disc in this seal was used during the Assyrian Neo-Babylonian and later during the Persian period with some development.

The "Maru" was the emblem of the God Marduk [1] and the dove was the emblem of the God Nebo. This seal probably was the seal of the Governor of Rabbath Ammon during the Neo - Babylonian period. It was the first Seal of its kind, discovered in Amman carries a cuneiform characters. Its importance as an evidence of the Neo - Babylonian period in Transjordan, is very important, not only from the archaeological point of view, but also from the historical point of view.

The possible date for this seal on the evidence of the cuneiform letters, the Neo - Babylonian creature on the altar, the head dress, the beard, the uniform of the worshipper and the four legs of the altar is the 6th century B.C., which coincide with the use of these characters in this period.

Rafik Wafa Dajani

[1] Cylinder Seals of western Asia by D. J. Weismann.

PRELIMINARY REPORT OF THE ARCHAEOLOGICAL SURVEY IN THE YARMUK AND JORDAN VALLEY FOR THE POINT FOUR IRRIGATION SCHEME [1]

NOTE

The archaeological map accompanying this report shows all sites known to me. Those numbered were surveyed or checked on by me. The others have been surveyed by my colleague Henri de Contenson. Any new sites discovered by him are unknown to me and therefore not on the map. Only sites surveyed (or checked upon) by me will be described here, mentioning first those in danger with recommendations as what should be done, then describing the others in geographical order, briefly mentioning their importance and the periods they belong to, as far as can be seen from surface finds.

In all sites of importance which are in danger soundings were made, the results of which will be incorporated in the final archaeological report.

INTRODUCTION

I hope that a few brief acknowledgements will suffice here. I am greatly indebted to Mr. G. L. Harding, Director of Antiquities in Jordan, for all the initial arrangements, and the facilities we were granted for archaeological research as well as help and service ; to Mr. Bunger, Head of Point Four, for all our transport and all other facilities ; to Dr. K. M. Kenyon, Director of the British School of Archaeology at Jerusalem and Director of excavations at Jericho, for archaeological advice and keen interest taken in the work ; and last but not least, to the two assistants, Mr. Hassan Awad and Mr. Nasri Naser, without whose assistance and enthusiasm the work would no doubt have been done less well.

The survey was completed within the estimated time, i.e., three months (January 1 to March 30, 1953).

At the begining, final arrangements kept us in Amman until January 10th., when camp was moved to the Yarmuk at Maqarin.

Exceptionally bad weather, cold, frost, continous rain, mud, bad roads and swollen rivers further hampered the expedition, so that about three weeks in all were lost for field work during the three months survey.

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[1] This is the original report without any alterations as written seven years ago.

Camps were established first at Maqarin near the site of the proposed dam, subsequently at Manshiyeh (near Shuna) in the Northern part of the Jordan valley, at Maadi on Wadi Zerqa, and finally at Khirbet el Mefjar (near Jericho).

SHORT NOTE ON THE GEOGRAPHICAL BACKGROUND OF THE YARMUK AND JORDAN VALLEYS

The Yarmuk, a tributary of the River Jordan, is formed at Maqarin where four small streams unite, and flows East to West joining the Jordan just south of Lake Tiberias. It flows through a narrow gorge, hardly to be called a valley, most of its length flanked by abrupt basalt and limestone cliffs or by steep gravelly slopes. Arable land is extremely scarce ; only at Maqaqrin and at Hammeh there is enough to support a permanent settlement of the size of a large village. To the present day there is hardly any occupation between Maqarin, where there is a station, and one or two houses nearby and Mukheiba, just east of Hammeh, a village which owes its existence (like Hammeh) to the presence of hot springs. There is no through road — the nature of the country does not permit any. Only at Maqarin and el Hammeh can one go in a North - South direction with paths leading N and S from the high cliffs on either sides down to the fords, near which in both cases there are settlements, both ancient and recent. Along the river one finds, however, camps of Bedouin and numerous traces of ancient ones, consisting of worked flints and occasionally a few scraps of pottery, but walls and other remains of permanent occupation are absent, as are modern villages.

The archaeological poverty of the Yarmuk valley is striking, but is well-explained by its geography.

In contrast to the Wadi Yarmuk, the wide valley of the river Jordan, and especially the Ghor, needs hardly any introduction. The Zor, its narrow lower part, still partly marshy and covered with brushwood, never attracted settlers, and to this day the richer and cultivated parts are worked from villages on the Ghor situated near perennial water near the foothills bordering the valley. The River Jordan then as now did not provide water for irrigation ; pumps would be needed as the Zor is much lower than the land to be cultivated in the Ghor. Such water as was used for the purpose was and is taken from the small tributaries running into the Jordan or from springs (such as Ain es Sultan at Jericho).

The importance of the Jordan Valley has often been understated. It may not compare with the great and fertile countries of Mesopotamia or Egypt, but it can compete with the Amq, Cilicia, or the Orontes, of which it is southern continuation.

Any settlers coming from the North down the Orontes (Nahr el Asi) would naturally reach Tiberias and the Jordan valley, and push on to the Dead Sea.

From there one could go up into the hill country west, or one might branch off before and use the Beisan gap and the plain of Esdraelon before reaching the coastal plain of Palestine.

The argument that the Jordan Valley is not a North-South road between Syria and Egypt and therefore a cultural backwater is false. Certainly at a later date Egyptian troops used the northern part from Beisan onward as a normal road to Syria.

The presence of a large number of early sites shows its importance in the Chalcolithic and Early Bronze Ages (and possibly earlier).

The richest parts are the Wadi Far'ah and Northern sections north of the Zerka, well-watered — except for one stretch between Wadi Yabis and Kreima which is practically desert — by perennial streams. South of Wadi Zerka and Far'ah as far as Shuna and Jericho the country is desert-like (with the exception of small patches where there is water) through the absence of perennial streams. Again south of Jericho and Shuna large parts are complete desert. Archaeology gives us a similar picture of occupation with the exception of the area south of Shuna where a flourishing site like Tell Ghassul did exist in what is now desert.

A number of new sites were discovered, some of importance. They will be mentioned below among those known before.

ARCHAEOLOGICAL SITES ENDANGERED BY THE YARMUK AND JORDAN IRRIGATION SCHEME AND RECOMMENDATIONS FOR WORK TO BE DONE

A. Sites in immediate danger from the irrigation project as well as of great archaeological importance. Immediate excavation is recommended.

1.	Tell Jamid (in Yarmuk valley).	Early Bronze -- I - II site	to be flooded by proposed lake.
15.	Tell esh Shuna (Mushawah).	Chalcolithic — Early Bronze III	to be cut by canal, proposed site for irrigation centre. Road building, mud brick digging.
75.	Jiftlik (Wadi Far'ah).	Flat site-Chalcolithic (Ghassulian)	to be cut in its entire length by the canal.
86.	Jericho Tomb Area.	Extensive necropolis of ancient Jericho.	will be cut by western irrigation canal.

B. Sites not in immediate danger, but of great archaeological importance and in danger of secondary irrigations channels or deep ploughing — flat sites hardly visible.

41.	Tell Umm Hamad Esh Sherqi	Large flat Late Chalcolithic site (unique)
60.	El Ghrubba	Medium flat Neolithic - Chalcolithic site. (Unique)
46.	Tell el Mafaliq	Large flat Late Chalcolithic site

C. The following important sites are sufficiently close to the line of the proposed canal as to merit close observation while canal digging operations are in progress.

28. Tell Abu Habil — Ghassulian flat site

49. Dolmen field East of Damiyeh. — needs recording.

56. Tell Meshra Al Abyad II. Flat Early Bronze/Middle Bronze site

D. A few un-important sites are near enough to line of proposed canal that they may suffer damage.

20 27	Kh. Mezab el Tut	Roman-Byzantine
32	T. Adliyeh	Roman-Byzantine
34	Deir Alla II (Eastern outskirt)	Medieval Arabic
92	el Qisfe North of Irbid on Maqarin road	Roman foundation. May be destroyed if line of road is straightened or road widened.

A. Sites in immediate danger of destruction by the proposed dam and canals.

Site Nr. 1 **Tell Jamid** : Palestine grid reference 233-236/5 at Maqarin station in the Yarmuk valley.

Isolated rock out-crop, on bend in River Yarmuk.
Maximum height 61 m. from the river : steep slope towards south.
Fallen basalt border wall, (still in situ in places) surrounds the settlement (250 long × 100 m wide : see fig. 1 plate XXIV).

Tombs in limestone cliff under settlement.
Stone foundations of wall every where. A few ruined Turkish buildings on top under plough.

One gateway can be faintly traced on south side.

Spring at foot of North West corner — little arable land - commands ford in river.

A sounding was made revealing heavy stone foundations and smaller rooms-shallow occupation ; Early Bronze I - II period. One surface sherd of EB III, Khirbet Kerak ware was found — no later occupation — until Turkish times — only on one part of the Tell.

DANGER :

This is the most important site in the Yarmuk valley and the only one in danger. It lies within that part of the Yarmuk valley which it to be flooded when the dam will have been built, and the water of the proposed lake will rise 40 meters over the highest part of the site.

RECOMMENDATIONS :

Area dig to obtain a good sample of buildings and material on the Tell. Make quite clear its stratification. There may be some Chalcolithic somewhere else on the Tell. Clear if possible some of the tombs, which may produce good Early Bronze I - II pots.

The sounding revealed part of a large stone building, which should at least be cleared (See Fig. 2 Pl. XXIV).

CONCLUSION :

Area dig recommended.

Site of importance, possible links with Syria — will be utterly destroyed.

Tell Esh Shuna : (At Shuna Mushawah) Grid Ref. 207-224.

This is one of the most important early sites in the entire Jordan valley, and was unknown before the present survey.

The tell, about 700 meters long and 100-150 meters wide, is situated under the present village of Shuna Mushawah, in the Northern part of the Jordan valley. (See Fig. No. 3 Pl. XXV).

It is cut by the Irbid — Jisr Majami road and the road leading Northwest to Addasiyeh.

Its maximum height is about 10 metres. It's normal height about 5 meters above the level of the surrounding plain.

The site comes up to the rocks which border the Jordan valley and extends obliquely into the plain near and north of the Wadi el Arab, which supplies the village and no doubt supplied the ancient settlement also with water.

The central part of the Tell had been destroyed by a canalised stream coming from the North and by the junction of the roads mentioned above.

Two small soundings revealed the periods of occupation of this large Tell - Ghassulian (Chalcolithic), Late Chalcolithic, Early Bronze I b, Early Bronze II, and, extremely important, a thick Early Bronze III deposit characterised by Khirbet Kerak ware in enormous quantities. This was found on the surface all over the Tell.

Considering the small number of places in Jordan where this pottery occurs (always a few sherds only) the importance of this large site becomes obvious.

A round house built of mud brick of probably Early Bronze I b date was found with excellent pottery, showing the prosperity of the site at that period. See Figs 4, 5, and 6 Pl. XXV and XXVI). The Late Chalcolithic layers produced a fair number of the grey, black and red burnished sherds, of the so called "Esdraelon" ware, and several hitherto unknown shapes in this ware. Finally pits in the natural showed the existence of Chalcolithic of Ghassulian affinity on the site.

No occupation took place on this important Tell after Early Bronze III with the exception of some medieval Arabic on the Northern half of the Tell - until modern times.

For the first time we have a large and important early site which can easily be dug, for although it is mostly covered by the modern village, there remain areas large enough for putting considerable trenches in.

In the southern part of the Tell, an area about 60×20 metres is unoccupied.

The presence of good soft limestone cliffs is also encouraging for a search for tombs.

This new site is in considerable danger.

Not only has part of it been destroyed when the road to Jisr Majami' was built and when the stream coming from the north was canalised, but the presence of a permanent village brings with it the digging for mud brick and rubbish pits.

Now the Tell will be cut by the Eastern irrigation canal (-212 contour).

Secondly an irrigation camp is proposed for Shuna, which means better roads (hence more debris necessary) and more, better built houses. Mud brick no doubt will be made from the Tell, and new foundations will cut deeper and destroy both more and more quickly than is the normal rate of destruction on a tell covered by a village.

Recommendations :

Of all the sites surveyed by the present expedition the site of **Tell esh Shunah** is probably the most **important.**

Not only it is very large, but was continously occupied from Chalcolithic until Early Bronze III — a period of at last 1000 years. Its great importance is that it will shed light on two very important and little known periods, Late Chalcolithic and Early Bronze III, with little effort, as the later layers which usually cover sites like this are fortunately absent.

N. B. : (Tell Esh Shunah is probably the only site in Jordan where Khirbet Kerak pottery can be found in large quantities, all the other sites being now in Israel).

The danger to this site is such that **immediate action** should be taken. An **area dig on a fair scale** should be undertaken before any more destruction takes place, and work should be undertaken immediately before the summer heat will make work impossible. If possible work should be continued in autumn and winter.

A large scale plan of the line the canal is going to take through the tell is required and a survey — plan should be made. An air photograph would be extremely useful.

The Tell should be kept under close **observation** when the canal will be dug and any future buildings are put up, to save at least the material.

Site Nr. 75, **Jiftlik — (Wadi Far'ah)** : Grid ref. 1968-1724.

Extensive flat site situated below the line of cliffs bordering the North side of Wadi Far'ah, north of Nablus — Damiyeh road. The site extends about 100 meters west of the Jiftlik junction with the Jericho road and continues about 1 kilometer along the road to Damiyeh. (Fig. No. 7 Pl. XXVII).

It is an one-period site, Ghassulian Chalcolithic. Recent road repairs widened the ditch North of the road and cut a clean section in the site. As the ground slopes up steeply northward towards the cliffs the maximum depth of deposit is unknown. Near the road about 1-2 meter of deposit is visible.

This deposit is always covered by natural gravel washed down during the last 5000 years which would have made the discovery of the site impossible, had it not been for the road repairs when a section was cut.

Stone foundations of walls and fine pottery including three cornet vases, a fine storage jar and painted bowls was found. This is one of these typical straggling, undefended chalcolithic sites.

Danger : The western irrigation canal will cut through the entire length of the site as the — 212 contour runs north of the road (where the side is) but below the cliffs.

Recommendations : — Excavation recommended.

At least a large part of the site should be dug before it is completely destroyed, as **good** Ghassulian sites are exceedingly rare.

It is worth wile to keep the site under observation to save the material which will be thrown up when the canal will be dug.

Site Nr. 86. **Jericho Tomb Area** : Grid Ref. 192-142. (Fig. No. 8 Pl. XXVII).

North and West of Tell es Sultan, the site of ancient Jericho, lies the great necropolis belonging to this ancient city.

The Western necropolis was partly dug up by Prof. J. Garstang in the nineteen thirties and rich Early, Middle and Late Bronze tombs were found. The cemetery on the western side of the Tell extends at least as far as the ridge separating Jericho from the valley of Nu'eime.

Further north at the point about 2 km. north west of the Tell the joint excavations of the British School of Archaeology at Jerusalem and the American School of Oriental Research, under the direction of Dr. K. M. Kenyon, Director of the British Scholl revealed some most spectacular tombs during the 1953 campaign.

These tombs of Middle Bronze II date were discovered and ably cleaned by Miss. Diana Kirkbride and assistants of the Jericho expedition. Five unique tombs were found, all containing burials and considerable numbers of objects never found before in Palestine, wooden tables, stools, biers, bowls, some very delicately carved with animal heads, inlaid toilet boxes, baskets, wooden combs and a wealth of other objects, as well as burials with brains, flesh and hair preserved, covered with shrouds and laid out on matting.

The importance of these tombs for Palestinian archaeology cannot be overestimated and there is sufficient proof that more tombs of this nature will be found in future.

Large numbers of Middle Bronze, Early Bronze, and some Early Bronze, Iron Age and Roman tombs, as well as a unique Late Chalcolithic tomb, were also discovered. It is clear that the whole area West and North of the Tell formed one extensive necropolis, which, belonging to the unique site of Tell es Sultan, is of the greatest importance.

Danger : The Western irrigation canal (- 212 contour) will run straight through this large area.

Recommendation :

Immediate dig as soon as weather conditions will permit. The greatest possible care should be taken that the tomb area is cleared completely before canal digging operation take place.

Only archaeologists who have had experience of working on wood in the field should be set on cleaning out tombs of this nature, while other tombs can be left to those with lesser experience. (Miss Kenyon at the moment has a team of workmen trained to clean ordinary tombs by themselves in modern scientific way).

If by any chance during the digging of the canal in this area an intact tomb should be struck, only immediate action will safeguard the scientific clearance.

B. SITES NOT IN IMMEDIATE DANGER BUT OF GREAT ARCHAEOLOGICAL IMPORTANCE.

Site Nr. 41. **Tell Umm Hamad Esh - Sherqi** : Grid Ref. 2055-1725.

Large flat, denuded site on North bank of Wadi Zerqa, hardly distinguishable from the rolling ridge of plateau bordering the Zerqa. (Site is not photographable).

Slight rise marks northern end, maximum 1½ meter above surrounding fields. Site long and narrow, at least 1½ km. long, width varies from about 50 - 200 meters.

Extremely denuded ; in one of our soundings natural was reached at - 50 cm ; in another at - 20 cm. Only on the s. edge a deeper deposit (2 m.) was found. A few stone walls are visible mainly belonging to a thin Early — Middle Bronze deposit. All the rest of the site belongs to one period, Late Chalcolithic.

Tell Umm Hamad esh Sharqi is the largest and most important Late Chalcolithic site in the Jordan valley, its pottery is of excellent quality and has many shapes and varieties of decoration not known elsewhere.

Arable land is plentiful, water could be had from the Zerqa river. The site is not under plough but ploughed fields come up to its edge.

Danger : The site is well removed from the main irrigation canal. The danger to this site is of another nature — it is **practically invisible.** Any secondary canal here or any deep ploughing would rapidly destroy the site in a few hours.

In view of its uniqueness and the importance for a period hardly known in the archaeology of Palestine or Syria, great care should be taken to prevent its destruction.

Recommendation :

A fair scale dig could within a few months clear the whole of the area which could be cultivated and therefore destroyed. If no dig can be undertaken the best solution would be to fence off the area to prevent any ploughing.

I recommend this site to most careful observation as locals have taken to digging small holes, probably in search of gold.

The same applies to **Tell Umm Hamad el Gharbi** — which is however more easily visible. Tell Umm Hamad el Gharbi lies south of Sherqi, belongs exclusively to Early/ Middle Bronze.

Like Sherqi, Gharbi is very much denuded and threatened by ploughing. It is likewise very extensive but its extent is hard to see because of ploughing.

More Early/Middlle Bronze sites being known, it does not equal Sherqi in importance but deserves preservation none the less.

Site Nr. 60. **Tell Ghrubba** : Grid Ref. 2051-1445. (Fig. No. 9 Pl. XXVIII).

A few kilometres (2 km.) West of the Police station of Shuna north of the Jericho - Amman road and on the edge of Wadi Nimrin lies a flat site, called el Ghrubba.

On the opposite site of the Wadi Nimrin lies the western end of Tell Ghanam, a large and very extensive open Ghassulian site.

Only a few sherds on the surface betray that there is a site at all, as it is dead flat.

It extends from just west of the only and isolated house on the edge of the Wadi for about 100 meters eastward. Near its western end there is a small modern cemetery by the house over - looking the wadi, where potsherds were found. Near its Eastern end a large pit was seen in a section where a fall of cliffs had revealed it. Below it in the Wadi runs an irrigation canal. Its southern edge is not known. (Fig. No. 10 Pl. XXVIII).

The excavation of this pit produced a large number of painted sherds of previously unknown pottery, which may provisionally be called Neolithic to Chalcolithic. No other site has produced similar pottery yet and hence its importance is obvious.

Danger : Being situated on the edge of the Wadi and near the main Jericho - Amman road, the site is likely to be endangered if : —

a) The irrigation channel running just below it is widened.

b) Ploughing would take place when the irrigation scheme comes into effect - site being flat and deposit is shallow.

c) Building over. The new village south of the road might encroach on it.

d) Extension of the modern cemetery.

Any of these factors might easily endanger this unique site.

Recommendation :

Close observation and in case any danger arises, excavation. Trial trenches to determine extent of site, well worth the effort.

Site Nr. 46. **Tell el Mefaliq : Grid Ref. 2062-170** ... (Unphotographable).

Situated West of Damiyeh — Salt road and North of road junction, and about 1 km. North West of Damiyeh Dolmen field.

Extensive (at least 1 km. in E - W direction) flat site, marked only by a 1 m. rise, visible from W. side only.

Shallow occupation levels, about 1 meter thick, only Late Chalcolithic like Tell Umm Hamad esh Sherqi.

Arable land plentiful, water not visible nearby at present, partly ploughed over. (shallow ploughing).

Danger. : Deep ploughing or smaller irrigation channels will soon dispose of this shallow deposit.

Recommendation :

Late Chalcolithic sites being exceedingly rare, this site should be kept under close supervision in case any danger arises. Tell Umm Hamad esh Sherqi should be given preference in case digging is decided on.

Trial dig might be very useful.

C. Sites to be watched while digging canal is in progress.

Site Nr. 28. **Tell Abu Habil** : Grid Ref. 2045-1972. (Fig. No. 11 Pl. XXIX).

Practically flat site North of rocky outcrop called Khirbet Abu Habil, a flat rise about 2 - 3 meters high, covered with grass and Medieval Arabic tombs marks the highest part of the site.

The modern road cuts through the site without damaging it. Pottery is plentiful and shows that the site exends up to a small wadi on the S. side where fragments of wall can be seen. North, South and East the site extend several hundred meters from the above mentioned rise.

The site is under plough except for the rise with the tombs. Good arable land abounds, but there is now no water near for at least two kilometers.

Surface flints (which are very common, chisels, axes and side scrapers), and pottery show the almost exclusive Ghassulian character of the settlement. Only one Early/Middle Bronze envelope ledge handle attested later occupation. A trench sunk to rock bottom

disclosed 2 meters of deposit with pits sunk in the rock below. One pit was another 1.50 m. deep. All the pottery was Ghassulian.

Danger : the Eastern end of the site could not be determined because of ploughing. If it will not be cut by the line of the canal, then at least the site may be endangered during those operations. Subsequent to building of the canal, deep ploughing by tractor could easily destroy the site, which is difficult to see for non - archaeologists.

Recommendation : **Excavation**

The danger not being so immediate as to the contemporary site of Jiftlik (no. 75) on Wadi Far'ah which will be destroyed by the canal, priority should be given to Jiftlik for digging.

Site Nr. 49. **Dolmen field North East of Damiyeh** : Grid Ref. 2072 - 169.

On road to Salt, North of the junction with Nablus — Damiyeh road. To the right of the road (See map Pl. XXXIII), natural rocks form an outcrop rising well above the road. On top of these rocks and on the slopes is a considerable number of dolmens, some in good state of preservation, others ruined. With it go cuttings like shallow niches in the rock face.

No pottery was found to date these structures.

Danger : If the canal follows the — 212 contour at this point some of the dolmens may be destroyed or in danger.

Recommendation :

When the line the canal is going to take in this area has been marked out on the site, the dolmens in danger should be photographed, drawn and recorded before destruction takes place, and a plan of the site should be made showing their original position. As they all seemed to be empty excavation would be unnecessary.

Site Nr. 56. **Tell Meshra el Abyad II** : Grid Ref. 2072-208/1466/1471.

Large and extensive site (c. 1 km., in N.S. Direction) on natural rise just south of the two white bumps called Tell Meshra el Abyad. Denuded Early/Middle Bronze site cut by Damiyeh — Shuneh road. During the war an Iraqi camp was established here ; roads and passages are still showing amongst the ruins. The site is extremely stony ; about 20 yards north east of the road remains of stone buildings are clearly visible, and could easily be planned. Near the rocks north - east of the site the canal will be cut. It is extremely difficult to ascertain whether the settlement ever went up to those rocks as this part of it is covered by stones washed down from the rocks above.

Recommendation :

Possible danger of destroying a few denuded foundations. In my opinion observation while canal digging is in progress should be sufficient.

LIST OF SITES EXAMINED

Number	Name of Site	Description of Site (Type Etc.,)	Water
		YARMUK VALLEY.	
1	Tell Jamid	See danger list	
2	Maqarin ledge	Large ledge of plateau West and above Maqarin station against its southern edge — flint knapping no walls or traces of settlement.	Yarmouk river
3	Tell Qurs	Conical natural isolated hill	river
4	Ledge North West of Tell Qurs.	Flat rocky ledge - abrupt break towards river and three empty caves-flint in front. (Fig. No. 12 Pl. XXIX)	river
5	Ledge South East of Shejerah station	Ledge above river opposite railway bridge East of Shejerah station flint atelier	river
6	Rocky Spur (no name)	Narrow rocky spur with some foundations of walls	river
7	Jisr Quleid	Immediately north of bridge in railway cutting.	Wadi Quleid Yarmouk
8	Wadi Khalid station	Hill slope just south of station ploughed.	Hill slope only
9	Jisr el Hashera	Hill slope just south west of bridge-west of house — ploughed.	Yarmouk
10	Mokheiba Police Post	Flints in fields south of Police Post	Yarmouk & Wadi East of

N. B. : All flints were published by

BY JAMES MELLAART

Arable Land	Periods of occupation	Size/Importance	Remarks Recommendations
Above it **(South)** good land	Some mousterian flints, most of flints neolithic/chalcolithic type, no pottery. Some Roman sherds on outer edge.	Flint atelier of large size	conduit will not cut flint atelier
Very little	Scatter of Early Bronze band-slip, and combed ware. Much Iron Age. Roman.	Small outpost	no danger
Very little just west of it	Neolithic/Chalcolithic type flints	atelier & caves	canal cuts lower down perhaps a few flints there
None	Neolithic/Chalcolithic type flints	atelier	canal higher up
Some land	Early Bronze combed ware and hole mouth.	unimportant small out post.	canal higher up
No land	Early Bronze holemouth, Neolithic/chalcolithic type flint.	unimportant small outpost	canal higher up
Hill slope only	Neolithic/chalcolithic type flint.	atelier	canal higher up
Hill slope only	Good Neolithic/chalcolithic flints.	atelier	canal higher up
Plateau	Neolithic/Chalcolithic flints		canal higher up

Mr. Henri de Contenson in A.D.A.J. Vols. IV and V.

Number	Name of Site	Description of Site (Type Etc.,)	Water
		IRBID — MAQARIN ROAD.	
92	El Qisfe	Roman site, stone foundations of Roman building, a few fragments of sculptur (Geometric slabs of black stone), small.	
		EAST BANK JORDAN VALLEY	
11	Addasiyeh North	Small tell, c. 5 m. high in centre of village under cemetery	little stream on south side
12	Addasieh South	Small tell, c. 2 m. high, occupation layers just North of Police post on road	little stream on north side
13	Kh. umm el Khirwa	Under village small rise-stone etc. North of Wadi el Arab.	Wadi Arab
14	Kh. es Sasiyeh	Small rise, c. 2 m., south of Wadi el Arab.	Wadi Arab
15	Tell esh Shuna	See danger list	Wadi Arab Small Stream
16	Tell el Medrese	Natural spur, under plough	?
17	Tell Mudawwar	High steep isolated large rock with gentle ploughed slope only at East side. Natural c. 20-30 m. Flat topped - walls.	Small Wadi
18	Tell Qeseibeh	Small rise, stone foundation	
19	Tell Arba' in	Medium size tell c. 15 m. high, Partly built over, Partly ploughed, stone foundations (Roman)	Wadi Ziglab

Arable Land	Periods of occupation	Size/Importance	Remarks Recommendations
Arable land	Roman		Danger for Roman foundation if road widened or straightened.
Plentiful	Roman, Byzantine, Medieval Arabic	Small Village or farm	
Plentiful	Roman, Byzantine, Medieval, Arabic	Small Village or farm	
Plentiful	Roman, Byzantine, Medieval Arabic	Small Village or farm	
Plentiful	Roman, Byzantine, Medieval Arabic	Small Village or farm	
Excellent Land	Ghassulian-Late Chalcolithic-Early Bronze I b-Early Bronze II-Early Bronze III — (Hellenistic, Medieval Arabic)	Most important early site in northern Jordan Valley.	See danger list
Excellent Land	Roman, Med. Arabic	Farm	
Excellent land west of site	Iron Age I A, Roman, Byzantine, Medieval Arabic	Fortress	
	Iron Age, Roman, Arabic	Small settlements	
good land	EB (Bandslip) MB (Glueck). I. A., Roman	Prominent site	Village and cemetery encroaching on it.

Number	Name of Site	Description of Site	Water
20	Tell Ghanam	Small size	Streams
21	Tell Shuneh	Small size	Streams
22	Kh. Abu Alubeh	on natural slope-stone walls	Streams
23	Kh. Sheikh Mohamed	Site under village-partly cut by road	Streams
24	Tell Abu Hayet	Slight rise, a few meters only	Streams
25	Tell Meqbereh	Small tell, c. 4 m., grass over-grown at foot of height	Wadi Yabis
	Tell Abu Kharaz	Natural rock (abu Kharaz)	
26	Tell Sherhabil	Small tell, big modern building and cemetery on top	Wadi Yabis
27	Kh. Mezab ettut	Small rise and column on top	Wadi Yabis
28	Tell Abu Habil	See danger list	No water
29	Kh. Abu Habil	Natural rock and large stone foundation of building	No water
30	el Qurn	Walls on natural rock	Spring
31	Tell es Sa'idiyeh	Huge tell of two parts, citadel c. 20 meters high, western skirt traces of several ancient walls - one gate middle N side, one East side towards spring (wadi Kufranje largest and most important tell in central Jordan valley.	Spring and Wadi Kufranje

Arable Land	Periods of occupation	Size/Importance	Remarks Recommendations
good land	Roman	small village or farm	
good land	Roman, Medieval Arabic	small village or farm	
good land	Roman Byzantine		
good land	Roman - Medieval Arabic	not important	considerably built over
good land	Early Bronze ? EB/MB (Glueck). Iron	Village	should be watched in case of occupation ploughing
good land	Early Bronze (bandslip) Iron Age		near road
good land	Roman, Byzantine, Medieval Arabic		
good land	Roman Byzantine, Medieval Arabic	Very small site	near road
good land			
good land	Iron Age, Roman, Medieval Arabic Byzantine Byzantine		
good land	Neolithic, Chalcolithic, EB 1-III, (MB - LB)	Very important site	near road no danger, but likely site for dig on w. skirt

Number	Name of Site	Description of Site (Type Etc.,)	Water
32	Tell Adliyeh	small tell, about 4 - 5 m high stone foundations	stream
33	Tell Deir Alla I	medium Tell, c 20 m high-citadel type - gate middle s. side littered with pottery	stream
34	Tell Deir Alla II	low mound east of road-near Tell Deir Alla	stream
35	Tell Hammeh	small mound on Zerqa	near Zerqa
36	Tell el Meidan	Natural isolated knoll and modern houses	near Zerqa
37	Tell Rikabi	small mound c. 3-4 m. cut by irrigation canal	near Zerqa
38	T. Asiyeh	small c. 5-6 m. high — house on it	near Zerqa
39	T. Nu'eime	rather ext. flat mound in village on Zerqa	near Zerqa
40	Tell Zakari	mound small, c. 2 m. high, under modern village	near Zerqa
41	Tell Umm Hammad sherqi	See danger list.	
42	Tell Umm Hammad el Gharbi	Very extensive nearly flat EB/MB site - partly ploughed - part c. 2 m above surrounding fields	near Zerqa

Arable Land	Periods of occupation	Size/Importance	Remarks Recommendations
good land	Roman, Byzantine, Medieval Arabic	farm site	to be watched near canal, foundations robbed by villagers
good land	MB, LB, 1 A, Roman, Medieval Arabic	important site	
good land	Medieval Arabic	outskirt of	near line of canal
good land	Iron Age II, Roman	Village	
good land	Roman - Arabic	farm site	
good land	Roman - Arabic	farm site	
good land	Roman - Arabic	farm site	
good land	Roman - Arabic	farm site	
good land	Roman - Arabic	farm site	
good land	extensive EB/MB site		should be observed in case of deep ploughing, irrigation channels

Number	Name of Site	Description of Site (Type Etc.,)	Water
43	Kh. el Meqa	Small mound, c. 4 m high, hut on it.	
44	Tell Ed Dolani	natural knoll and occupation on it. medium size.	near Zerqa
45	Kh. el Mafaliq	very extensive khirbeh, traces of Roman road - walls every where - very donuded - a few rises. tombs?	Wadi bed-dry
46	Tell el Mafaliq	See danger list	
47	Site on Wadi Zerka	denuded knoll and pottery fragments	Wadi Zerka
48	Tell Damiyeh	medium tell, citadel and skirt (west) grass over grown, c 15 m. high, houses on skirt, commands ford in Jordan.	Jordan
49	Dolmen field East of Damiyeh	See danger list	
50	Rock south of Damiyeh road junction	Fragments of foundations	
51	el Meqam	some walls	
52	Kh. Bassat el Faras	Khirbeh on n. side of Wadi, Roman columns - some quarrying	
53	Kh. Bassat el Khalaf	Small rise, stones	

Arable Land	Periods of occupation	Size/Importance	Remarks Recommendations
good land	Roman	farm	
good land	Roman - Medieval Arabic	Large village	
poor	Roman - Medieval Arabic	important late site	should be watched for deep ploughing
not much good land	Late Chalcolithic ledge handle-very worn sherds and flints	Important site outpost/farm	
Marshy	Late chalcolithic		
land like desert	Iron Age I, Iron Age II, Roman Medieval Arabic.	fort on ford of Jordan	
land like desert			
land like desert	a few miserable - Roman or Byzantine - sherds		
	Byzantine	Church ?	quarrying by natives
	Roman	Temple ?	quarrying by natives
	Roman		

Number	Name of Site	Description of Site (Type Etc.,)	Water
54	Roman Fuqqara	rock cut pits, canals	
55	Tell Meshra el Abyad I	small mounds, c 2 - 3 m high	
56	Tell Meshra el Abyad II	See danger list EB/MB	
57	Tell Ghannam	long narrow, very extensive site on north land of Wadi Nimrin-flat site exc. for small rise (name T. Ghannam). walls - Ashes	Wadi Nimrin
58	Tell Nimrin	a) Fair size tell, c 10 m. high, cut by road Amman — Jericho b) Pottery kiln, just N of road. c) Part of settlement cut by road ½km. of Tell Nimrin.	Wadi Nimrin
59	Tell el Gharab	Small settlement on natural knol	Wadi Nimrin
60	Tell Ghrubba	See danger list	Wadi Nimrin
61	Roman site	slight small rise	Wadi Rama
62	Roman site	slight small rise	Wadi Rama
63	Teleilat Ghassul	excavated site	Wadi Ghassul

Arable Land	Periods of occupation	Size/Importance	Remarks Recommendations
	Roman — Modern		
good land on north bank of Wadi Nimrin	Roman — Byzantine		
on Wadi Nimrin	Ghasulian — Chalcolithic	huge open Chalcolithic settlement	should be watched in case of ploughing
on Wadi Nimrin	a) Iron Age, Roman, Byzantine, Medieval Arabic (Painted) b) Medieval Arabic Kilns c) Roman Medieval Arabic		
on Wadi Nimrin	Roman Byzantine Medieval Arabic		
on Wadi Nimrin			
Wadi Rama	Roman Byzantine Medieval Arabic	farm or small village	
Wadi Rama	Roman Byzantine Medieval Arabic		
Wadi Rama			should be watched and fenced

Number	Name of Site	Description of Site (Type Etc.,)	Water
64	Kh. Sweime	Large khirbeh, full of sherds and as Lc. 2 m., high n. side of Wadi Udheimi	Wadi Udheimi
65	Tell Umweis	Rocks with a few sherds of pottery	Wadi Udheimi
88	Kh. Kufrein	Slight rise	Wadi Kufrein
89	Tell Kufrein	natural rock - prominent and isolated - and tombs on W side	Wadi Kufrein
90	Tell Rama	very extension site, main mound c. 10 m. many small rises around	Wadi Rama
91	Tell Ajrufa	low mounds side of Wadi, Roman columns found.	Wadi Ajrufa
		WEST BANK OF JORDAN	
66	Kh. Khisas ed Deir	natural hill with Arabic occupation — ploughed fair size	no water
67	Tell Abussus	enormous isolated natural rock with occupation on gentle slopes	River Jordan
68	Kh. es Sakut	Natural hill and good spring-river-modern houses on the small	Ain es Sakut
69	Tell esh Shamsiyeh	several rises — about 2 m. high, partly ploughed	

Arable Land	Periods of occupation	Size/Importance	Remarks Recommendations
Wadi Udheima	Roman, Byzantine, Medieval Arabic (Painted)	large village	
Wadi Udheima	EB II - III pushed up ledge handles	miserable settlement	
	Roman		
	Iron Age, Roman, Byzantine, Medieval Arabic	large settlement	
	Iron Age, Roman, Byzantine, Medieval Arabic (Painted)	large settlement	
	Roman, Byzantine, Medieval Arabic (Painted)	large settlement	
exc. land	One neolithic chalcolithic type flint. Medieval Arabic (Painted) and blue / green glazed sherd	Medieval Arabic village	
good land	Iron Age, Roman, Byzantine, Medieval Arabic	esp. Iron Age settlement	
good land	Roman, Byzantine, Medieval Arabic		
exc. land	Medieval Arabic, some Roman	Medieval Arabic village	

Number	Name of Site	Description of Site (Type Etc.,)	Water
70	Tell Ain Beida	Medium size Tell(?) or hill, walls overgrown	spring (ain beida)
71	Tell Hammeh	Medium size Tell, great height, very steep-grass overgrown, tombs at south side-skirt and walls/Across wadi N, Khirbe and walls.	stream along bottom
72	Roman site - Wadi Malih	Two natural rises on either side of road just south of bridge over Wadi Malih	near spring
73	Kh. Sheikh Falikh	Fragment of course stone foundation denuded	no water
74	Kh. el Juneidiyah	Fragment of course stone foundations denuded	no water
75	Jiftlik - Wadi Far'ah	See danger list	
93	Jiftlik tombs	above chalcolithic site No. 75 in rocks-at least 3 visible-one cleaned out probably belong to site 76	
76	Tell el Mezar	prominent tell, guarding East exit of Wadi Far'ah into Jordan valley about 15 - 20 m. high - small very high citadel and very large skirt on south and west side - grass overgrown. More tombs west of this site in hills.	
77	Tell Esh Sheikh Dhiyab	natural rock outcrop full of large boulder walls - small	good spring of Wadi Far'an
78	Kh. Fasayil	Flat site - walls visible everywhere	good spring

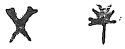
Arable Land	Periods of occupation	Size/Importance	Remarks Recommendations
plain of Beisan	Neolithic/Chalcolithic/EB type masses of flints - up to T. Shamsiyeh, EB. Med. Arabic pottery		
plain of Beisan	T. Hammeh - EB, LB/Iron Age, Roman Byzantine, Medieval Arabic	city of Hamma ? mentioned by Seti 1 ? fort, guarding plain of Beisan, important site	
	Roman		
poor land	Roman Byzantine, coarse ware	poor site	
poor land	Roman Byzantine, coarse ware	poor site	
good land	LB, (Late Bronze Painted) Iron Age I.	Important tombs	should be cleared
good land	IA II Roman, Byzantine, Medieval Arabic.	important site	
good land Wadi Fasayil	Early Bronze? Iron Age, Roman, Byzantine, Medieval Arabic	small settlement	
near Wadi Fasayil	Roman city of Phasaelis-Roman Byzantine.	R. city	

Number	Name of Site	Description of Site (Type Etc.,)	Water
79	Kh. el Beiyadat	rise and walls - stones, sherds, large area	Wadi Auja
80	Kh. el Auja el Tahta	extensive site marked by small mound about 2 km., of ruins	Wadi Auja
81	Kh. Es Samra	Quarries	
84	Ain es Sultan village	denuded and destroyed site, occupation ½ meter or less in depth	Ain es sultan
82	Roman site west of Mafjar	Roman sherds on south edge of wadi	Wadi
83	Roman site south of Mafjar	Square site in fields south of wadi, stone walls, cemetery.	Wadi
85	Tell el Mafjar (tell el Ghubur)	almost flat site on North Bank of wadi — partly overlaid by ruins of Arabic Ummayad palace - South of road Jericho - Kh. el Mefjar	Wadi
86	Jericho Tomb Area	See danger list	
87	Tell es Samrat	Prominent small but steep tell, c.10 meter high, south of tell Es Sultan large walls of mud brick, visible in cut on north side, walls in bed of stream at foot on north side	stream at foot north side

Arable Land	Periods of occupation	Size/Importance	Remarks Recommendations
good land	Roman, Byzantine		
good land	Roman, Byzantine	Important site	
	Quarries	Quarries of white stone of Kh. el Mefjar	
good land	large shallow EB/MB site	Camp(?) outside walls of Jericho	
good land	Roman		
good land	Roman, Byzantine, Medieval Arabic		
good land	Chalcolithic — Chassulian affinities (Fig. Nos. 13-15 Pls.XXX and XXXI).	important Chalcolithic site	should be watched
good land all around	Roman sherds only	fort ?	should be watched when canal will be dug.

ERRATA

We apologize to the reader for the unintentionally press errors in this volume. The following is a list of the misspelled words : -

Page	*Line*	*misspelled word*	*correction*
5	7	Calander	Calendar
12	17	platform-bailks	platform-baulks
34	23	detaled	detailed
37	9	tympanon	tympanom
37	23	distiction	distinction
37	37	he	the
44	38	desrted	deserted
44	39	Its	its
46	21	paiting	painting
51	39	stong	strong
52	22	chefly	chiefly
54	30	siting	sitting
57	29	yong	young
57	2	cityy	city
60	15	sumary	summary
60	16	unsatifactory	unsatisfactory
61	23	jrovided	provided
65	18	arowhead	arrowhead
76	10	observe	obverse
78	1	observe	obverse
78	9	observe	obverse
84	6	labor	labour
85	14	magalith	megalith
104	22	fater	father
124	12		
Plate IV		Fig. 8	Fig. 1
Plate XXXI		عمر	عمرا

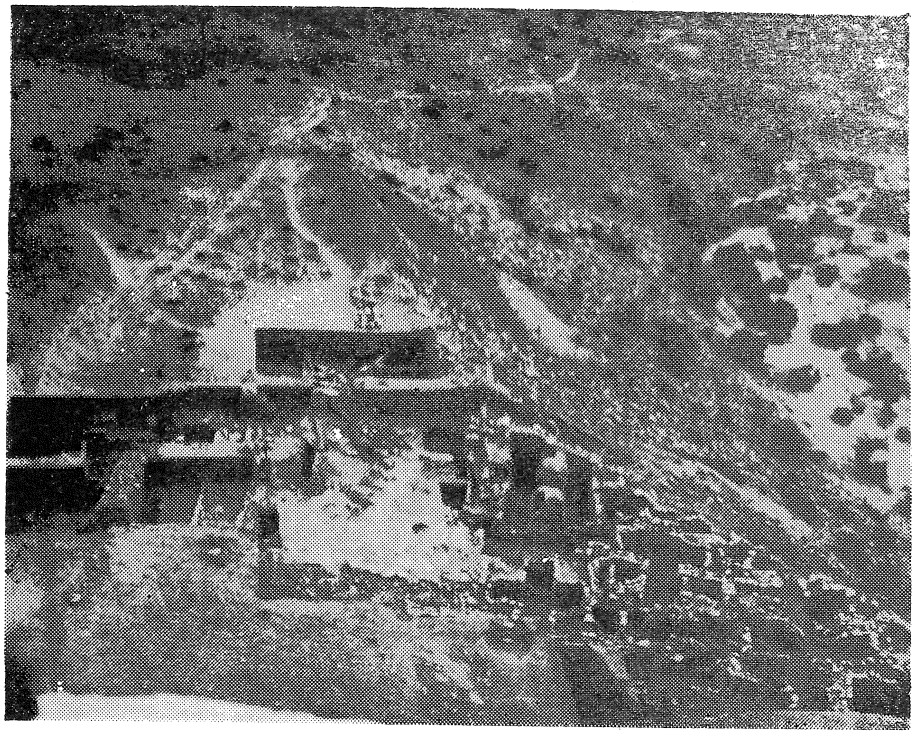


FIG. 1.

PLATE II

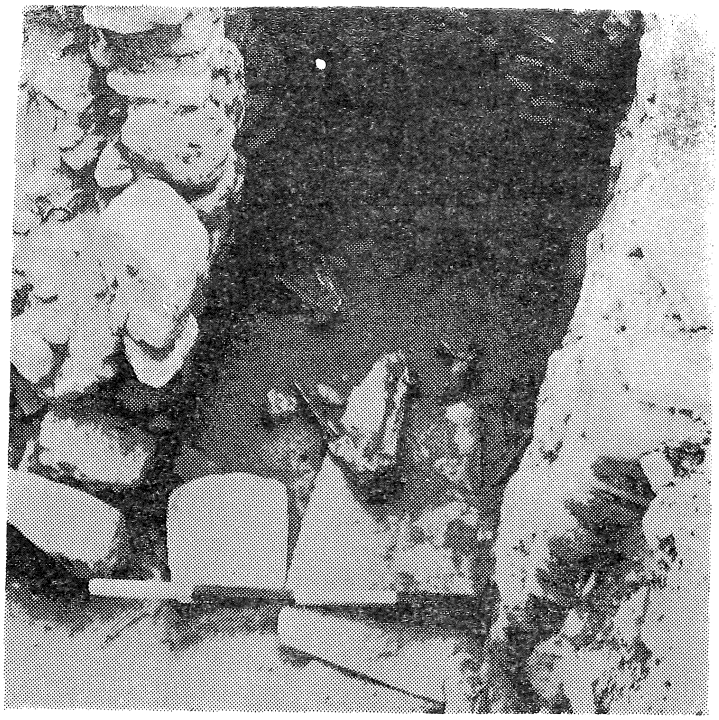
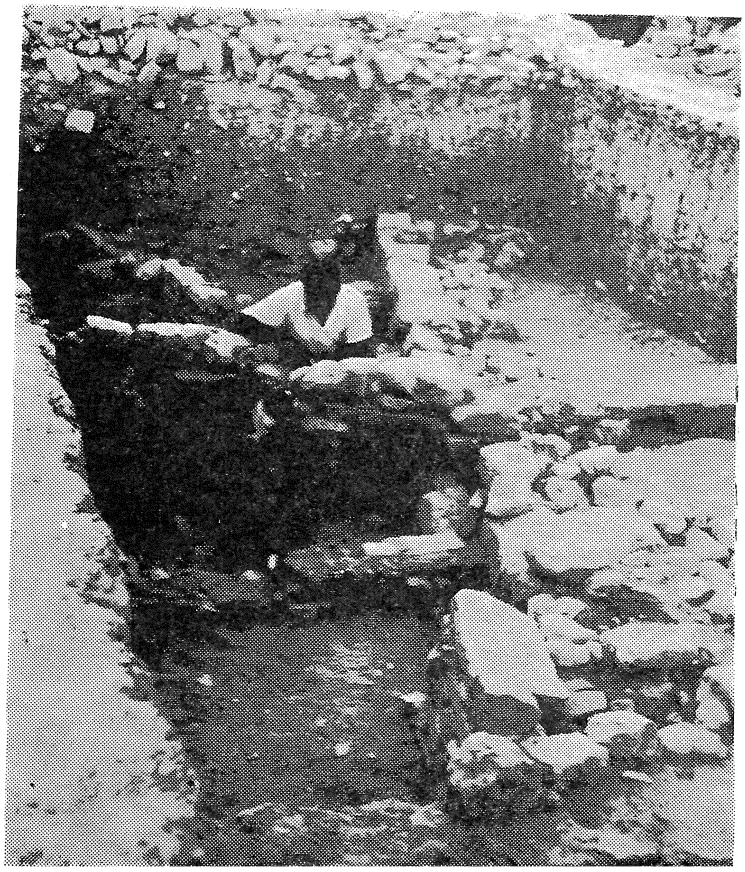


FIG. 3.



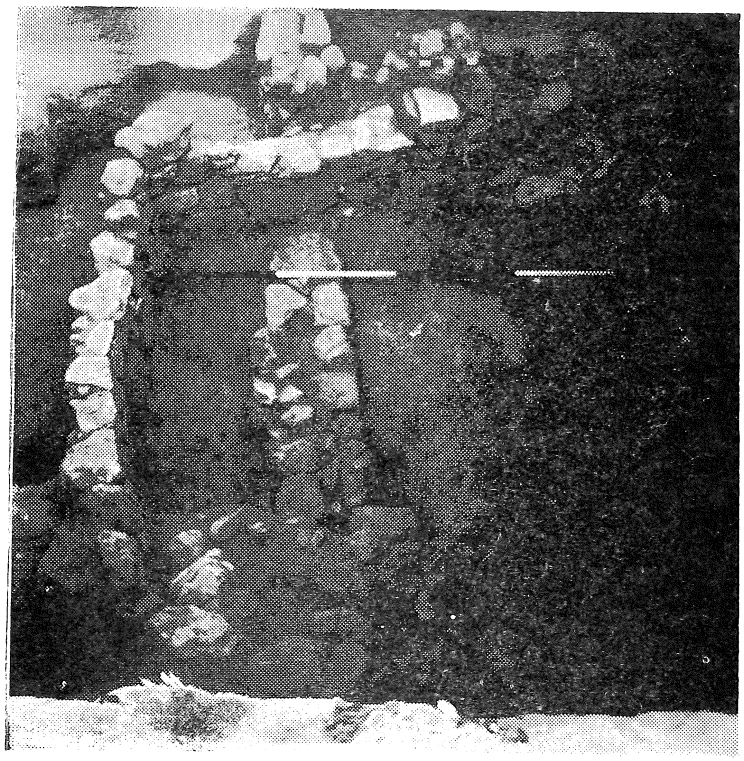


FIG. 5.

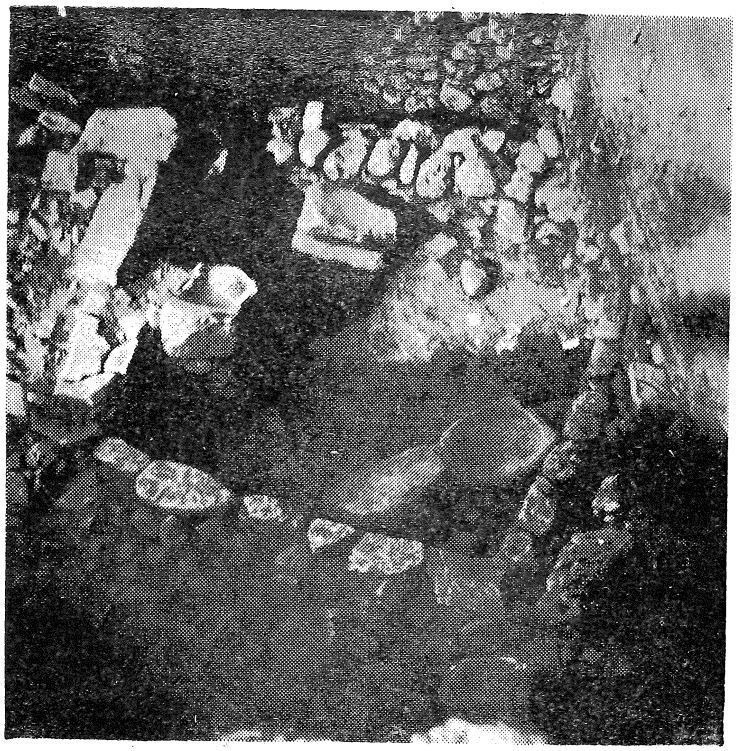


PLATE IV

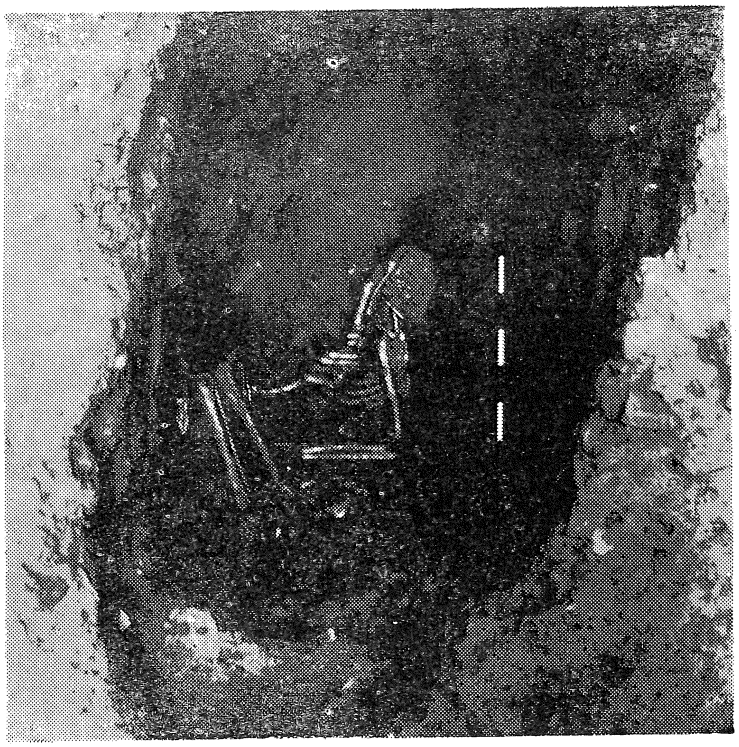
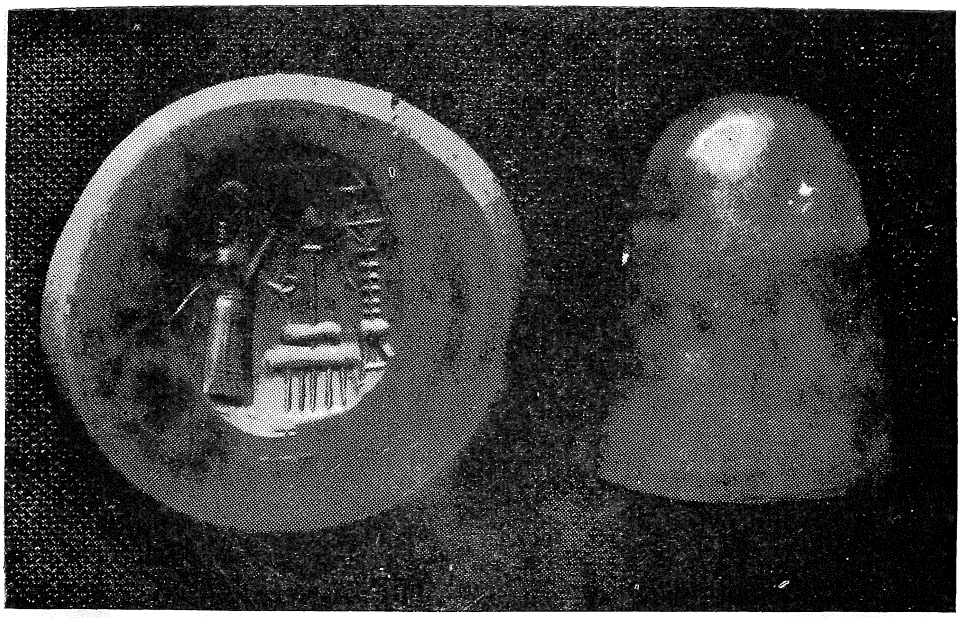


FIG. 7.



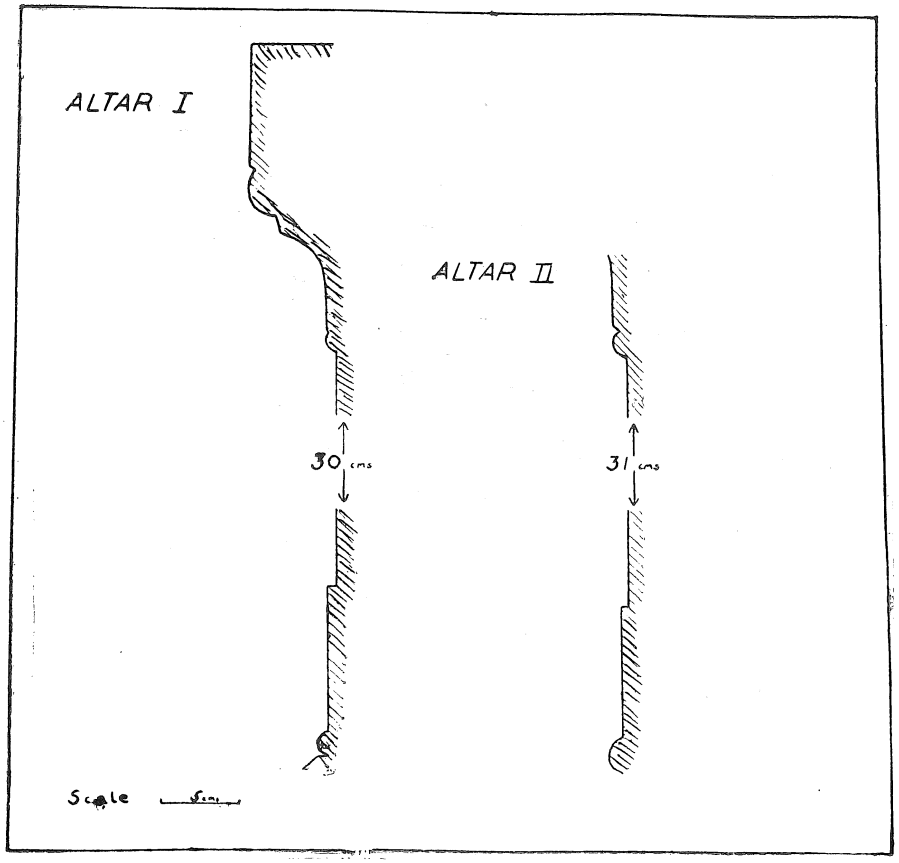


FIG. 1.

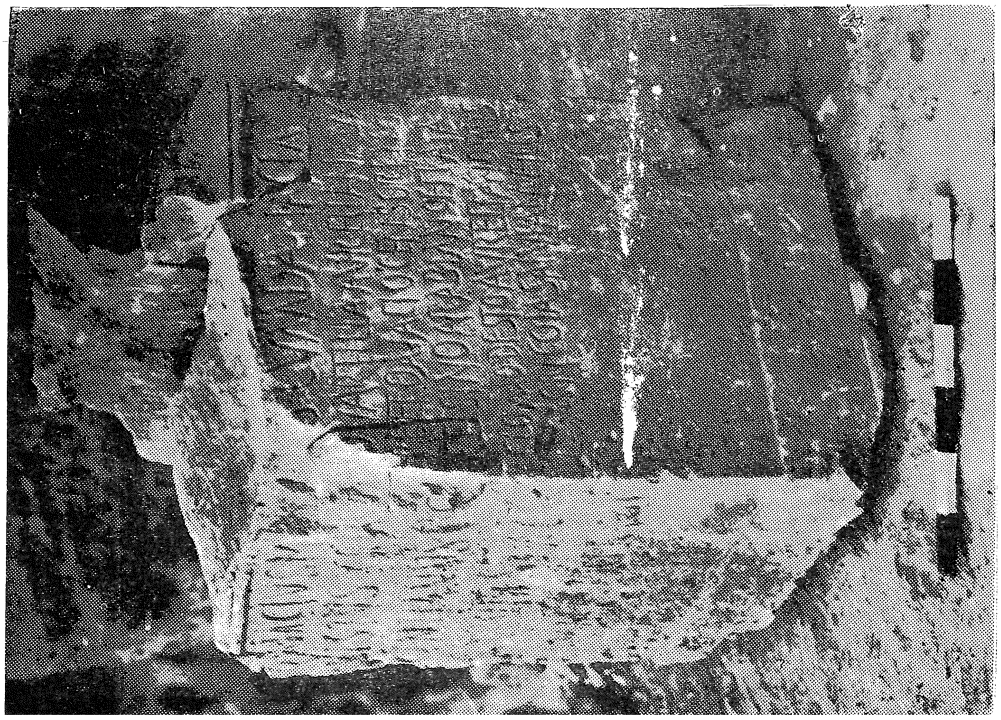


FIG. 2.

PLATE VI

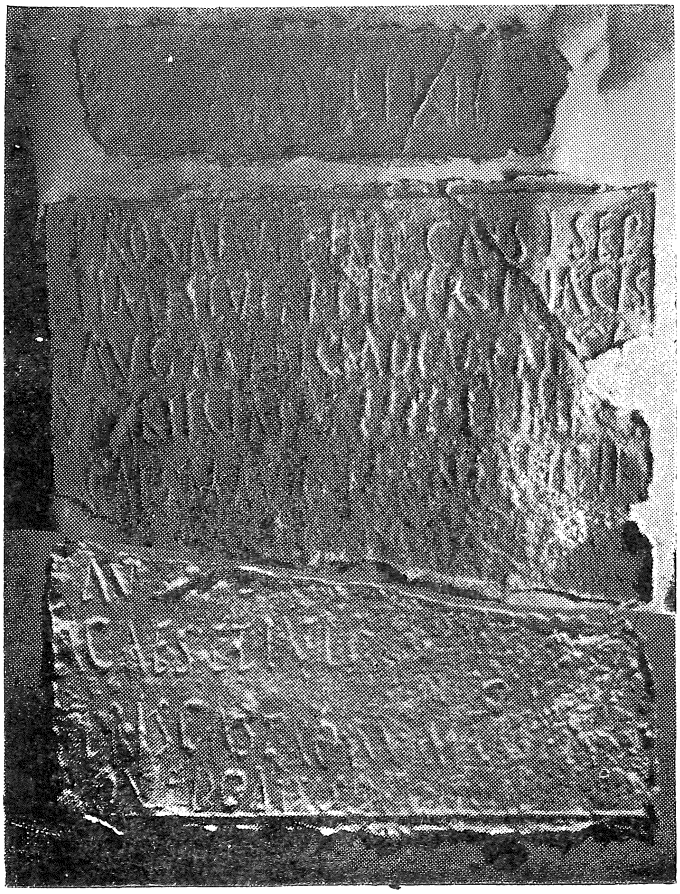
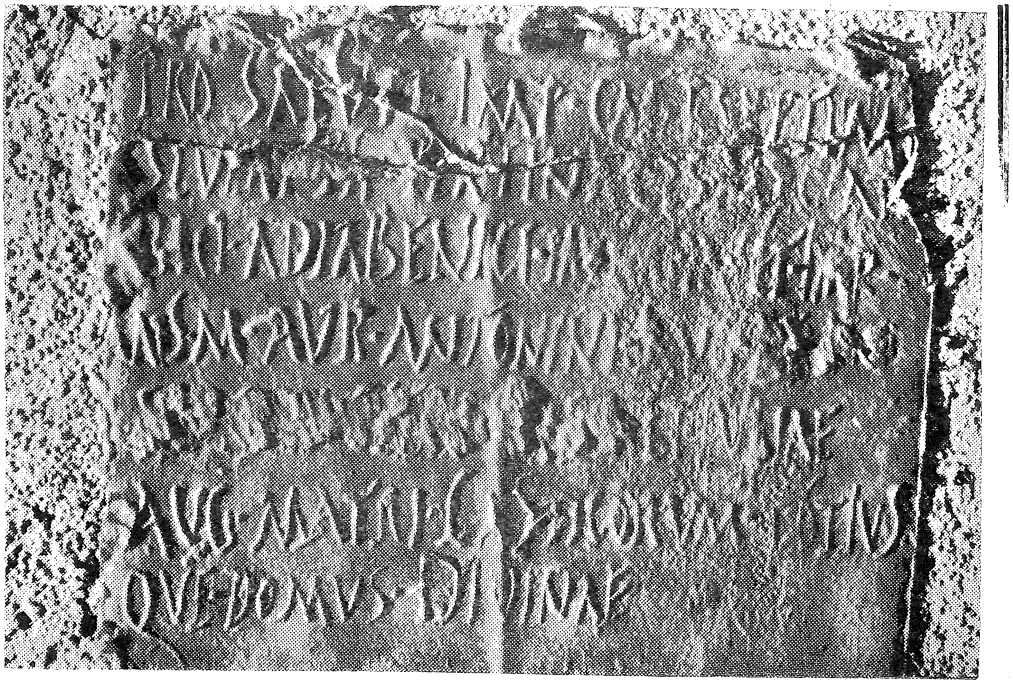


FIG. 3.



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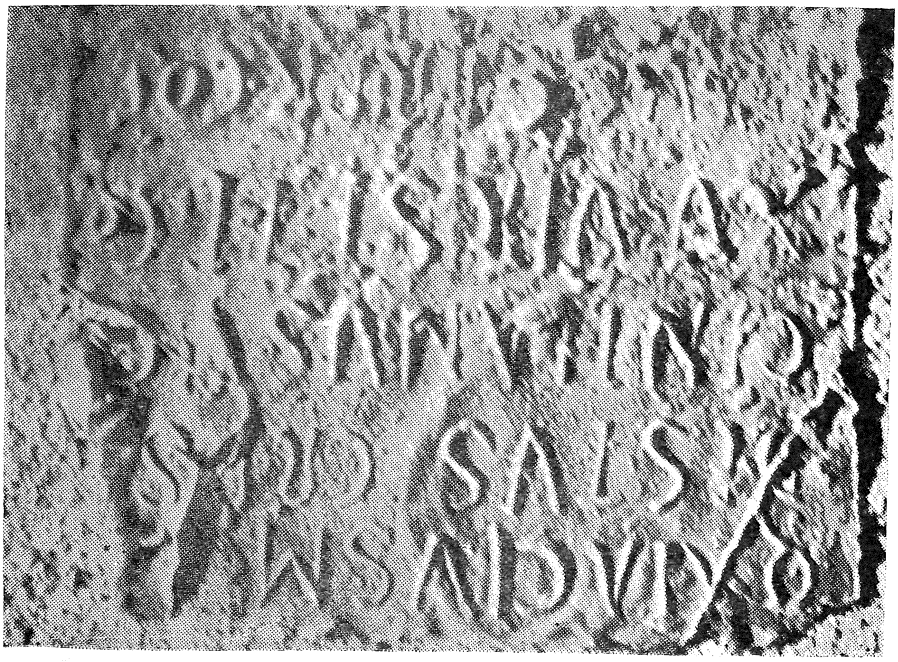


PLATE VIII

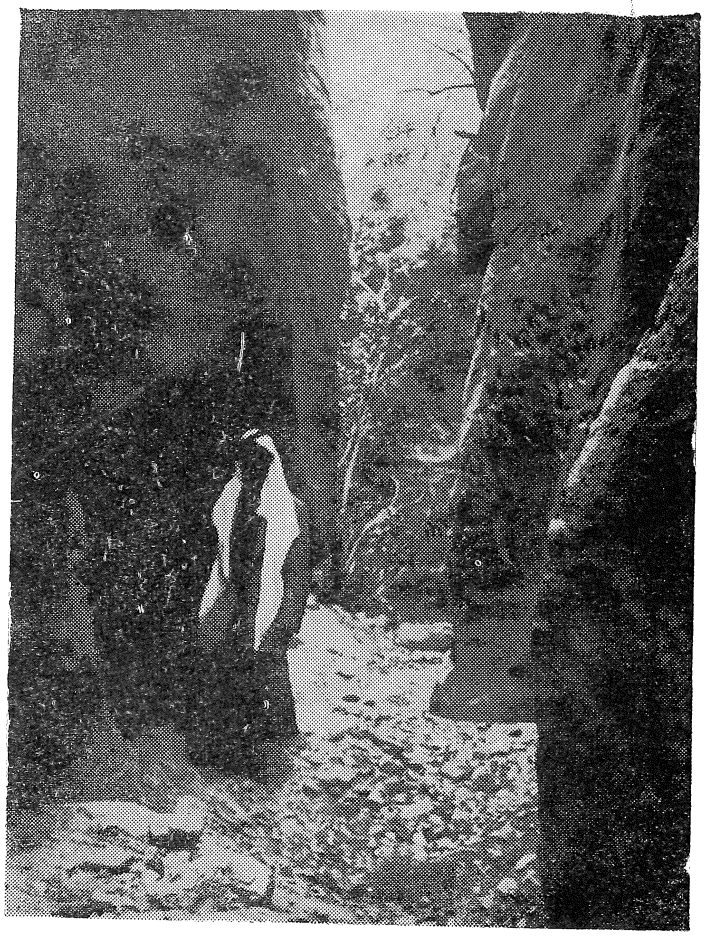


FIG. 1.

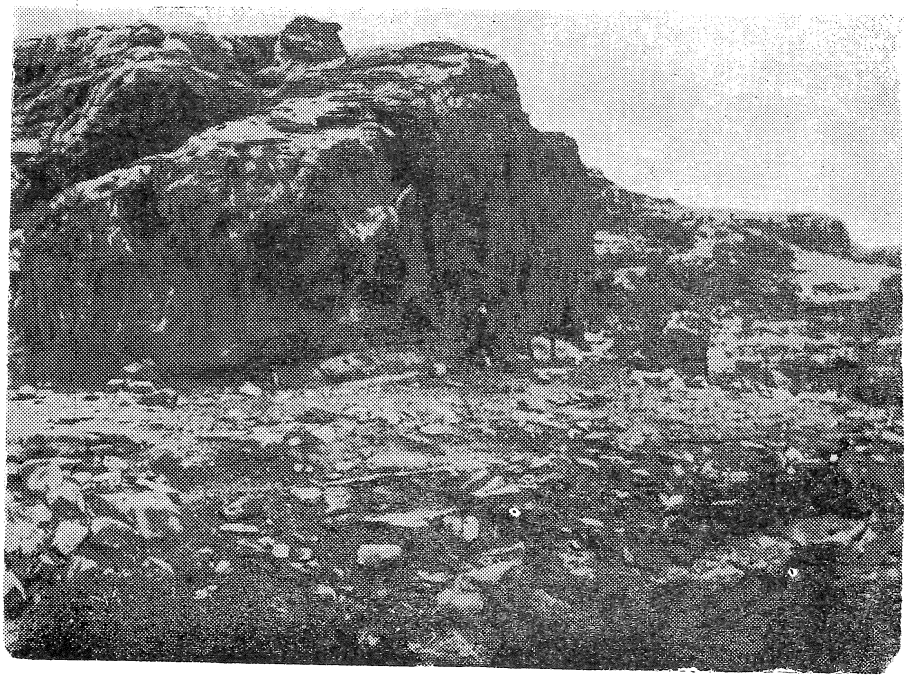


FIG. 3.

PLATE X

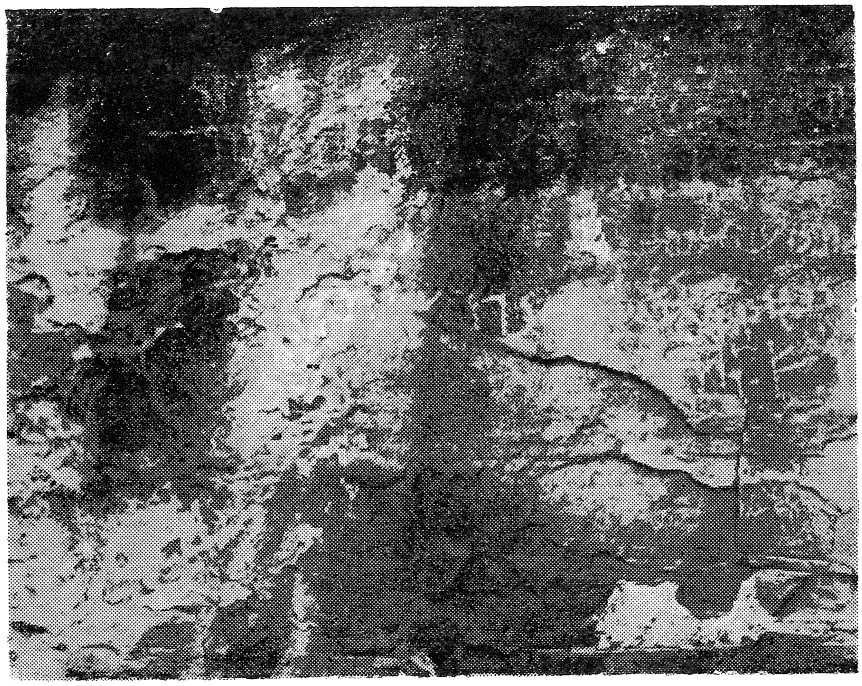
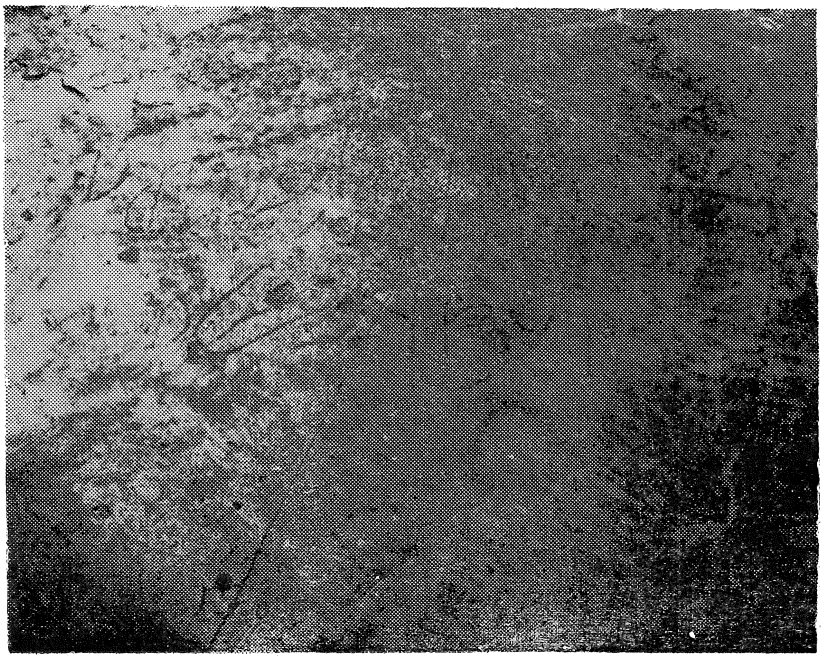


FIG. 5.



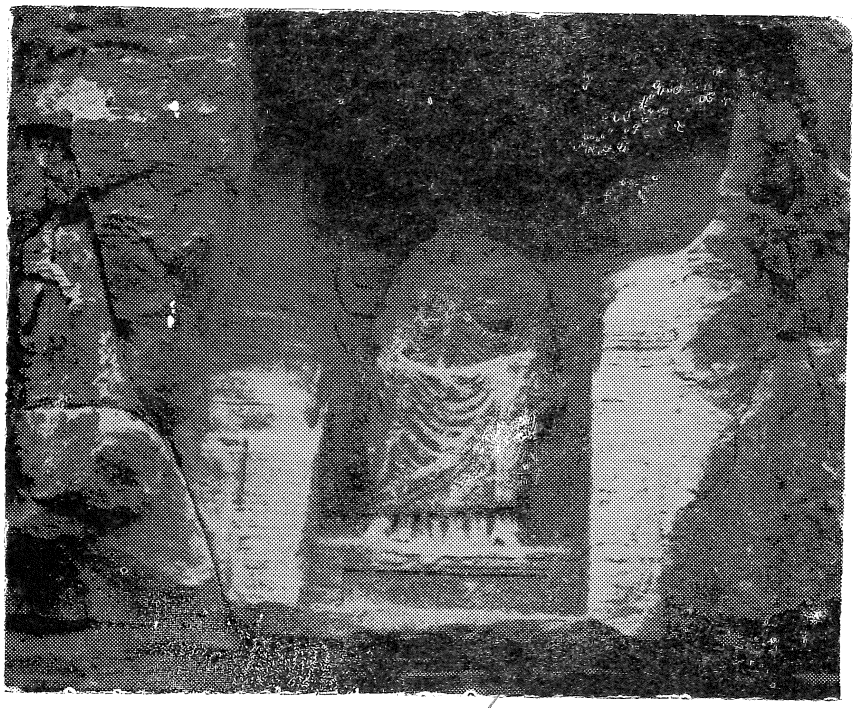
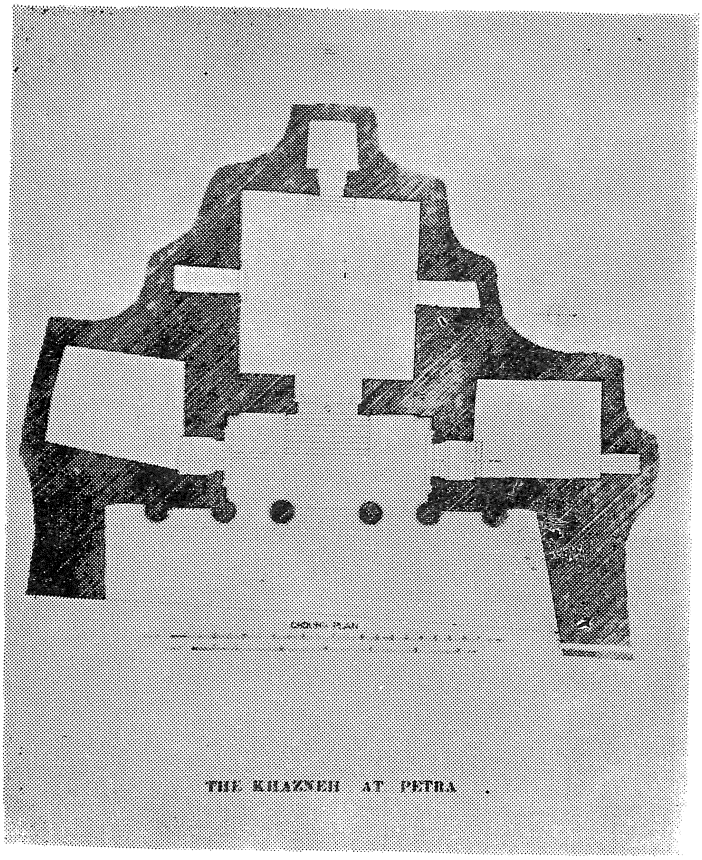


FIG. 7.



THE KHAZNEH AT PETRA

PLATE XII

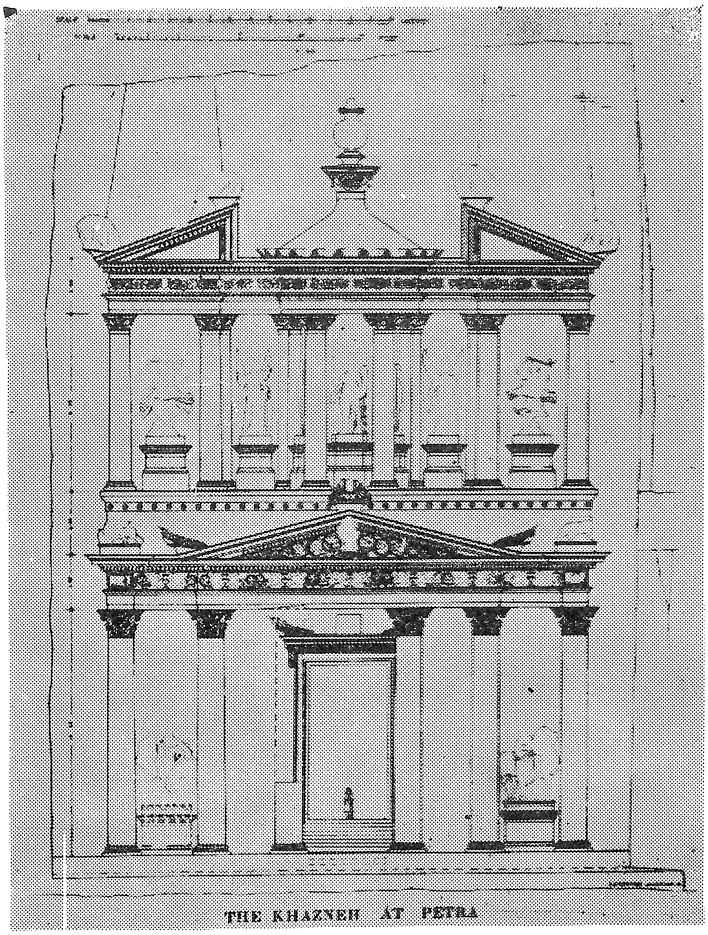
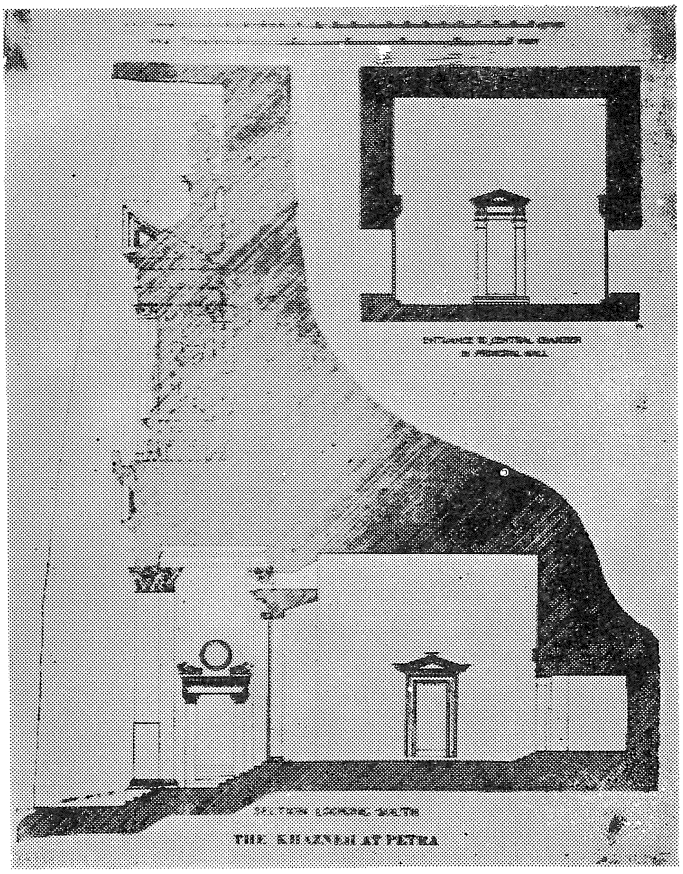


FIG. 2.



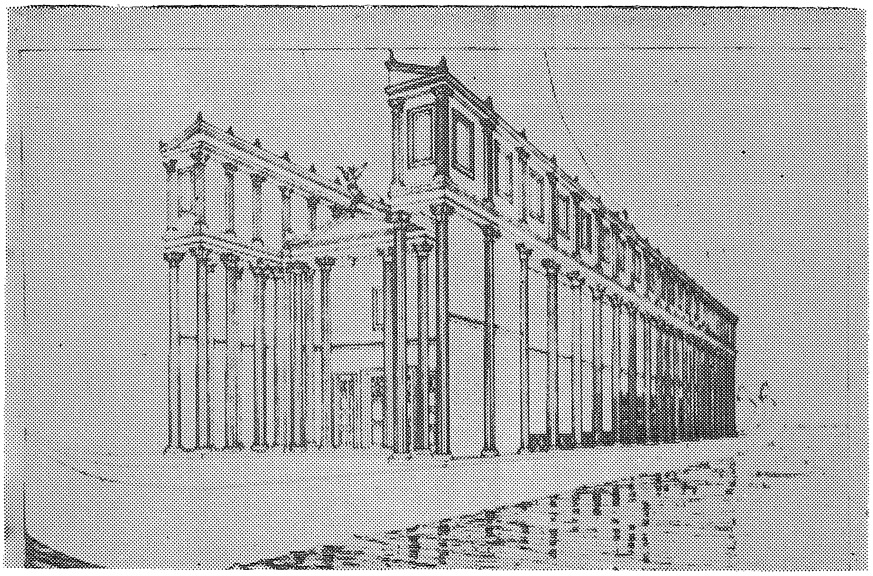
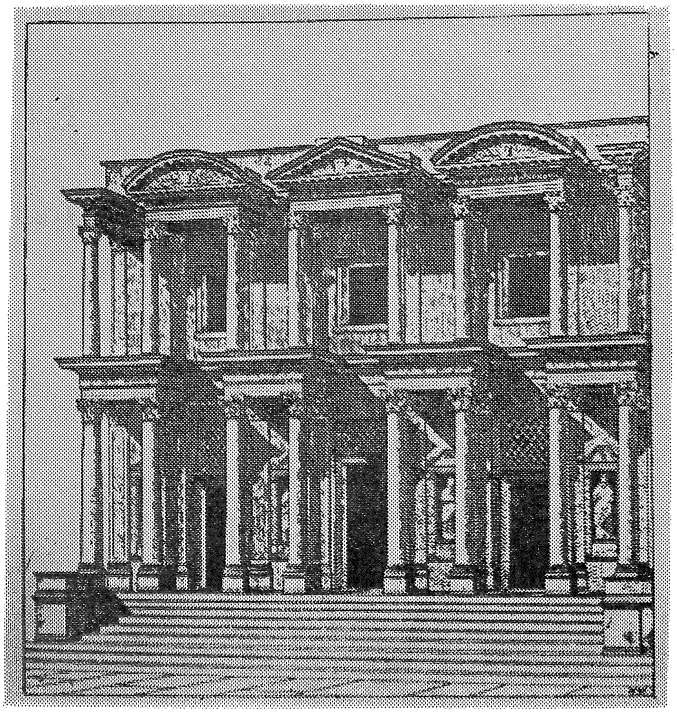


FIG. 4.



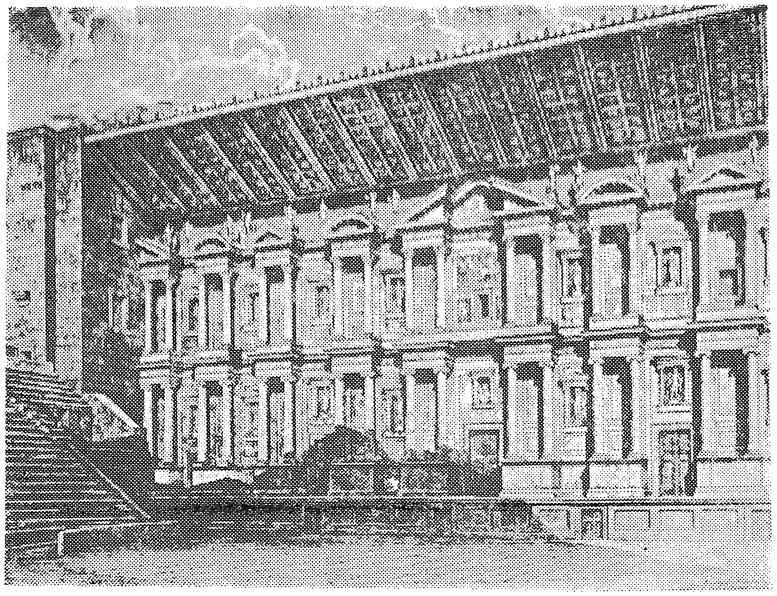
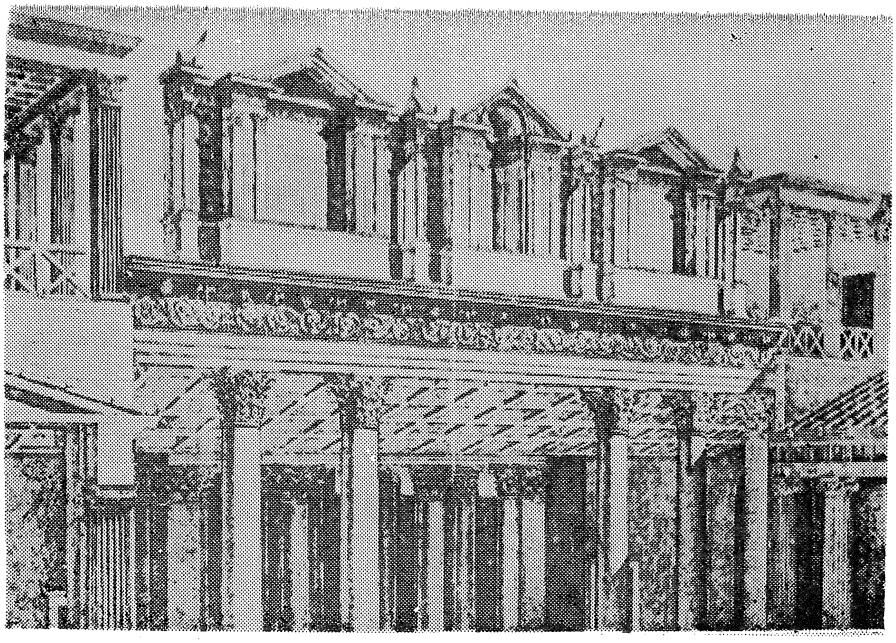
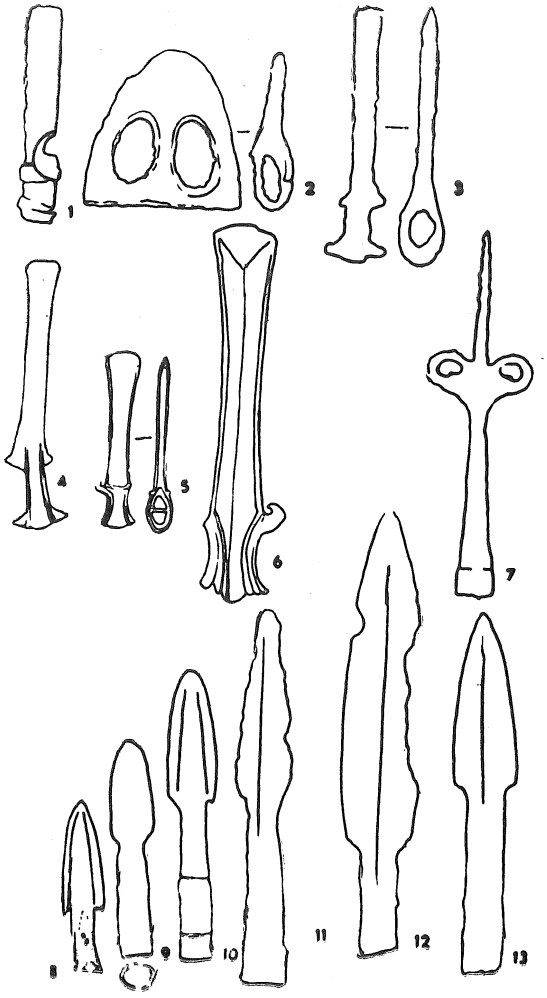


FIG. 6.





AXE AND ADZE HEADS

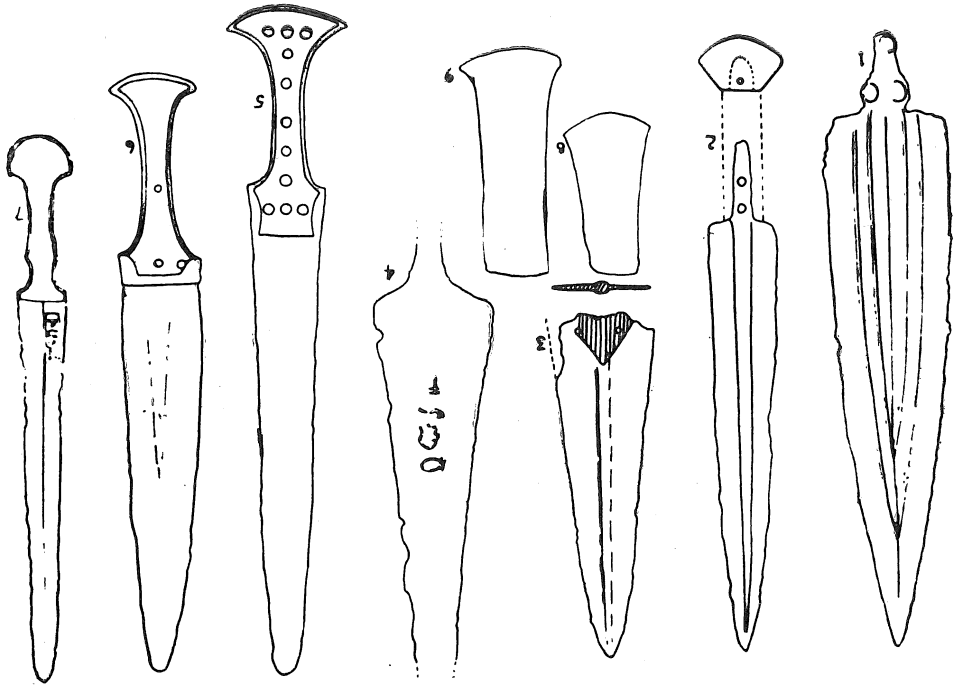
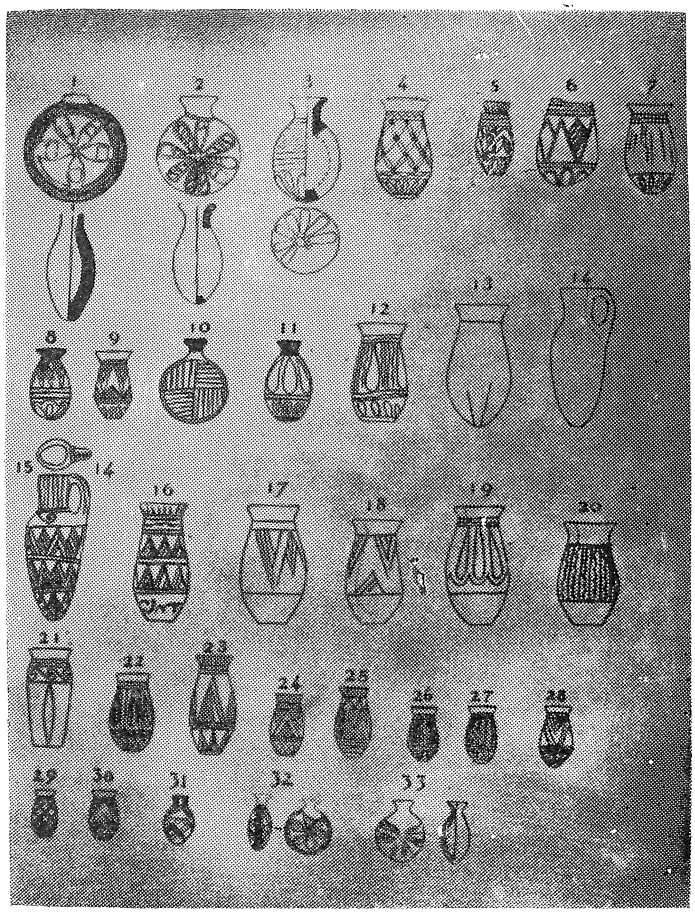


PLATE XVI



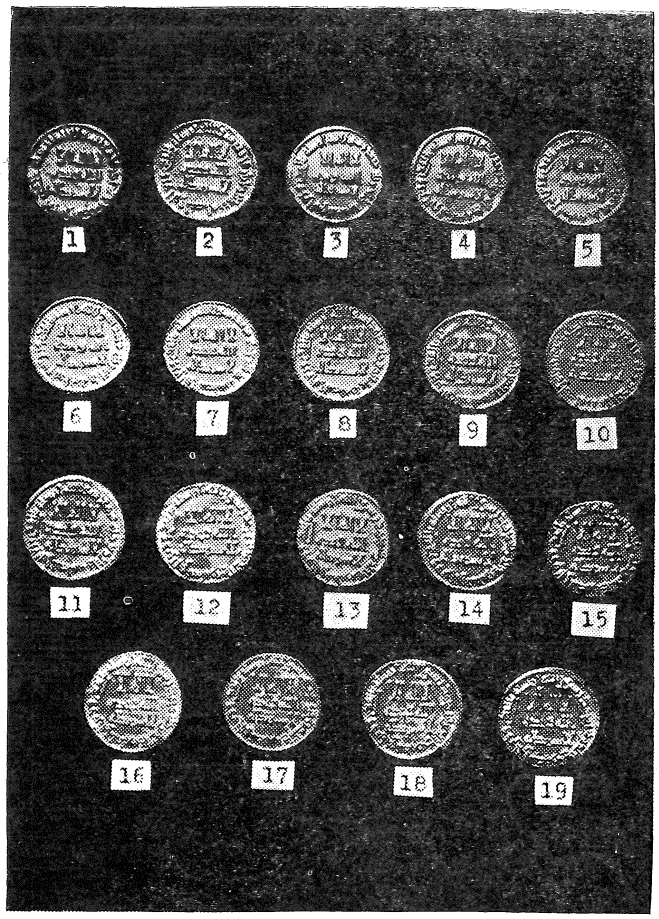


FIG. 1. *Obverse*

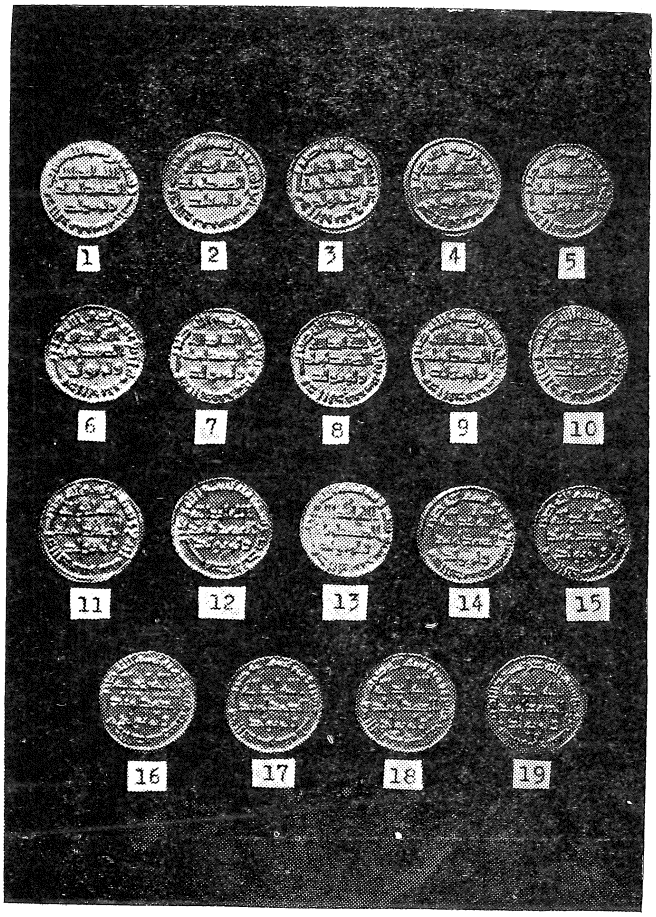


PLATE XVIII

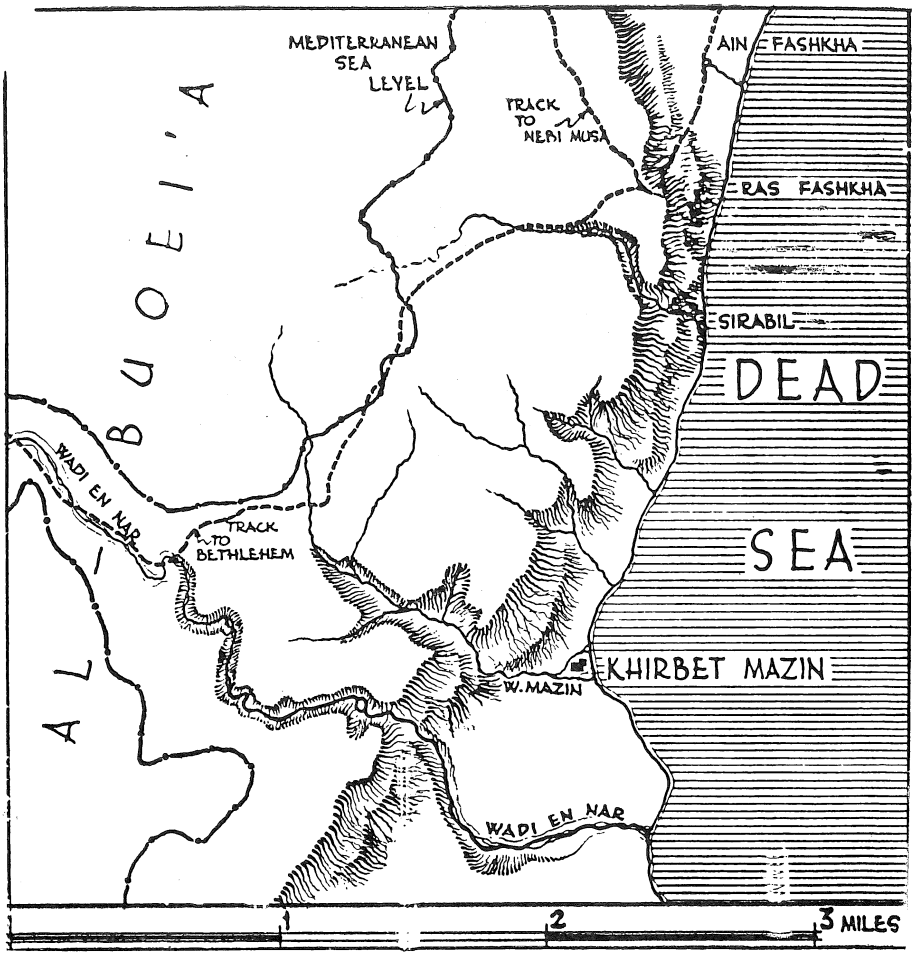
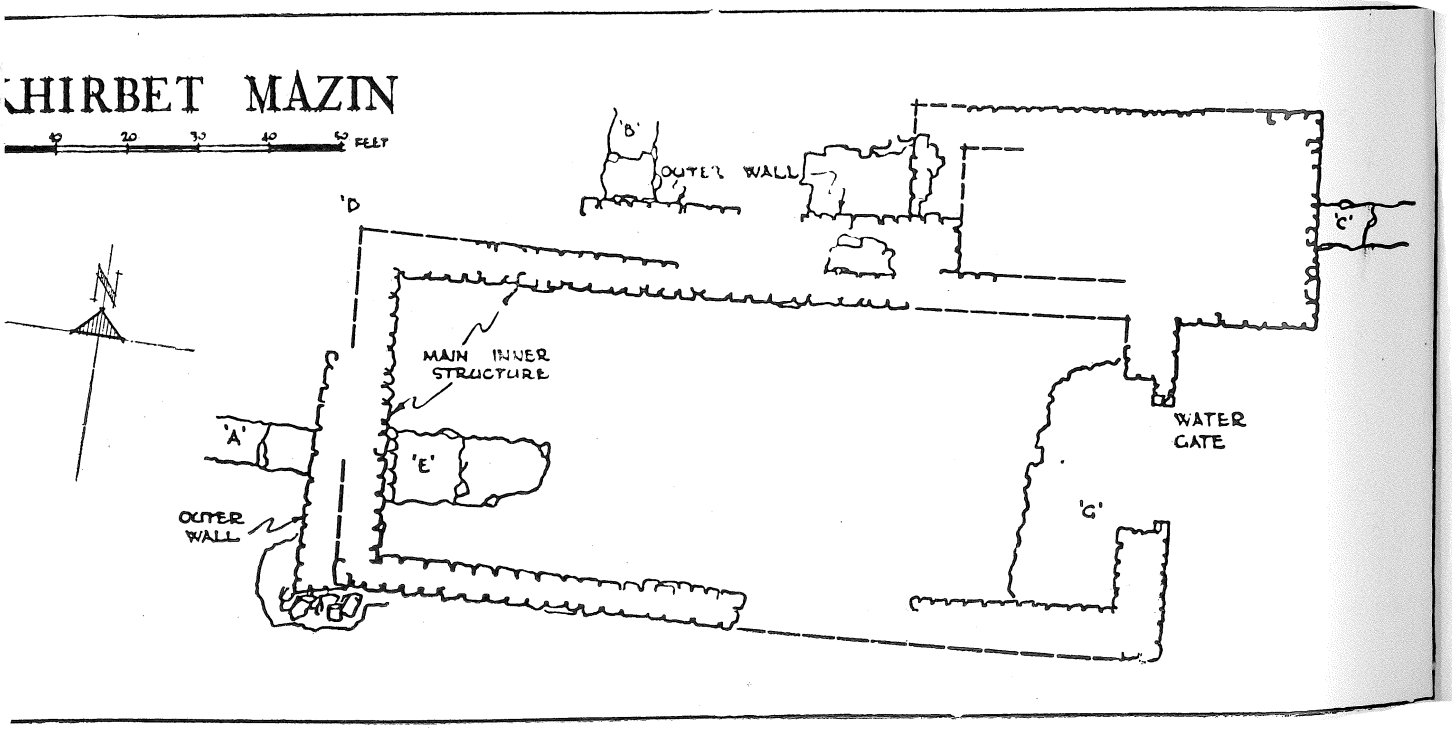


FIG. 1.



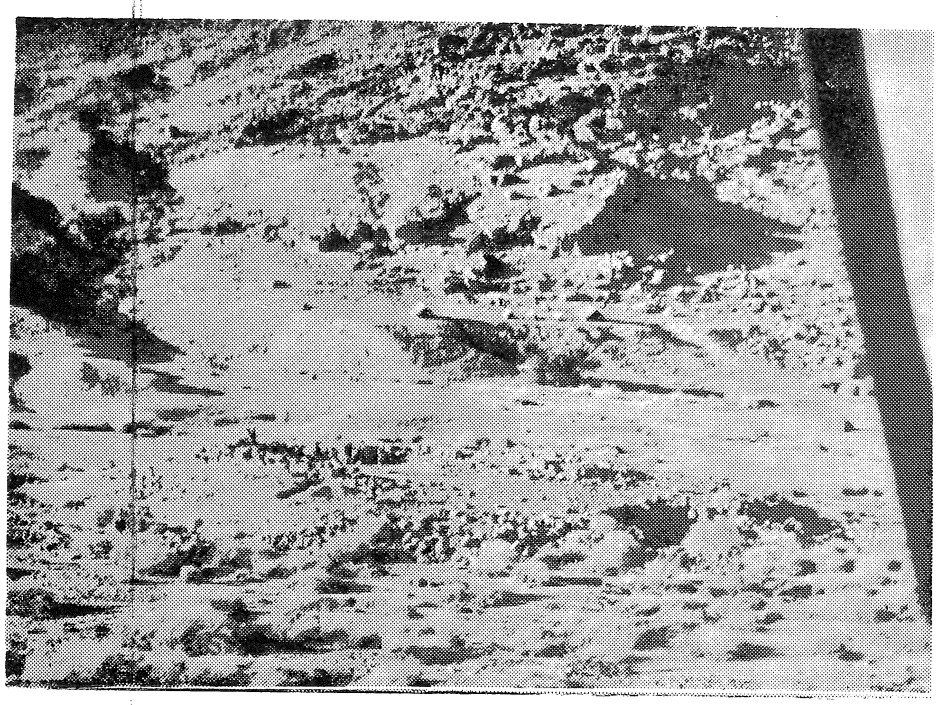


FIG. 3.

PLATE XX

FIG. 5.

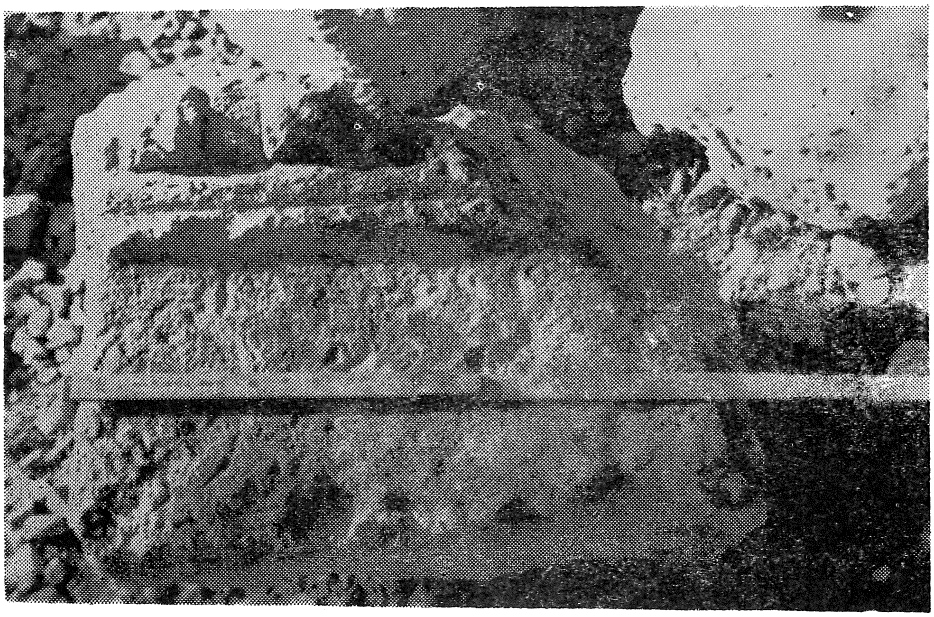


FIG. 7.

PLATE XXII

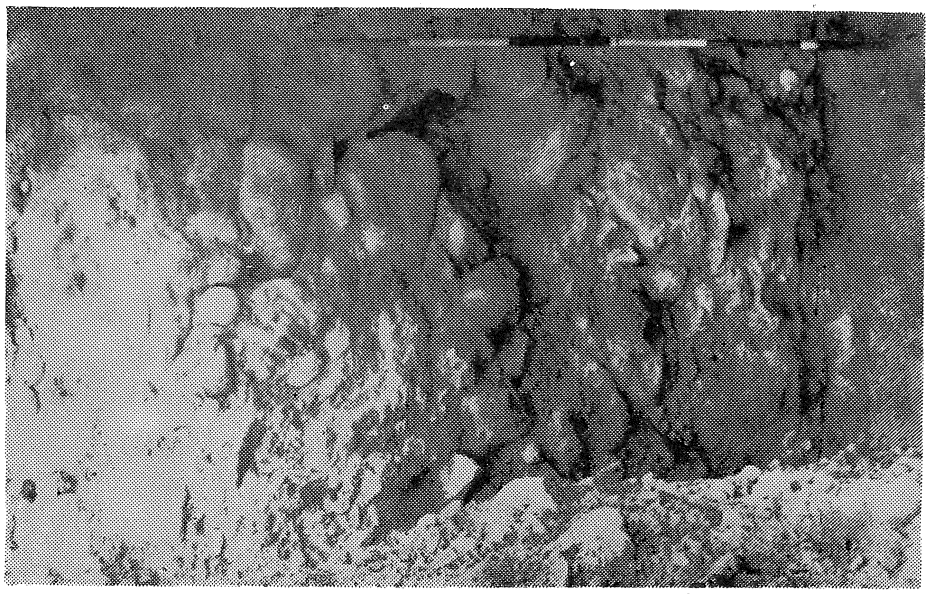
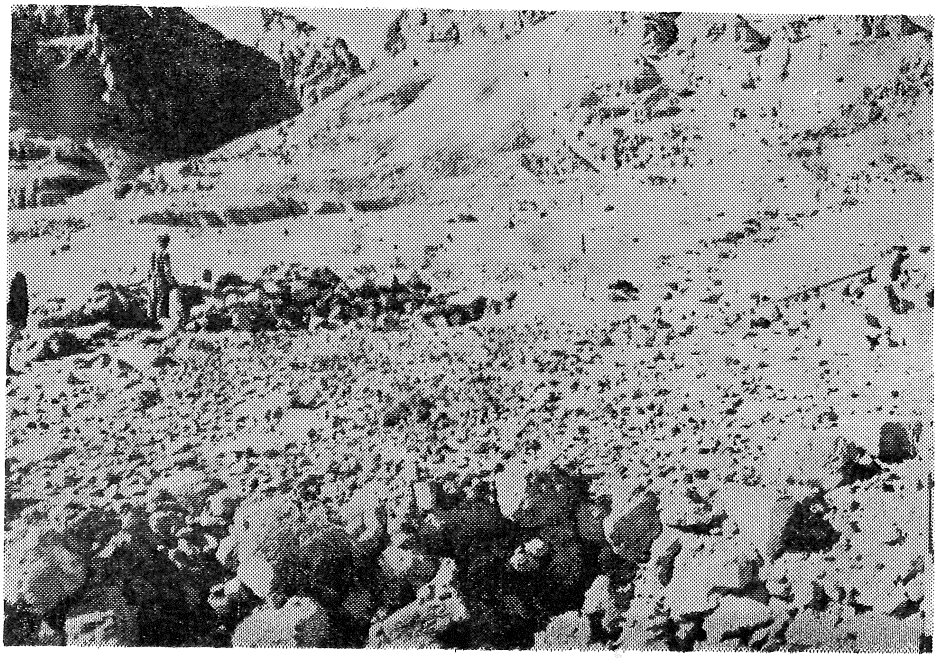


FIG. 9.



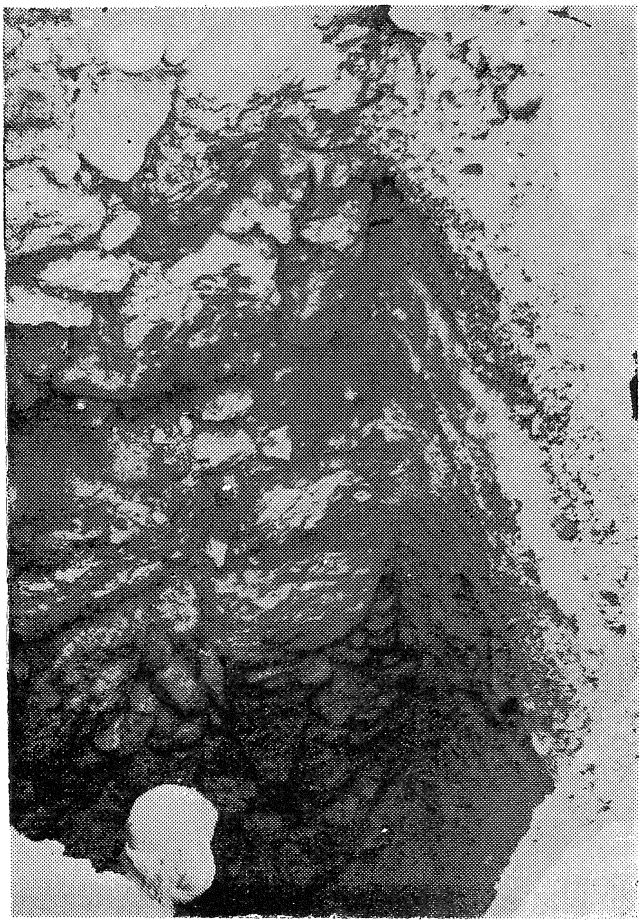


FIG. 11.

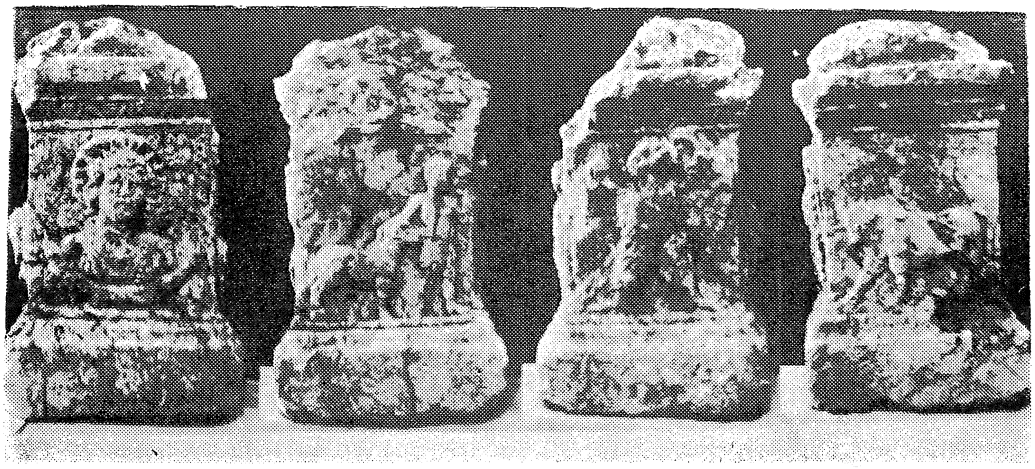


PLATE XXIV

FIG. 1.

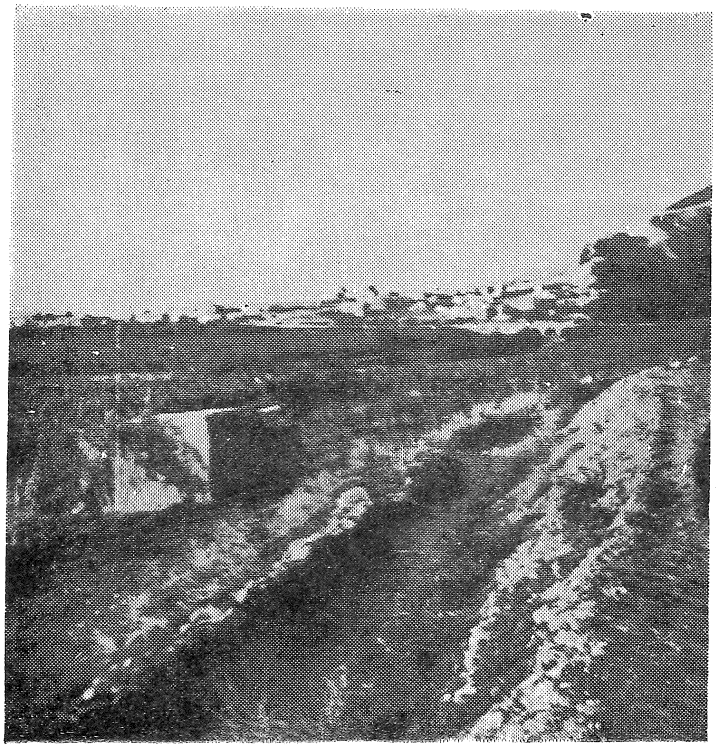


FIG. 3.

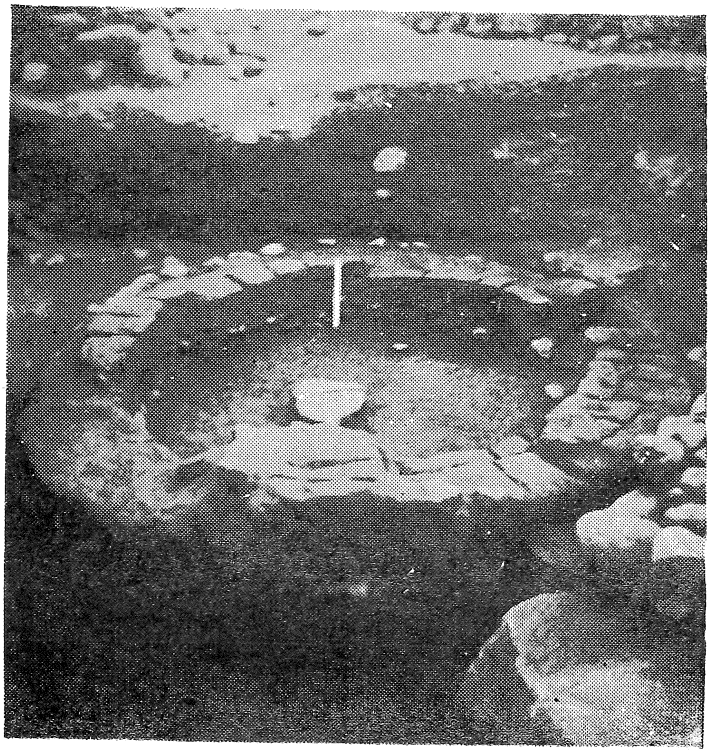


PLATE XXVIII

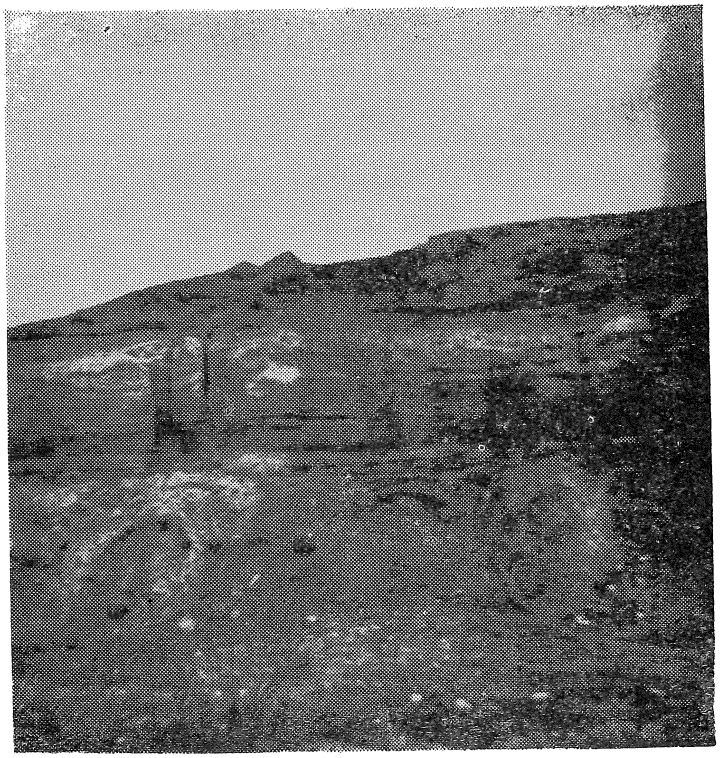


FIG. 9.

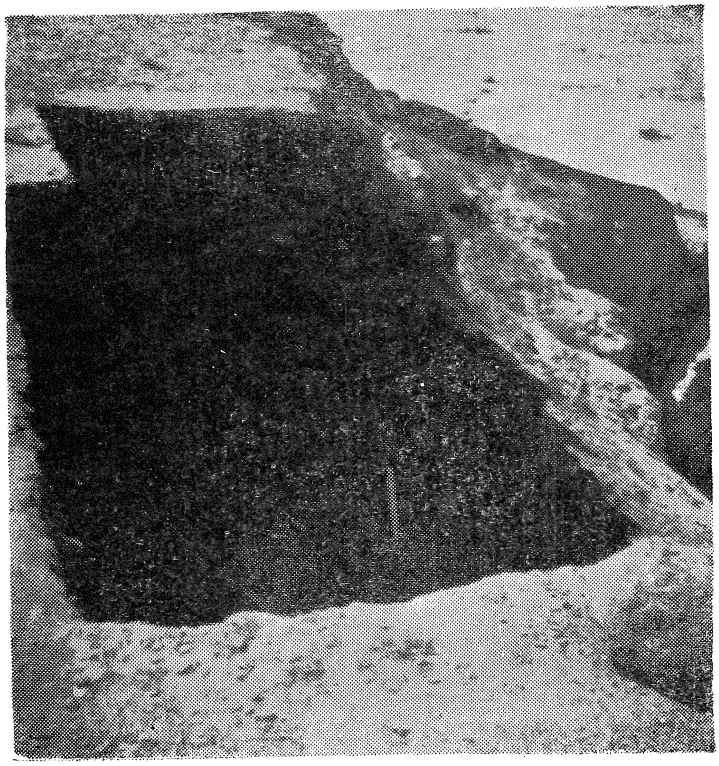


FIG. 11.

PLATE XXX

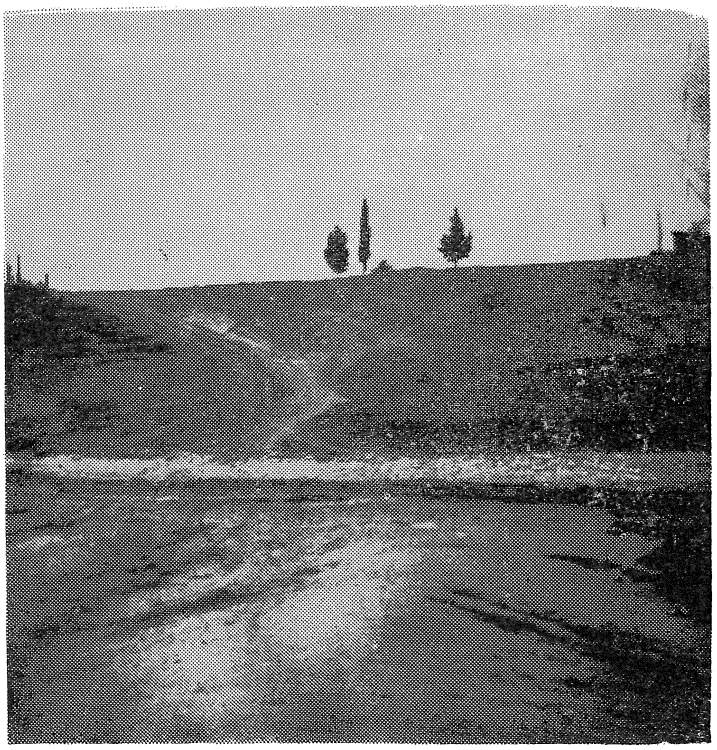
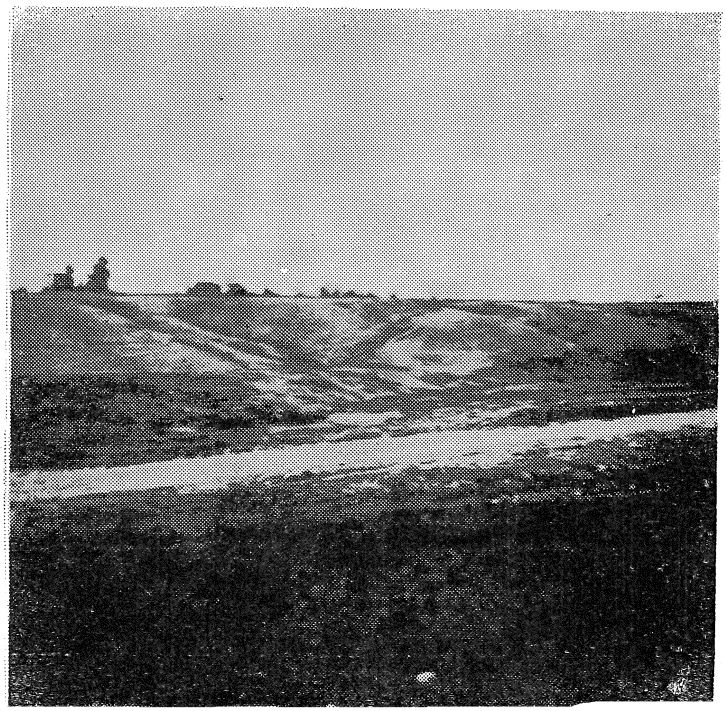
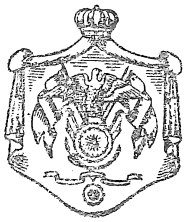


FIG. 13.





المملكة الأردنية الهاشمية

حولية دائرة الآثار

المجلدان : السادس والسابع

١٩٦٢

المطبعة الوطنية ومكتبتها - عمان

الحفريات الاثرية في فلسطين

خلال المدة الواقعة بين ١٩٠٠ و ١٩٤٨

بقلم الاستاذ محمود العابدي

دائرة آثار فلسطين

اذيعت من راديو القدس مساء ١٥ شباط سنة ١٩٤١ الحلقة الحادية عشرة من سلسلة محاضرات مدراء الدوائر الرسمية في حكومة فلسطين عن موضوع (الحكم البريطاني في خلال عشرين عاما) ٠

وكانت هذه الحلقة عن الآثار في فلسطين ، وهي محاضرة ممتعة وضعها مدير دائرة الآثار العامة في القدس وتحدث فيها عن مجهود دائرته وعن تاريخ التنقيب عن الآثار بوجه عام فقال ما يلي :

المهم في مسألة البحث عن الآثار هو أولا التشجيع على البحث عنها وثانيا استخلاص أكثر ما يمكن من المعلومات التاريخية منها ٠

وكان القانون العثماني يعتبر الآثار ملكا مطلقا للدولة لذلك كان من الصعب العمل به وتطبيقه عمليا ٠ ومن أجل هذا وضعت حكومة فلسطين قانونين للآثار أولهما في سنة ١٩٢٠ وثانيهما في سنة ١٩٢٩ فأصبحت هناك اسس لامتلاك الآثار القديمة والعمل على ايجادها ٠

ويقضي القانون الاخير منهما انه من واجب الحكومة أن تصون الآثار التي تفيد في معرفة تاريخ البلاد ، لذلك فان القانون يسمح للسكان بامتلاك الآثار ولكنه يخول الحكومة سلطة الاشراف عليها ومعرفة مكانها ٠

وكان أهم ما عنيت به حكومة فلسطين هو تنظيم البحث الاثري ٠ فكلنا يعرف أن حركات عالمية عظيمة وقعت في التاريخ كانت فلسطين ميدانا لها ، لذلك يهمنا أن نعرف أكثر ما يمكن معرفته عن تاريخ فلسطين ٠

وكانت جمعيات كثيرة تعمل في التنقيب عن الآثار في فلسطين أهمها الجمعية البريطانية التي تأسست في سنة ١٨٦٥ وكان من بين أعضائها اللورد كتشنر وقد اتمت هذه الجمعية في خلال سبع سنوات مسح فلسطين ووضع الخرائط التاريخية الهامة لها وقد جمعنا بمساعدة امثال هذه الجمعية المعلومات عن نحو ثلاثة آلاف مكان قديم في فلسطين وأصبح في استطاعتنا الآن أن نقول شيئا معينا عن حياة الانسان في فلسطين في مختلف عصور التاريخ ٠

ولكي نصل الى هذه النتيجة الحسنة التي وصلنا اليها الآن كان من الضروري أن يقضي القانون بأن الذين يقومون بأعمال الحفر في فلسطين يجنون شيئا يعود عليهم ببعض الفائدة ٠

ولذلك فان الآثار التي تكتشف تقسم بين المنقب والحكومة قسمة يراعى فيها مصلحة تاريخ فلسطين أولا ومصلحة الفريقين ثانيا ٠

ومنذ سنة ١٩٢١ حتى الآن أصدرت حكومة فلسطين ٢٦٦ رخصة للتنقيب عن الآثار الى الجمعيات التي تنتمي الى سبع دول مختلفة ، عمل بعضها سبع سنوات وعملت احداها ١٥ سنة ٠

وقد زادت ثروة فلسطين التاريخية بسبب هذه الجهود زيادة هائلة ٠ وكان في مقدمة من عني بالبحث عن الآثار في فلسطين المستر برستد الاميركي والمستر جون روكفلر الذي قرر سنة ١٩٢٧ ايداع مبلغ مليوني دولار لانشاء متحف ودائرة آثار للحكومة في فلسطين ، وقد انتقلت الدائرة الى دارها الجديدة في سنة ١٩٣٥ .

الحفريات الاثرية في فلسطين

خلال المدة الواقعة بين ١٩٠٠ و ١٩٤٨

بقلم الاستاذ محمود العابدي

دائرة آثار فلسطين

اذيعت من راديو القدس مساء ١٥ شباط سنة ١٩٤١ الحلقة الحادية عشرة من سلسلة محاضرات مدراء الدوائر الرسمية في حكومة فلسطين عن موضوع (الحكم البريطاني في خلال عشرين عاما) ٠

وكانت هذه الحلقة عن الآثار في فلسطين ، وهي محاضرة ممتعة وضعها مدير دائرة الآثار العامة في القدس وتحدث فيها عن مجهود دائرته وعن تاريخ التنقيب عن الآثار بوجه عام فقال ما يلي :

المهم في مسألة البحث عن الآثار هو أولا التشجيع على البحث عنها وثانيا استخلاص أكثر ما يمكن من المعلومات التاريخية منها ٠

وكان القانون العثماني يعتبر الآثار ملكا مطلقا للدولة لذلك كان من الصعب العمل به وتطبيقه عمليا ٠ ومن أجل هذا وضعت حكومة فلسطين قانونين للآثار أولهما في سنة ١٩٢٠ وثانيهما في سنة ١٩٢٩ فأصبحت هناك اسس لامتلاك الآثار القديمة والعمل على ايجادها ٠

ويقضي القانون الاخير منهما انه من واجب الحكومة أن تصون الآثار التي تفيد في معرفة تاريخ البلاد ، لذلك فان القانون يسمح للسكان بامتلاك الآثار ولكنه يخول الحكومة سلطة الاشراف عليها ومعرفة مكانها ٠

وكان أهم ما عنيت به حكومة فلسطين هو تنظيم البحث الاثري ٠ فكلنا يعرف أن حركات عالمية عظيمة وقعت في التاريخ كانت فلسطين ميدانا لها ، لذلك يهمنا أن نعرف أكثر ما يمكن معرفته عن تاريخ فلسطين ٠

وكانت جمعيات كثيرة تعمل في التنقيب عن الآثار في فلسطين أهمها الجمعية البريطانية التي تأسست في سنة ١٨٦٥ وكان من بين أعضائها اللورد كتشنر وقد اتمت هذه الجمعية في خلال سبع سنوات مسح فلسطين ووضع الخرائط التاريخية الهامة لها وقد جمعنا بمساعدة امثال هذه الجمعية المعلومات عن نحو ثلاثة آلاف مكان قديم في فلسطين وأصبح في استطاعتنا الآن أن نقول شيئا معينا عن حياة الانسان في فلسطين في مختلف عصور التاريخ ٠

ولكي نصل الى هذه النتيجة الحسنة التي وصلنا اليها الآن كان من الضروري أن يقضي القانون بأن الذين يقومون بأعمال الحفر في فلسطين يجنون شيئا يعود عليهم ببعض الفائدة ٠

ولذلك فان الآثار التي تكتشف تقسم بين المنقب والحكومة قسمة يراعى فيها مصلحة تاريخ فلسطين أولا ومصلحة الفريقين ثانيا ٠

ومنذ سنة ١٩٢١ حتى الآن أصدرت حكومة فلسطين ٢٦٦ رخصة للتنقيب عن الآثار الى الجمعيات التي تنتمي الى سبع دول مختلفة ، عمل بعضها سبع سنوات وعملت احداها ١٥ سنة ٠

وقد زادت ثروة فلسطين التاريخية بسبب هذه الجهود زيادة هائلة ٠ وكان في مقدمة من عني بالبحث عن الآثار في فلسطين المستر برستد الاميركي والمستر جون روكفلر الذي قرر سنة ١٩٢٧ ايداع مبلغ مليوني دولار لانشاء متحف ودائرة آثار للحكومة في فلسطين ، وقد انتقلت الدائرة الى دارها الجديدة في سنة ١٩٣٥ .

وكان في المتحف الفلسطيني قبل ١٥ عاما ٢٦٠ قطعة مهملة أصبحت الآن ٢٠ الف قطعة وهي تعني شيئا هاما · ويوجد في البلاد أكثر من ٥٠ ألف أثر مصنف قديم ·

والمتحف الفلسطيني ليس كمخزن للآثار توضع فيه الآثار بل هو عبارة عن مجموعات تمكنك من تتبع آثار الحياة في فلسطين منذ ٦٠٠٠ سنة قبل الميلاد وكل دور من أدوار تقدم الانسان ·

وفي مكتبة المتحف عشرة آلاف مصنفة ومجموعات من الخرائط عن ثلاثة آلاف مكان قديم في فلسطين ·

وهـذه أهـم الحفريات :

جـازر

١٩٠٢ ـ ١٩٠٨

على بعد نحو خمسة أميال الى الجنوب الشرقي من الرملة قرية ابي شوشة وبجوارها تل الجزري ، كان عليه آثار ظاهرة قليلة الاهمية ولكن الكشف الاثري أدى الى اظهار مدنية قديمة وآثار مدينة عظيمة ولقد ثبت من الكتابات التي وجدت فيها انها مدينة جازر المذكورة في التوراة ·

في سنة ١٩٠٢ أخـذت جمعيـة التنقيب عـن آثار فلسطـين Palestine Exploration Fund تنقب في آثار هذا التل حتى اكتشف كليرمونت جانو Clermont Ganneau كتابة محفورة في الصخر باللغتين العبرية واليونانية كتبها شخص اسمه (الكينوس) ويظهر أنه كان حاكم المدينة · أما الكتابة فهي عبارة « تخم جازر » ·

ان هيئة التل وموقعه يدلان على ما كان لجازر من الاهمية في القديم كما تدل على ذلك الآثار المدفونة التي تمتد من الشمال الغربي الى الجنوب الشرقي مسافة ١٧٠٠ قدم وعرض ٢٠٠ ـ ٥٠٠ قدم وهو ينحدر من كل جهة ، و لابد وانه كان أكثر تحدرا قبل تراكم الاتربة على جوانبه خلال آلاف من الاجيال وهو متصل بالجبال خلفه بعنق ضيق كما ان مقدمه من الغرب بارز فوق السهل كأنه حصن منيع · وعند الحضيض كانت تمر الطريق بين مصر وسوريا · والى الشمال منه (وادي أيلون) ـ يالو ـ بـين اللد وبيت عور والذي كانت تمر منه الطريق السلطاني الى القدس · والى الجنوب وادي سوريق حيث كانت بيت شمس أو عين شمس ، تصعد فيه الطريق من السهل الفلسطيني الى جبال القدس وتخترقه اليوم سكة الحديد · وتشرف قمة التل على البحر غربا وعلى جبال القدس شرقا · كل ذلك يدل على أهمية موقعة الحـربي ·

انه وان تكن الحفريات قد كشفت عن تاريخ امم عريقة في القدم فان اول اشارة تاريخية هي في جدول المدن التي استولى عليها تحتميس الثالث من الاسرة ١٨ من ملوك مصر حوالي سنة ١٥٠٠ ق·م· ونعلم من المكتوبات التي وجدت في تل العمارنة ان النفوذ المصري كان حينئذ في انحطاط · وعلى ثلاث قرميدات من هذه الرسائل توقيع حاكم جازر واسمه يافاهي Yafahi التي تشعر ذعره وفزعه من الهبيرو Hapiro أي العبريين ، مما حمله على الاستنجاد بمصر · ولكنها لم تنجده · وفي احدى هذه الرسائل اشارة الى قاطع طريق اسمه لابايا كان قد استولى على جازر بالعنف ·

ومما يسترعي الانتباه انه وجد في التنقيب في هذا التل ساعة شمسية من العاج عليها صورة للفرعون الذي خرج بنو اسرائيل في أيامه وقد كتب عليها عبارة (أخذت جازر) · وتذكر التوراة ان هورام ملك جازر صعد لاعانة لاخيش ضد بني اسرائيل فضربه يشوع مع شعبه حتى لم يبق فيها شارد · ويظهر ان سكان جازر الكنعانيين لم يطردوا منها بل بقوا يدفعون الجزية · ثم ان داود فيما بعد ضرب الفلسطينيين من جبع الى مدخل جازر وفي أيام سليمان كانت جازر بيد الفلسطينيين حيث تذكر التوراة أن فرعون مصر أخذ جازر وأحرقها بالنار وقتل الكنعانيين الساكنين فيها واعطى أرضها مهرا لابنته امرأة

سليمان · ثم انقطع ذكرها مدة حتى عاد فظهر في أيام المكابيين فقد ورد ان سمعان المكابي أخذ جازر وأقام ابنه يوحنا فيها ولكن انطيوخس عاد وانتزع جازر من اليهود ·

وفي خلال السنوات الخمس التي تلت تم الكشف عن ثلثي التل وظهرت آثار عظيمة الاهمية وقد بلغت الاتربة والانقاض المتراكمة على تلك الآثار خلال ثلاثة أو أربعة آلاف سنة من ٤ ـ ٤٠ قدما · وأقدم سكان جازر جماعة من غير الساميين سكنوا في الكهوف التي نقروها بأدوات من الصوان وقد عرف من أخبارهم انهم كانوا يعيشون كالبهائم ويقتلون شيوخهم عند عجزهم عن العمل وكانت زوجاتهم مشتركات ·

وفي نحو سنة ٣٠٠٠ ق·م نجد الساميين يستوطنون أكمة جازر ويطوقونها بسور منيع سمكه ١٤ قدما وقد بنوا فيه عدة أبراج يبعد الواحد منها عن الآخر نحو ٩٠ قدما · وأدى الكشف في جنوب السور الى العثور على بوابة ضخمة بنيت من الاجر ـ مع ان المعتاد أن الاسوار الاخرى كانت تبنى من الحجارة · وعلى جانبي البوابة برجان علوهما ١٦ قدما · ويظهر ان هذه البوابة بنيت من أيام النفوذ المصري خلال سيطرة الاسرة ١٨ ولا سيما في أيام امنحوتب الثالث نحو سنة ١٥٠٠ ق·م ثم ظهر سور جديد من أيام الغزو الاسرائيلي امتد ٢٥٠ قدما وعليه ٢٨ برجا وقد ظهر داخل الاسوار آثار سبع مدن مختلفة الازمان · ويظهر أن عصر جازر الذهبي كان قبل أيام يشوع بقليل وهو الذي طرد سكانها الكنعانيين وأجبرهم على دفع الجزية ·

ومن أهم ما كشف في تل جازر هيكل القى نورا ساطعا على عبادة الكنعانيين القدماء ـ عبادة بعل وعشتاروت · وهذا الهيكل يقوم على ثمانية صفوف من الاعمدة يتفاوت علوها من ستة الى ١١ قدما وقد وجد قرب هذه الاعمدة جرار كبار فيها عظام أطفال · وهنالك مغارة مزدوجة كان يخرج منها الوحي وبالاحرى انهما مغارتان تقابل الواحدة منهما الاخرى وبينهما ثقب حتى اذا تكلم الواحد في احداهما يسمعه الآخر بالاخرى · وكانت احداهما قدس أقداس الكهنة والاخرى هيكلا للمتعبدين فاذا سأل أحدهم البعل من مخبأ يريد كشفه فان الكاهن من الغرفة الاخرى يجيبه بالجواب الذي يريده · أما المذبح فهو من عصور متفاوتة · وقد وجد بجوار الاعمدة نماذج من أعضاء التذكير والتأنيث صنعت من حجارة وفخار بقصد عبادتها بل ان رؤوس بعض الاعمدة نفسها تمثل هذه الاعضاء ·

ومن الآثار الهامة سرداب عظيم منقور في الصخر علوه ٢٢ قدما وعرضه ١٢ قدما وينزل اليه بثمانين درجة منقورة في الصخر الاصم ـ الى مغارة ينبع منها الماء · وهذا السرداب يشبه قناة سلوان التي نقرها سكان القدس لكي يستقوا الماء من نبع جيحون من داخل أسوار اورشليم · ويعود تاريخ سرداب جازر الى ٢٠٠٠ ق·م واستمر مستعملا حتى سنة ١٤٠٠ ق·م وقد جرى نقره بفؤوس صوانية · وأما في عصر المكابيين فكانت المدينة تستقي من صهريج يسع نحو نصف مليون جرة من الماء ·

وأثر آخر له أهميته وهو عبارة عن صفحتين صغيرتين كتبتا بالحرف الاسفيني وهما صكا ملك · ومن الاسماء التي كتبت عليها يمكن اعادة تاريخها الى سنة ٦٥١ ـ ٦٤٩ ق·م من أيام آخر ملوك أشور وأعظمهم وهو اشور بنيبال وكان له في فلسطين حكومة منظمة ولغتها الاشورية ·

وفي سنة ١٩٣٤ استؤنف الحفر في تل يملكه البارون روتشيلد بهبة خصصها سير شارل مارستون وسير هربرت بانتويتش وعهد بالاشراف على العمل الى الاثري الان رو Allan Row وبعد أيام قليلة من الشروع في العمل انهارت الاتربة عفوا من الجهة الشرقية فظهر سرداب طوله مئة قدم كان مسدودا بالاتربة فدخله المستر رو حتى وصل الى نهايته حيث ظهر سردابان آخران مسدودان بالتراب · وهذه السراديب عبارة عن مدافن لم تصل اليها أيدي غزاة الآثار · وفي ناحية أخرى أدى الحفر الى صخرة فيها ثقوب

كالفناجين وقد وجدت بين الاتربة اذن جرة من جرار رودوس عليها اسم الحاكم الذي صنعت في ايامه واسم الفخاري صانعها · واذن جرة أخرى عليها طابع عبراني ورأس تخص الالهة عشتاروت ·

وبعد ظهور وجه الصخر كشف عليه بناء من الصخر يعتقد انه سور وفي واجهته الغربية غرفتان من العصر الهيلاني · وبينما كان العمال يعزلون الاتربة عن تلك الصخور ظهر مدخل المدفن العظيم الذي كانوا ينزلون اليه بدرج منقور في الصخر وقد انهار الصخر فوق المدخل وغطى مدفنا من العصر الحديدي (١١٠٠ ق.م) ووجد في هذا المدفن خنجر من البرونز في مقبضه أربعة نتوءات أو مسامير Studs بارزة كما وجد حجر عقيق عليه رسم معبود مصري بشكل قطة وكما وجد كثير من الاواني الفخارية والتعاويذ · ووجدت قبور أقدم تعود الى نحو سنة ٢٠٠٠ ق·م ·

وبعد ان دخل المدير والعمال يوم الخامس من تشرين الاول سنة ١٩٣٤ الى السرداب فتحوا أحد فروعه فوجدوا فيه مذبحا من الحجر عليه صور أشجار هي من مميزات عبادة الكنعانيين كما وجدوا أسلحة صوانية وآنية فخارية ·

«من تقرير الاستاذ مكلاستر عن سنة ١٩٠٨ والاستاذ الان روعن سنة ١٩٣٤ .

جمجمة الجليل

في ١٩٢٦ نظمت المدرسة البريطانية للآثار فيالقدس حملة برآسة المستر ترفيل بيتر للبحث والتنقيب في سهل الغوير الواقع شمالي طبريا والذي يشقه سيل وادي العمود · وعلى بعد مئة متر من باب هذا الوادي كهف يقال له مغارة الزطية ومركزها غاية في المناعة بحيث لا يوصل اليها الا بعد تسلق اربعين مترا في الصخور الوعرة ، اعتصم فيها أول جنس من البشر سكن المنطقة ليدفعوا عنهم غارات جيرانهم · ولقد أظهرت أعمال الحفر فيها أن سكناها متصل من العصر البرونزي حتى العصور الوسطى · وعلى عمق ١٢٠ سم اكتشفت قطع فخارية من أوائل العصر البرونزي وهو العصر الذي يعتقد أن صناعة الخزف عرفت فيه بفلسطين · وقد وجد تحت بقايا العصر البرونزي طبقة من قطع صخرية كانت قد سقطت من سقف المغارة ويقول المكتشف : لما أزحنا هذه القطع عثرنا على ردم تركه الذين سكنوا المغارة لاول مرة قبل ان يعرف المعدن ـ فان أكثر ما وجدناه صنعته أيديهم من الخشب ثم صاروا يستعملون الحجارة التي صنعوها بعد المران الطويل على الشكل اللازم لمطالبهم · ولذا كان الصوان ملائما لهـذه الغاية فخرجت بأشكال مختلفة تستعمل كل منها في غرض خاص فكان منها ذات الشكل اللوزي والرأس القوي والفؤوس التي لها مقابض خشبية كانت تستعمل لقطع الخشب أو القتال في الحروب · وهناك أشكال بيضوية ومستديرة ونصف مستديرة لها شفرة واحدة حادة ، عرف منها المكاشط التي تستعمل في سلخ جلود الحيوانات واعدادها لتكون كسوة للعيال قبل أن يعرف النسيج ، ومنها نصال كانت تركب على عصي حتى تصبح كالرماح وبعضها كالابر والمخارز · وكل هـذه الادوات موجودة الآن في المتحف الفلسطيني في القدس ·

ان المكتشفات هذه تدل على ان الانسان الذي سكن هذه المغارة اعتمد على جمع الاثمار البرية والجذور في الغابات وعلى صيد الحيوانات · ومن قطع العظام الكثيرة الموجودة في تلك المغارة نستطيع أن نعرف شيئا عن نوع الحيوانات التي كانت تصطاد في ذلك الزمن · ومن غريب أمر هذه العظام ان معظمها كان قد شق من مركزه الاوسط رغبة في استخراج مخها ونستطيع ان نسمي من أنواعها الايائل والظباء · على أن أهم قطعة عثر عليها كانت عظما لفرس الماء لان وجود فرس الماء يدل على زمن كان فيه المناخ يختلف عن مناخنا الحاضر كل الاختلاف ـ فكان موفور الماء شديد الحر حتى يستطيع هذا الحيوان المعيشة فيه ·

وعلى عمق مترين وجدت بين الردم بقايا جمجمة بشرية عرفت باسم « جمجمة الجليل » التي وجدت بين حجرين ولونها أحمر ولها رنين يشبه رنين المعدن وتتألف من ثلاث قطع تكون الجبهة الامامية والجانبين الايمن والايسر للرأس · ويمكن مشاهدة هذه الجمجمة في قاعة المتحف الفلسطيني بالقدس المخصصة لآثار ما قبل التاريخ · واعجب شيء فيها العظم البارز فوق نقرة العين ويستمر في البروز فوق العين الاخرى دون ان ينخفض فوق الانف وبين العينين وهي شديدة الشبه بجمجمة اكتشفت في سنة ١٨٥٦ في وادي النايندرتال بألمانيا ـ وجه عريض وحواجب بارزة متدلية وفك ثقيل وذقن متأخرة قصير القامة (١٥٥) سم ، قصير الارجل مليء البنية قوي الجسم كبير الدماغ ·

ولم يكن في مقدرة الرجل النايندرتالي أن ينتصب فوق ركبتيه ولا بد وانه كان يمشي مسترخيا ومتدليا بما يشبه مشي القرود الكبيرة بحيث يصح القول انه الانسان القردي أو الحلقة المفقودة · ويميل العلماء الى الاعتقاد بأنه لم تبق لهذا الجنس بقايا الى اليوم · وهناك شبه آخر بين انسان الجليل وانسان نايندرتال من حيث الادوات الصوانية التي وجدت في منازلهما من الالف الثلاثين قبل الميلاد وهو المعروف بعصر الانسان القديم (الباليولوثي) ·

وهناك دور يعرف بعصر الانسان المتأخر (النيولوثي) وقد مثلته خير تمثيل موجودات مغارة الاميرة القائمة على مدخل وادي العمود بالقرب من مغارة الزطية · وفي هذا الدور زالت الفأس الضخمة وحلت محلها حدوات صغيرة حادة ولكنه لم يكتشف معها أي جماجم أو هياكل بشرية ـ كما اكتشف في اوروبا · وفي هذا الدور بدأ التطور الزراعي والتجاري فدخل الانسان فيه حياة الزراعة والاستقرار ·

بيسان

في نهاية مرج ابن عامر من جهة الشرق تأخذ الارض بالانخفاض حتى تصل الى المئة وثلاثين مترا تحت مستوى سطح البحر وهناك توجد بلدة بيسان · ومن هنا كان صيفها شديد الحر · ولكثرة تدفق المياه حولها كان تاريخها مليئا بمرض الملاريا الفتاك · وللشمال الشرقي منها تل يرتفع عما حوله من الارض ٢٥٠ قدما يعرف بتل الحصن · وفي سنة ١٩٢١ نالت جامعة بنسلفانيا امتياز الحفر والتنقيب فيه وقد باشرت العمل باشراف مستر فشر ودكتور الن رو . وقد استمرت على الحفر ٩ سنوات اكتشف في خلالها انقاض تسع مدن يرجع أقدمها الى أيام تحتميس الثالث ١٥٠١ ـ ١٤٤٧ ق·م وأحدثها يعود الى العهد العربي ·

في الطبقة المعاصرة لتحتمس وجد هيكل باسم (ميكال) بعل بيسان الكنعاني ولوح من البازلت (الناري الاسود) عليه صورة أسد التي ترمز لآله الموت والوباء نرجال Nergal وكذلك صورة كلب الذي يرمز الى حارس الهيكل الخرافي ففي سنة ١٤٧٩ ق·م احتل تحتميس مدينة بيسان وكذلك بقيت في قبضة المصريين على أيام سيتي الاول سنة ١٣١٤ ق·م وفي أيام رعمسيس الثاني ١٢٩٢ ـ ١٢٤٥ ق·م· وقد وجدت من هذا العهد انقاض هياكل كنعانية أهمها للآله داجون والالهة عشتروت ومواد أخرى تظهر أن بيسان كانت مركز عبادة (شاخان) أي الافعى وهو معبود سكان ما بين النهرين · وبقيت بيسان مدينة مصرية الى أيام رعمسيس الثالث سنة ١١٩٨ ق·م ومن أهم ما وجد فيها من الآثار المصرية : ـ

١ ـ شاهد Stela سيتي كتب عليه ملخص تاريخ بيسان (بيت شان) منـذ حملـة الاعداء الوافدين من شرقي الاردن الى انتصار سيتي على ملك حماه الحثي · ودونت على هذا الشاهد أسماء القبائل المتعددة التي خضعت لسيتي في غزواته عند دخوله فلسطين · والكتابة على هذا الحجر صعبة القراءة وتاريخها غير معين أي لا يمكن منها أن نعرف السنة التي غزوا فيها مدينة بيسان حتى أقام هذا الشاهد ومع ذلك فان هذا الشاهد يعطينا شرحا لا بأس به عن غزو سيتي لبعض الشعوب الاسيوية كشعب رتنو Rtnw وهو الاسم المصري للشعب الـذي كان يسكن فلسطـين في ذلك الوقت · كما يبـين أن العساكر التي استخدمها في غزو فلسطين كانت مستأجرة من سكان الجزائر الايجية ومن غربي الاناضول ·

٢ ـ شاهد ثان لسيتي ظهرت عليه كلمة عبيرو Apiro ويحسبها بعض العلماء (عبري) وقـد نقشت على هذا الشاهد صورة سيتي الاول عندما كان شابا يتحلى برأس الحية ـ الشارة المصرية ليقدم قربانا الى الآله هوروس · وعلى هذا الشاهد كتبت قصة تشير الى ان أهالي بيسان وأهالي راحوب قد طلبوا النجدة من الملك سيتي لاعانتهم في صد عدوان أهالي الحمة ·· وأهالي فحل (بيلا) وكيف انه ارسل النجدة عندما وصل الى (مجدو) أرسل كتيبتين من كتائب جيشه فتوجهت كتيبة رع لاحتلال بيسان وكتيبة آمون لاخضاع الحمة · وبعد ذكر وقائع أخرى تنتهي الكتابة بذكر انتصار سيتي الاول · ويعتبر هذا الشاهد أهم الشواهد التي وجدت في بيسان من الوجهة التاريخية لانه يشرح لنا بعض الحوادث المدونة على جدران هيكل الكرنك في مصر · كما تتوقف على بعض ما جاء عليه معرفتنا تاريخ فلسطين في المدة الواقعة بين عصر تل العمارنة وعصر دخول الاسرائليين الى فلسطين ، ومما يدعو الى الاعجاب والتقدير هو ذكر التاريخ الدقيق فمثلا (السنة الاولى الشهر الثالث من الفصل الثالث اليوم العاشر) وهذا يعني أن سيتي الاول كان قد غزا فلسطين في هذا التاريخ ابتداء من توليه عرش الفراعنة · وهو يدلنا على انه لم ينصب عندما غزا فلسطين أول مرة بل نصب عند دخوله اليها في المرة الثانية ·

٣ ـ شاهد رعمسيس الثاني وعليه أربعة وعشرون سطرا تقرأ بسهولة وكلها تشهد بعظمة الملك الموصوف كالاسد بين النعاج والنسر بين الطيور والملك الذي يهرب الاعداء أمامه كما يطير الريش في هبوب العاصفة · وهو أكبر من الشاهدين السابقين وتاريخه في السنة التاسعة الشهر الرابع من الفصل الثاني اليوم الاول · وقصة ذلك انه في السنة الثامنة من حكم رعمسيس الثاني ثارت عليه بعض قبائل الشمال من الحثيـين فجاء وأخضعها بجيوشه وفتح بيسان ونصب في قلعتها المصرية هذا الشاهد التاريخي بعد سنة تقريبا · وتكمن أهمية هذا الشاهد التاريخية في السطر التاسع من حيث يقول ان شعبا اسيويا قد استخدمه الملك في بناء مدينة رمسيس في دلتا النيل · وهي البلدة المذكورة في سفر الخروج (١ ـ ١١) ومن هنا نرى اليهود الذين استخدمهم رعمسيس الثاني في بناء مدينتي فيثوم ورعمسيس ـ مدينتي فرعون للمخازن · كما ورد على هذا الشاهد ان الملك المذكور كان قد اعد مقبرة جميلة لجنوده في بيسان · ولقـد دلت نتائج الحفر في هذه المقبرة على ان الاشياء التي وجدت فيها يرجع تاريخها الاول الى سنة ٢٠٠٠ ق·م وانها مصرية الصبغة بكل مظاهرها كزهرة اللوتس والحية الملكية المصرية · ويرجح ان العساكر التي دفنت في هذه المقبرة كانت مستأجرة في الجيش المصري ·

بجانب هذا الشاهد وجد تمثال رعمسيس مكسورا · ويظهر على كتفه شعار ملكي مصري آخر هو الخرطوش الفرعوني ·

ويقول الدكتور اولبرايت ان هذه الشواهد الثلاثة هي أهم ما وجد من الآثار القديمة في فلسطين وسوريا لانها توضح تاريخ تلك البلاد بوجه اجمالي ·

كما وجد تمثال رعمسيس الثالث (١١٩٨ ـ ١١٦٧ ق·م) وهو جالس ·

وقد اكتشفت البعثة هيكلا لعبادة ريشاف ـ بناه رعمسيس الثاني وسماه الهيكل الجنوبي وهو هيكل داجون الكنعاني القديم وريشاف هو أله الحرب ٠ كما اكتشفت البعثة هيكلا ثانيا من بناء رعمسيس الثاني لآله الرب عنين (عشتروت) وهو الهيكل الشمالي وكان لعشتروت رأسان وكانت تيجان أعمدة هيكلها بشكل رأس نخلة ـ كانت النخلة رمزا لعشتاروت كما كان الغزال مكرسا لها ، وقد وجدت صور الحمام والحية والبطة والاسد والغزال في جميع الهياكل الكنعانية ٠ وكان الثور رمز الاله عند السوريين والعبريين ٠

وقد جمعت البعثة كميات من الختوم والجعلان والشعائر الملكية والفردية التي تشير الى المعبودات المصرية والكنعانية التي كانت تعبد في بيسان ٠ ولا يوجد في العالم مكان يشابه بيسان في المعبودات وقد أظهرت آثار بيسان اجمالا كيف كان النفوذ المصري والايجي والاناضولي يسيطر على النفوذ البابلي خلال العصر الكنعاني في هذه البلاد ٠

كما وجد النقابون في آثار بيسان حوضا مستديرا على دائر آنية مثقوبة من أسفلها والمظنون ان هذه الآنية والحوض كانت تمثل ما يعرف بحديقة أدونيس ـ أي ان الآنية كانت كأسا لزرع بذور الازهار والرياحين ـ تزرعها النساء وتعتني بها ثمانية أيام ثم تطرحها في نهر مع صورة ادونيس ٠

في عصر اليونان والرومان

اطلق اليونان على بيسان اسم مدينة السكثيين Schythopolis وهم قوم نزحوا من الشمال الى فلسطين حوالي سنة ٦٠٠ ق٠م وتدل الابنية المنتشرة حول القلعة على انهم لم يكونوا على شيء يذكر من الحضارة ٠ ولقد بقيت البلاد من أيامهم مضعضعة الى ان احتلها اليونان فقلبوها من مدينة حرب الى مدينة تجارة وسلام وأخذت تستعيد مجدها القديم وجبروتها العظيم وظهرت أثارها في أعلى نقطة من التل ولا سيما قطع الفخار والنقود من أيام ديمتريوس ونقود بطليموس سوتر الفضية وكان الرخام في هيكل يوناني قواعد أعمدته اتيكية وتيجانها كورنثية ٠ وتدل النقوش وأكاليل الزهر المنقوشة على جدرانه انه كرس لعبادة اله الخمر باخوس عند اليونان ٠

ولما كان موقع بيسان الجغرافي ممتازا جعلها الرومان قاعدة مدنهم العشر (الديكابوليس) وأصبحت مركزا تجاريا لا تستغني عن المرور به القوافل التجارية في طريقها الى شرقي الاردن ٠

وفي جنوبي الحصن مرسح كبير هو أعظم أثر روماني ابقت عليه الايام في غربي الاردن سليما ويبلغ قطره ٧٥ قدما ويشاهد له الآن سبعة مداخل مزدوجة ، كل مدخل يؤدي الى غرفة ذات سقف مقبب كانت تحفظ فيها الوحوش التي تلعب في الملعب ٠

ولا تزال قناطر الجسر الروماني فوق سيل الجالوت ٠

العصر البيزنطي

والراجح أن بيسان كانت معروفة للسيد المسيح لان على مقربة منها كانت تقع بيت عبرة وهو الموضع الذي تعمد فيه على احدى الروايات ٠ وكان لا بد له ولتلاميذه أيضا من اجتيازها عندما كانوا يبشرون بدينهم الجديد في منطقة الجليل ٠ وبالتدريج أصبحت بيسان أبرشية مثلها في سنة ٣٢٥م في مجمع نيقية مطران معروف ٠

بينما كان العمال ينقبون في المقبرة القديمة عثروا في ١٤ آب سنة ١٩٣٠ على دير بنته السيدة مريم وكان يتألف من ثلاث غرف وكنيسة هدمت كلها الى الارض وقد جلت الحفريات عما يأتي :

١) القاعة طولها من الشمال الى الجنوب ١٥ مترا وعرضها من الشرق الى الغرب ٩ أمتار بابها يفتح من الجنوب رصفت أرضها بالفسيفساء المختلفة الالوان يظهر فيها صور ١٢ رجلا كل رجل يعمل عملا خاصا مناسبا لشهر من شهور السنة وحولها صور حيوانات كالخنزير والغزال والضبع وكلب الصيد · ومعها كتابة يونانية ·

٢) الغرفة الغربية رصفت أرضها بالفسيفساء وكرست باسم جورج رئيس دير سكيثوبولس (بيسان ـ ٥٥٥ ـ ٥٦٠م)

٣) غرفة المطبخ مبلطة بحجر أسود وهي أعلى من البنايات الاخرى ·

٤) الغرفة الشمالية أرضها فسيفساء تتألف من ١٢ دائرة ظهر فيها رجل مسلح بترس ومزراق وهو يطارد أسدا · ورجل يقود زرافة ورجل يزمر على الناي وقد وقفت كلبته بجانبه · حمار يقاد برسن · رجال يقطفون العنب · أرنب يقضم عنقود عنب ·

٥) غرفة أخرى كتبت عليها أدعية للسيدة مريم التي شيدت هذا الدير أو الكنيسة ·

٦) بناء الكنيسة في شرقي القاعة · فسيفساء أرض المحراب يظهر عليها اللوتس (زنبق الماء) وطيور مختلفة وفيها كتابات تذكر اسم السيدة مريم وجورجيا أخت الراهب الياس وتاريخ وفاتها سنة ٥٦٧م ·

وقد وجد في هذه الابنية حلى ذهبية مختلفة منها سلسلة وصفائح وأساور ومنها مبخرة من البرنز و ١٠ قطع نقود أولها من أيام طيباريوس المعاصر للمسيح وآخرها من أيام هرقل (٦١٠ ـ ٦٤٠م) وفي أيامه استولى العرب على بيسان بعد معركة فحل الحاسمة ·

تل النصبة

بعد ان تقطع السيارة ١٣ كلم في خروجها من القدس شمالا الى رام الله تصل الى تل أثري اسمه تل النصبة وهو مدينة المصفاة التي كان فيها صموئيل قاضي القضاة وفيها توج شاؤول ملكا على اسرائيل وانتقل اليها مركز اليهود عندما خرب نبوخذ نصر مدينة القدس سنة ٥٨٦ ق·م .

ومنذ سنة ١٩٢٦ تولى الحفر والتنقيب في تل النصبة الدكتور وليم بيد Bade باسم جامعة كليفورنيا وقد ظهر له من الحفر ان هذا التل كان مأهولا بالسكان منذ سنة ٣٠٠٠ ق·م عندما وجد في الطبقة الثالثة من ردم التل فخارا من العصر البرونزي القديم · ولكن عصر تل النصبة الذهبي الذي بلغت فيه أقصى نجاحها كان في العصر البرونزي الوسيط · وفي هذا العصر كان يحيط بها سور سمكه ١٣ ـ ٢٣ قدما وقد بني من الحجارة الكلسية واقيمت فيه الابراج وكان أحصنها ما بني عند المداخل · وقد حفر خندق حول السور · واستمر عمرانها حتى خربها احتلال يشوع الاسرائيلي ·

وقد كشف في البرج الشمالي عن معبد عشتاروت الكنعاني الذي كان يدعمه عمودان ووجد في الباب حجر كان يجلس عليه الحاجب · أما مجالس الكهنة والكاهنات ففي الزاوية الجنوبية الغربية · ويعتبر هذا المعبد نادر المثال ·

في تموز من سنة ١٩٣٢ اعلن الدكتور بيد اكتشافه لهذه المواد ·

١٢ آنية للزيت استوردت من جزيرة قبرس قبل سنة ١٠٠٠ ق·م·

١٣ جعلا تحمل رسم تحتميس الثالث الذي قام بتجهيز عدة حملات على سوريا وفلسطين في القرن الخامس عشر قبل الميلاد ٠

١٦ ختما عليها شارات لملك مجهول ظهر منها صور الحيوانات والرموز الهجائيـة والكتابات الهيروغليفية

٥٠ سوارا من البرونز ومسابح ومجوهرات أخرى من العقيق الاحمر بصنعة دقيقة ٠

جرار صغيرة وأسرجة وطشوت وأباريق دقيقة الصنع جذابة الشكل ٠

١٠٠٠ قطعة أخرى من التحف انارت ما ورد في التوراة عن هذا المكان ٠ وأبرز هذه الآثار هو ختـم بازيتا ٠

كما اكتشف معبد ملكة السماء التي نهى الانبياء عن عبادتها كما جاء في سفر ارميا ٢٤ : ١٧ ـ ١٩

وادي المغارة

١٩٢٨ ـ ١٩٣٢

على بعد ثلاثة أميال من جنوب شرقي قصر الصليبيين في عتليت وادي يشق السفح الغربي لجبل الكرمل يعرف بوادي المغارة وفي سنة ١٩٢٨ بدأت التنقيب فيه بعثة مشتركة تتألف من هؤلاء الاثريين :

١) المس دورثي جارود D. Garrod التي أوفدها معهد الآثار بجامعـة كمبردج لتكون مديرة لهـذه البعثـة ٠

٢) المستر ثيودور ماكون من جامعة كليفورنيا وفي نفس الوقت كان مدير المدرسة الاميركية للابحاث الشرقية في القدس ٠

٣) المستر د٠ب٠ اوبارين يمثل دائرة الآثار البريطانية ٠

بدأت هذه الحملة المشتركة تنقيباتها في رسوبيات وادي المغارة فوصلت الى أبعد حضارة وصـل اليها انسان فلسطين القديم واتضحت فيها هذه العصور :

١) العصر البرونزي حتى سنة ٢٠٠٠ ق٠م٠

٢) العصر الوسيط (مسولي Mesolithic) حوالي ١٠٫٠٠٠ ق٠م وجدت فيهـا أقدم الامثلة والنماذج من الفن الذي وصل اليه انسان ما قبل التاريخ في اوربا ٠ من ذلك حفر بارز عجيب لعجل على طرف عظمة طويلة ٠ كذلك حصوة مصنوع منها شكل رأس بشري ثم هياكل لعشرة من البشر ٠

٣) العصر القديم (الباليولوثي Paleolithic) ١٠٫٠٠٠ ـ ٢٠٫٠٠٠ ق٠م وجدت فيهـا المواد التي يمكن ان تقابل بمواد وجدت في كهوف انطلياس قرب بيروت ٠

٤) العصر (الموستيري Mosterian) ٣٠٫٠٠٠ ق٠م وجدت في رسوبياته مصنوعات تقابل مع ما وجد مصحوبا بجمجمة الجليل في مغارة الزطية قرب طبرية ٠

ومن أهم مغاور ذلك الوادي مغارة السخول التي كان يقطنها الانسان في العصر الموستيري وقد اكتشفت بين الردم فيها أدوات من صوان وعظام حيوانية كما عثر فيها على هياكل خمسة أشخاص بـين

طبقة صخرية صلبة على عمق مترين ونصف المتر من سطح المغارة وقد استعملت المطارق والمساحل والازاميل في تحطيم هذه الطبقة الصخرية للكشف عن تلك الهياكل دون ان يلحقها ضرر ولذلك كان العمل شاقا · وكان منها هيكلان في حالة جيدة · وكان الثالث غير كامل · أما الهيكلان الاخران فلم يعثر على بقاياهما : وتمثل هذه الهياكل اناسا تجاوزوا سن البلوغ وقد تم اكتشافها في الايام الاربعة الاولى من شهر أيار سنة ١٩٣٢ . ويستدل من جماجم هذه الهياكل انها تمثل الانسان الذي كان يعيش في عصور ما قبل التاريخ · وربما دل كبر حجم عظام هذا الانسان على انحناء قامته وقوة عضلاته · ومما هو جدير بالذكر بهذه المناسبة انه لم يسبق أن اكتشفت في فرنسا من هذه الهياكل سوى ثلاثة ولا يزيد ما اكتشف في جميع انحاء اوروبا عن ثلاثين هيكلا · ولذلك فان اكتشاف خمسة هياكل من هذا النوع في نفس المكان يعتبر من الامور النادرة الوقوع ·

وكان قد سبق أن اكتشف في عام ١٩٣١ بقايا كاملة لغلام في الثالثة من عمره وقد ارسلت الى الكلية الجراحية الملكية في لندن حيث تولى دراستها السير ارثر كيث وهناك ازيلت عنها الرواسب الكلسية وبعد ستة أشهر تمت الدراسة باشراف رجال العلم والطب ودل الفحص على انها بقايا سلالة بشرية بائدة لم يسبق أن عرفها العلم حتى الآن وقد تحجرت فأطلق عليها اصطلاح (انسان فلسطين المتحجر) وقد وضعت في متحف كلية الجراحين الملكية · وكان قد دل عليها رأس أصفر كان ظاهرا من فوق الصخر في ذلك الكهف ·

ثم ارتفع عدد الهياكل الى ثمانية وقد وجد معها ثمانية آلاف شظية وقطعة صوانية وعظام الحيوانات التي كانت تعيش في منتصف العصر الجليدي الاخير · بين هذه الهياكل وبين هياكل انسان اوربا المعاصر بعض الفروق في الطبقة المتوسطة بلستوسين Plestocine من طبقات الارض الثلاث الكبرى ·

أما بقايا الرجال الثمانية فكانت مدفونة في طبقة من الرواسب الصخرية تبلغ زنتها عشرة أطنان وفي يد احدى هذه البقايا فك خنزير بري وفي بادىء الامر ظن انها تشابه انسان نياندرتال وهي وان كانت تماثله في النتوء القوي فوق حجاج العين وفي بروز الفك بروزا واضحا فانها تختلف في ان لها ذقونا · وهي بلا ريب بقايا جنس بشري انقرض من آلاف السنين · وقد اجتمع في هذا الانسان كثير من صفات القردة وصفات الانسان الحديث حتى ليصح اعتباره الحلقة المفقودة · ومن هنا كانت أهمية هذا الاكتشاف خطيرة جدا ·

تل العجول

غزة القديمة

في ربيع سنة ١٩٣٢ نشرت الصحف أخبارا مثيرة عن حفريات غزة القديمة وصفتها بأنها أهم ما كشفت عنه المعاول في الايام الاخيرة من حيث قيمتها التاريخية ، واشباعا للرغبة الجامحة اسرعت في العطلة الربيعية للمدارس من تلك السنة فسافرت من بيت لحم الى غزة ومنها خرجت نحو الجنوب الغربي وبعد نحو ستة كيلومترات وصلت الى مكان يسميه السكان تل العجول أو تل جمة وهو موقع جيرار Gerar القديمة وقد انتصب أمامنا كوخ مبني من المواد المحلية كبيوت القرى في جنوب فلسطين يسكنه مدير الحفرية السير فلندرز بيتري الذي اربى على الثمانين من عمره وقد جلل الشيب الناصع شعر رأسه وهو الذي تقدر ثروته بالملايين جاء مع زوجته وابنته وأفراد قلائل لينقطع عن العالم في هذه البقعة المنزوية ، محروما من وسائل الراحة · كل ذلك في سبيل الوقوف على حقيقة تاريخية تدور حول الصلات التجارية بين مصر وفلسطين منذ خمسة آلاف سنة · ولما حييناه واطلعناه على رغبتنا هش وبش وقادنا

بنفسه وأخذ يشرح بانشراح وسعة صدر كأنه مدرس في أول حياته وقف أمام طلابه الذين يحبهم ليحدثهم عن موضوع يحبه فقال :

«اننا نقف الآن فوق مدينة الهكسوس أو ملوك الرعاة الذين استولوا على مصر وادخلوا اليها الفرس . وتبلغ مساحتها نحو ثلاثين فدانا (أو نحو مئة دنم) وقد كان ملوك الرعاة يحكمون هذه المدينة منذ ألفي سنة ق.م . ويظهر ان السكان كانوا من الاموريين واعتقد ان هذه المدينة أقدم عهدا من ملوك الرعاة ثم اجتاحت الملاريا سكانها فأفنت الكثيرين منهم وهددت البقية الباقية بالموت فاضطروا الى ان يهجروها حوالي سنة ٢٠٠٠ ق.م الى موقع مدينة غزة التي قدمتم منها .

«هذا سور المدينة وعرضه أكثر من متر ونصف وكان ارتفاعه خمسين قدما . هذا مقدس ذبح الاهالي فيه حصانين قربانا وهذه عظامهما وتلك عظام بشرية معها عظام الفرس نستدل من وجودها على تعلق السكان بخيولهم حتى كانوا يدفنون الفرس مع صاحبه . وهنا كان فرن ، هذا حجر كبير من الصخر تحت السور لا نعرف الغاية من وضعه . وهذا نفق طوله ٥٠٠ قدم يبتدىء من بوابة المدينة وينتهي في الخلاء حفره وأعده سكان تل العجول القدماء خصيصا للفرار اذا حوصرت المدينة وعزت النجاة .

«لقد كانت مهمتنا محصورة في البحث عن العلاقات التجارية بين مصر وفلسطين وقد ادركنا معظم غرضنا الذي قدمنا من أجله في هذا المكان القريب من حدود مصر . ولم نكد نتعمق كثيرا في تربة هذا التل حتى ظهرت آثار ذات قيمة تاريخية كبرى وكان أهم ما وجدناه خمسة قصور ضخمة قام بعضها فوق بعض وجمعنا منها كمية كبيرة من آنية الفخار والنحاس مما ساعدنا على معرفة الزمن الذي صنعت فيه .

«وقد تقرر لدينا أن قصرا واحدا من تلك القصور الخمسة يختص بزمن الاسرة الثامنة عشرة المصرية ويرجع عهدها بالتقريب الى ١٥٨٠ ـ ١٣٥٠ ق.م وفي تعمقنا الى حيث بقية القصور بدا لنا انها من بقايا الاسر المالكة السادسة عشرة والخامسة عشرة والثانية عشرة ولقد مكنتنا معرفة زمنها من الحكم على أقدم قصر منها بأنه شيد بعد العصر النحاسي الخاص بالاسرة الخامسة أو السادسة .

«وفي الحفريات التي قمنا بها في الرابية التي ترتفع في وسط هذا السهل جمعنا اثنين وعشرين خنجرا من العصر النحاسي وكمية من آنية الفخار ذات الكعوب (القواعد) المسطحة كانت في تلك المدافن وتفوق في نظر الاثري قيمة القصر نفسه . وعلى الرغم من ان القصر يرجع الى نحو ثلاثة آلاف سنة قبل المسيح فقد وجدت فيه غرفة حمام رحبة ـ مما يدل على أن حكام ذلك العهد لم يكونوا أقل اهتماما بالنظافة والتنعم من اناس هذا العصر . وحمامات أولئك القدماء أعظم اتساعا مما نجد في أحدث وأكبر أبنية هذه الايام وهي تشابه في ترتيبها وتجميلها المعروف من الحمامات اليونانية أو الرومانية التي يتخذها المؤرخون كأدلة على عظم رقي أصحابها . وقد كان الكنعانيون والمصريون مولعين بالنظافة والعناية بأجسامهم . أما الهكسوس الذين غزوا مصر وحكموها زمنا فقد كانوا قذرين فهم شبيهون بالاحباش الذين لا يغتسلون الا مرة وذلك قبل العرس بيوم .

وأغنياء ذلك العصر الممتد الى ثلاثة آلاف سنة قبل المسيح كانوا مولعين بالزينة فكانوا يستحضرون الآنية الملونة من الاناضول . وقد وجدنا على ارتفاع ستة أقدام من ساحة القصر مزارا مبنيا بالاجر مربع الشكل يبلغ اتساعه خمسة عشر قدما وجدنا فيه ٢٥٠ قطعة من الزخارف تدل أشكالها على انها كانت لسيدة من الطبقة الغنية وقد وضعت في جرة ـ لا في القصر حتى لا يسرقها أحد . كما عثرنا على أوعية أنيقة كانت توضع فيها المساحيق الخاصة بتجميل الوجه كما تفعل بنات هذا العصر . كذلك وجد خاتم مبروم وأقراط ذهبية صيغ كل منها من قطعتين متصالبتين على شكل علامة الضرب × ويرجع تاريخ صنعها الى سنة ١٤٠٠ ق.م أي حوالي العهد الذي سقطت فيه أريحا . وهو يعاصر بداية العصر الشبهاني في

ايرلندة · فقد سبق ان وجد امثال هذه الاقراط في ايرلندة وانجلترا وخرائب تروادة القديمة · وان تشابه هذه الاقراط ليدل على مدى اتساع تجارة الفنيقيين بين هذه البلاد المتباعدة ·

ومما وجدناه هنا كذلك حفرة فيها بقية رماد أسود اللون تحتوي على حلى ذهبية منصهرة وعلى قطع اخرى ذهبية محطمة وعلى شظايا رخامية وآنية من العاج المحروق وتستدل على انها كانت لرجل ارتكب جريمة التجديف وانتهاك حرمة المقدسات فكان قصاصه الرجم بالحجارة ثم حرقه بالنار كما ورد في التوراة ويظهر أنها كانت عقوبة شائعة قبل اجتياح اليهود أريحا بألف سنة ·

هذه بقايا أسرة أفضل من التي ينام عليها الكثيرون في هذه الايام صنعت من خشب جميل وباتقان فجاءت شبكاتها في غاية الملائمة لرغبة النائم · وقد نمت على أحدها والقيت رأسي على وسادته الخشبية المحفورة على هيئة تناسب العنق ثم لبست بالفلين فوجدتها مريحة للغاية وملائمة للجو الحار الذي لا يتحمل الوسائد القطنية أو الصوفية » ·

هذه هي غزة القديمة التي وصفها عالمنا الجليل بأنها حلقة الوصل بين مصر وفلسطين من أقدم الازمنة وسيعود السير فلندرز بيتري الى لندن حاملا بعض عادياتها ليشترك مع العلماء في فحصها وكتابة التقارير العلمية المطولة عنها ·

الحفريات في بيت شمس

يذيعها المستر الياهو غرانت ـ رئيس بعثة هارفرد الاثرية ·

لقد اكتشف يوم ١٨ نيسان سنة ١٩٣٢ أثناء القيام بحفريات رميلة (عين شمس ـ بيت شمس القديمة) أثر مهم يظهر الاتصال القديم بين مصر وفلسطين ، وهذا الاثر عبارة عن حجر زواج عمل بمناسبة الزواج الملكي بين امنحوتب الثالث والملكة (تي Ti) · كما تصنع النياشين في هذه الايام · وولدت السيدة على الارجح في فنيقية · وعلى ما يظهر ان هذين الزوجين الملكيين كان لهما اهتمام كثير في فلسطين وسوريا · وامنحوتب الثالث هو والد اخناتون امبراطور مصر الفيلسوف الذي تزوجت ابنته توت عنخ آمون ·

وهذا الجعل كبير وقد حفر من الكلس على شكل الخنفساء واحتوى على عشرة أسطر من الكتابة الهيروغليفية تبجيلا في زواج امنحوتب الثالث من (تي Ti) وذكر فيه كذلك حدود مصر الجنوبية والشمالية·

ان هذا الجعلان التذكارية معروفة في مصر وهي تشبه من جهة الحجم والشكل صابونة تملأ راحة الكف ، وقد كان وجه الجعل هذا مطليا بدهان أخضر لا تزال آثاره باقية ، وحروف الجعل في غاية الصفاء · والكتابة كاملة ·

اوراق البردى في عوجا الحفير

عثرت بعثة كولتر الموفدة من قبل مدرسة الآثار البريطانية في القدس ـ على أوراق من البردى كاملة في عوجا الحفير ، جنوبي بئر السبع ويرجح انها قسم من الاوراق الكاملة الاولى من البردى التي لم يعثر عليها المنقبون حتى الآن ·

أما أعمال التنقيب فتقوم قرب الطريق الرئيسي بين مصر وفلسطين · عثر المنقبون على هذه الاوراق ساعة كانوا يرفعون الردم عن غرفة تتصل بكنيسة الناحية الجنوبية في مدينة بزنطية ·

وأوراق البردى المذكورة سريعة التمزق · ولذا يبذلون غاية الجهد في نشرها باعتناء ليتمكنوا من قراءتهـا ·

غير ان احدى هذه الاوراق المطوية في حالة حسنة مكنتهم من تفهم مضمونها · وقد ظهر اسم امبراطور بزنطي اسمه «فلافيوس بوشينوس» الثاني من ٥٦٥ ـ ٥٧٨م وهذه الوثيقة التاريخية مكتوبة بخط اغريقي مستدير الزوايا · ويظهر انها تبحث في مسائل أرض ·

وعثر المنقبون أيضا على آثار يونانية ، انها مجموعة من قطع الخزف المنقوش يرجح انها كانت أوعية خمر · وعلى واحد منها كتابة بالخط النبطي ·

وقال أحد ثقات المنقبين في مدرسة الآثار البريطانية أنه الى اليوم لم يعثر على أوراق كاملة من البردى · وأما الاوراق التي وجدها الالمان والاتراك خلال الحرب فقطع غير كاملة · الاوراق التي كشفت مؤخرا عظيمة الاهمية · وينتظر أن يجدوا أوراقا أخرى · وحركة التنقيب مستمرة ·

الحفريات في بيت لحم

ان الغاية من الحفريات التي تقوم بها الآن دائرة الآثار القديمة في بيت لحم هي تحديد حدود صحن كنيسة المهد الذي شيد في الاصل في عهد الملك قسطنطين ·

ويمكن معرفة عرض صحن الكنيسة نفسها اذا فرض ان نسبة طول الصحن الى عرضه هو نسبة ٣ : ١ أو ٢ : ١ فيجب ان تتبع أثر حائط الدير الغربي الذي يستوى مع بعض أجزاء جدران دير الارمن الناتئة · ويقال ان بعض الاهلين شاهدوا قبل الحرب الكبرى أساس البناء في حالة جيدة في أسفل الجدار الغربي لمقبرة الارثوذكس · والاحتمال الآخـر هو أن يـكون صحن الكنيسة ممتدا لجهـة الغرب لغاية الشارع الحالي ·

وقد أثبتت الحفريات كلا النظريتين وتوصلت الدائرة الى المعلومات الآتية :

١ ـ اكتشفت زاوية رصيف بالقرب من الزاوية الشمالية الغربية لساحة الكنيسة الحالية · وقد وجد طرف هذه الزاوية الشمالي تحت جدران المقبرة الحالية · وتدل بقايا الرصيف التي وجدت مبعثرة في طرف صحن الكنيسة الغربي على ان مكان صحن الكنيسة هذا كان قائما يوما في نفس المكان الذي تقوم عليه الآن باحة الكنيسة الحالية · وعثر على قطع نقود نحاسية وجـدران يرجـع عهدها الى القرون الوسطى بالقرب من سطح هذا الرصيف · ووجد ان بابا واسسا ضخمـة لجدار يرجع تاريخه الى نفس العهد قد طمر القسم الاكبر من طرفه الغربي ·

٢ ـ عثر في وسط الباحة على أساس لجدارين متوازيين نسق بناؤهما المتراص أحسن تنسيق وقـد وضعت أحجار هذين الاساسين على نفس الشكل الذي رصف فيه صفان من أحجار دير الارمن · ويستدل من هذين الاساسين دلالة قاطعـة ان صفا من الاعمدة أو ممـرا كان يقسم يوما ما صحن الكنيسة عند وسطه أو ينتهي بالقرب منه وقد تبين أن أحجار هذين الاساسين نحتت على شكلين مختلفين ، فقد نحتت أحجار الجدار الغربي نحتا دقيقا على نفس الشكل الذي كانت تنحت فيـه أحجار الابنية في بيت لحم في عهد قسطنطين ، أما الشكل الثاني فخشن يظن ان هذا الشكل كان يستعمل في عهد جوستنيان ·

٣ ـ وقد استعمل شكلا النحت معا في أساس جدار ثالث مواز لواجهة الكنيسة وعلى بعد أربعة أمتار ونصف المتر منه · واذا ثبت أن هذا الجدار كان يدعم يوما ما صف الاعمدة التي كان يحيط الشرقي منها بصحن الكنيسة فلا بد أن يرجع بناؤه الى العهد الذي شيدت فيه واجهة الكنيسة الحالية في عهد جوستنيان ـ أي في أوائل القرن السادس الميلادي ـ الذي حول فيه رصيف صحن الكنيسة الشرقي الذي بني في عهد قسطنطين ـ الى الغرفة الحالية بلصق الكنيسة « نارثكس » · وهذا يطابق ما ظهر من اختلاف أنواع الاحجار التي استعملت للمرة الثانية ، وجدده من أنقاض الحجارة المنحوتة نحتا دقيقا ولا شك أن هذا الاكتشاف هو من الاهمية بمكان اذ أنه جاء دليلا على أن جوستنيان أقام صف الاعمدة أمام الواجهة الجديدة على أنقاض الرصيف الشرقي للدير القديم ·

ولم يعثر على الاعمدة التي كانت تدعم الاديرة في أمكنتها ولكن وجدت أعمدة مطروحة في ساحة الكنيسة ·

٩ حزيران سنة ١٩٣٢

قصر الصليبيين في عتليت

ومن أهم آثار الصليبيين في فلسطين قصر وجد في عتليت يرجع تاريخه الى أوائل القرن الثالث عشر بعد الميلاد الذي أصبح فيما بعد أحد معاقل فرسان الهيكل · ورغبة في تسهيل ادراك الاهمية الاثرية لهذا القصر فقد اتخذت دائرة الآثار القديمة الترتيبات لصيانته وهي الآن جادة في تنظيف اطلاله ·

وقد بذلت الجهود في الفصل الاول من سنة ١٩٣٠ لتتبع أثر القلاع الخارجة التي تحد الضواحي الواقعة على جانبي القصر الشرقي والجنوبي · وتتجلى مساحة هذه القلاع بالنسبة الى مساحة القصر في المنظر العام الذي التقطته الطيارة والمثبت في الجزء الاول من مجلة الآثار القديمة · وهذه البقعة التي تحوطها الآن أحواض شركة الملح الفلسطينية كان يفصلها فيما مضى عن الاراضي المجاورة لها مستنقع · ولهذا فقد كان القصر ـ بما فيه المدينة الصغيرة التي نشأت تحت حمايته ، قائما في وسط شبه جزيرة تحيط بها المياه حتى غدا منيعا ·

وكان لهذا القصر طريقان صالحتان ـ احداهما في سلسلة الآكام التي تجري فيها الآن أعمال قلع الاحجار لمرفأ حيفا والتي كانت تحرسها احدى قلاع فرسان الهيكل في القرن الثالث عشر الميلادي ولا تزال اطلال هذه القلعة ظاهرة للعيان وتسمى الآن بالعربية « خربة دوستري » تقابلها كلمة « دوسترا » باللغة الفرنسية القديمة ـ أي الطريق الضيق · وأما الطريق الثانية فكانت من محطة عتليت تحرسها قلعة انشئت في نفس الوقت الذي شيد فيه القصر ·

وقد اكتشفت هذه القلعة سنة ١٩٣٠ حيث عثر على برج بني قسم منه ونقر القسم الآخر في الصخر وعلى بعض اصطبلات وثكنات بجواره · واكتشف في هذا المكان ختم نقش عليه اسم « الاخ سيمون دوكوينو مورت » وترسه ·

وقد أدى اكتشاف هذا البرج الى اكتشاف حائط المدينة الواقع في الجهة الغربية والشمالية منه · ووجد برج قائم في وسط البحر في آخر كل من طرفي الحائط ، كما انه اكتشف خارج البرج ترعة بني منها قسم ونقر القسم الآخر في الصخر وكان للمدينة في الاصل أربعة أبواب · ثلاثة منها في الجهة الشرقية والرابع من الجهة الجنوبية ـ ومما هو جدير بالذكر أن ثلاثة من هذه الابواب الحديثة مستعملة الآن في اوربا · ويرجح أن علو الحائط كان يقرب من الخمسة أمتار ·

وقد اكتشف أيضا بيت كبير لا يزال حافظا وضعيته الاولى يرتقي عهده الى أيام الصليبيين وهو قائم على الجانب الشمالي من البرج · وقد رمم قسم منه · ان هذا البيت قد تحول أثناء احتلال المماليك لذلك المكان في القرنين الرابع عشر والخامس عشر الى حمامات تركية · وقد ظهر أثناء ترميم احدى قباب هذا البيت ان بنائي قرية الطيرة لا يزالون ينشؤون القباب على الطريقة التي كان يتبعها الصليبيون قبل سبع مئة سنة تقريبا ·

ولقد ظهر أثناء الحفر والتنقيب أواني من الفخار المطلي · لا بد انها ترجع في تاريخها الى عهد الصليبيين والمماليك · ووجد على بعض الصخور رنوك (رموز نسب) شرقية وغربية ، وعثر على قبور وأطلال مختلفة تدل على ان قرية عتليت كانت آهلة بالسكان في عصر كل من الفرس والهيلانيين · وذلك ما بين القرن السابع والقرن الاول قبل الميلاد ·

١٩٣٣/٣/١١

ملحوظة : لم يتسع هذا المجلد لحفريات سبسطية (السامرة) ومجدو فالى عدد قادم

محمود العابدي

من الآثار العربية الاسلامية

قصير عمرة

بقلم الدكتور يوسف ذهني

كانت دراسة الآثار في بلادنا الى عهد غير بعيد موقوفة على جماعة من المستشرقين بدءوها من أجل غايات دينية بحتة وانتهوا بها الى دراسة حضارات مندثرة ، واخراج كنوز أثرية دفينة الى عالم النور ٠

وكان جل اهتمامهم منصرفا الى البحث والتنقيب عن الاماكن التي ورد ذكرها في الكتب السماوية المقدسة وأعني بها التوراة والانجيل ، وذلك بغية وضع أسس علمية للاحداث الدينية والتاريخية ودعمها بالآثار والنقوش والكتابات التي قد يعثر عليها ٠

وكما قلت في البداية ، فان هذا الاهتمام الذي أبداه المستشرقون في بلادنا قد أدى فيما بعد الى الكشف عن حضارات منقرضة كحضارة الانباط وجنوب الجزيرة بالاضافة الى الكثير من الكنوز الاثرية كآثار البتراء والكتابات الثمودية ، وقصور الصحراء العربية ، وحجر شيحان وغيرها ٠ وسأخص بالذكر في مقالي هذا قصرا يعتبر من أقدم الآثار العربية الاسلامية ، وهو قصير عمرة ٠

قدم هذا الذخر التاريخي الى العالم البحاثة النمساوي موزيل عام ١٨٩٨ أثناء جولته الاستكشافية لدراسة معالم الصحراء ٠ وقد اذهلت الرسوم البديعة واللوحات الرائعة التي تزين جدران وأروقة هذا القصر البحاثة موزيل فعاد وزاره عام ١٩٠١ بصحبة الفنان النمساوي مليك الذي نقل بريشته قسما من معالم هذه التحف ، وهي محفوظة الآن في متحف الآثار بفينا ٠

وأود أن يعود الخيال بالقارىء الى عام ١٩٠١ ، أظلم أيام الصحراء ، وأشدها خطورة ، والى زمن لم يكن التصوير الفوتوغرافي الملون قد عرف بعد ، وتصور مجيء فنان في مثل هذا الوقت العصيب من النمسا الى الصحراء العربية ، لا لغاية سوى خدمة الحضارة والعلم والتاريخ ، ونحن أحفاد أولئك الذين بنوا هذا الذخر التاريخي وساهموا في خط صفحات التاريخ ـ في سنين قليلة ـ شوهنا معالمه وهشمنا جدرانه وأحلناه الى زرائب للقاذورات ، حتى ان الكثيرين لم يتورعوا عن حفر الاخاديد في صميم اللوحات بغية تخليد زيارتهم (الكريمة) ٠

وصف القصر بشكل عام :

يتألف القصر من قاعة رئيسية مستطيلة الشكل يقسمها قوسان الى ثلاثة أقسام متساوية ويرتكز القوسان على أربعة قواعد ارتفاع كل منها ثمانين سنتيمتر تقريبا ، وتعلو هذه القاعة ثلاث قباب مستطيلة الشكل ، وفي الصدر ممر صغير فيه بابان متقابلان يؤديان الى غرفتين صغيرتين للراحة ، وفي الجدار الشرقي باب يؤدي الى حمام مكون من غرفتين مربعتين تفتح احداهما على القاعة الرئيسية للحمام ، وخلف هذه الاخيرة يوجد المكان الذي تسخن فيه المياه ويحفظ فيه الوقود ٠

وقد اجريت حفريات على أرض القصر فوجدت مغطاة بالفسيفساء الزجاجية الملونة كما وجدت قطع كثيرة من الرخام الابيض ملقاة في الباحة الخارجية للقصر وهي ـ كما رآها موزيل سنة ١٨٩٨ ـ كانت تغطي القسم السفلي من الجدران الداخلية ٠

وصف القصر مفصلا

ان أول ما يطالع الزائر في صدر القاعة الرئيسية صورة لملك عظيم الهيبة تعلوه كتابة بيضاء على قاعدة زرقاء الا انه لسوء الطالع قد اندثرت معالم هذه الكتابة ولم يبق منها سوى كلمة «اللهـم» في البداية و «عافية من الله ورحمة» في النهاية ، وعلى يمين الملك صورة شخص يحمل على ما يظهر مروحة لم يبق منها سوى المقبض · وعلى يسار الملك توجد صورة ثانية تمثل شخص يرتدي سترة طويلة ومعطفا ·

أما اللوحة ذات الاهمية الكبرى فهي الموجودة على الجدار الغربي للقاعة اذ تمثل أشخاص يرمزون على ما يعتقد الى الملوك الذين اكتسح المسلمون ممالكهم · وقد أثبت هذا بقايا بعض الكلمات التي وجدت مكتوبة بجانب كل من الاشخاص ، فمن هذه الكلمات كلمة «قيصر» بالعربية وبجانبها Kaisar وقد نقلت هذه القطعة برمتها الى متحف الآثار ببرلين · أما الكلمة الثانية فهي Podopikoc أي رودريك بالعربية فقد هشمت ولم يبق لها أثر · أما كلمة كسرى Kocopoic فقد ضاعت بعض حروفها ولم يبق من الاسم العربي سوى حرف «ك» · أما كلمة نجاشي فلم يبق منها سوى «ش» والحروف اليونانية .N.I.O ولا اعتقد أن من الصعب بعد ان وجدت بعض الحروف اليونانية والعربية من كل اسم التأكد من حقيقة هذه الشخصيات ·

وعلى مقربة من هذه اللوحة توجد صورة لامرأة بجانب بركة ماء صغيرة وكذلك صور لاشخاص عرى يقومون على ما يظهر بحركات رياضية وبجانب الملوك الذين ذكرناهم سابقا توجد صورة مهشمة لم يبق من معالمها سوى كلمة Nikh والتي تعني النصر ، وقد فسرها البعض على انها ترمز الى شخصية الخليفة المنتصر على أولئك الملوك ·

وعلى طرفي القوس الاول صورتان تمثل احداهما امرأة ممسكة بآلة موسيقية والاخرى تمثـل امرأة يدها مرفوعة وقد التف حول رأسها ضفيرتان كثيفتان من الشعر ·

وعلى القوس الثاني نشاهد منظر كلاب الصيد تتابع بقر المها ·

أما على الجدار الشرقي فتوجد صورة لامرأة تمثل الشعر مكتوب فوق رأسها الكلمة Poihcic وبجانبهـا صورتان تهشمتـا ولم يبـق سوى الكلمات التي كانت بجانبهـا وهي (التاريـخ) Ictopia و (الفلسفة) Skyh

أما القباب المستطيلة فمقسمة الى مربعات تحوى صور حيوانات وطيور كالغزلان والاسود والقطا والحبارى وغيرها ·

أما في الغرفة الجانبية الصغيرة فهنالك لوحة تمثل كيوبيد المجنح باسطا زراعيه فوق شخصين مستلقيين على الارض · وفي مكان آخر لوحة تمثل امرأة عارية مستندة الى حافة الشباك تنظر الى رجل في الجهة المقابلة ·

أما في الحمام فنرى لوحة تعتبر من أحسن اللوحات محافظة على رونقها وتمثل امرأة تنظر الى اخرى عند الباب ·

على أن أروع اللوحات بلا جدال هي المرسومة على القبة المستديرة لقاعـة الحمام الرئيسية · فهي تمثل النصف الشمالي لقبة السماء مع أبراجها ونجومها · ففي الوسط نشاهد الدب الاكبر والدب الاصغر وبينهما ذنب التنين وغيرها من الابراج ·

دراسات تاريخيـة :

لقد ذهب المستشرقون الى القول بأن الفن العربي الاسلامي قد استمد معظم أصوله من الحضارات والفنون السابقة وخاصة من الفنين المسيحي الشرقي والساساني ، وانه نشأ أول ما نشأ على أيدي رجال الفنون الاجانب من قبط وفرس وبيزنطيين وسوريين وغيرهم • وفي عرض الموضوع على هذه الصورة غلو واجحاف • أما الغلو فلأنه من المحقق أن الدول التي فتحها العرب كانت تعاني وقت فتحها أزمات اجتماعية وسياسية شديدة وان الفنون فيها كانت هي الاخرى تنوء تحت عبء الاضمحلال والركود • فالذي لقيه المسلمون فيها من مظاهر الفنون كان غالبا يقتضر على آثار متخلفة عن عصور سابقة أكثر منه استمرارا للنشاط الفني • أما الاجحاف فلأن ظاهرة الاقتباس من الفنون السابقة ظاهرة لا ينفرد بها الفن الاسلامي ، بل هي ظاهرة عالمية ، أو هي سنة الطبيعة البشرية فما من فنان الا وتلقى مبادىء صناعته عن معلم من قبله ، والحضارات جميعا سلسلة متصلة الحلقات •

لو اعتبرنا الكعبة المشرفة نقطة انطلاق لفن المعمار الاسلامي لوجدنا أن طريقة البناء التي اتبعت في بناء القصر هي امتداد لهذا الطراز الذي استمر من عهد النبوة الى أواخر العصر العباسي •

فالمفاهيم الاسلامية الجديدة التي طرأت على الافكار والمشاعر الانسانية والروح العربية المتحررة وغيرها من المثل السامية التي جاء بها الدين الجديد ظهرت انعكاساتها واضحة على جميع مرافق الحياة وأخذت النزعات التحررية الجديدة تطغى على مختلف المجالات ،ورأينا الاستعباد والرق والسخرة تتلاشى رويدا رويدا ليحل محلها المفهوم الانساني الجديد الذي جاء به الاسلام وبشر به عمر بن الخطاب عندما قال : متى استعبدتم الناس وقد ولدتهم امهاتهم احرارا ؟

فلم نعد نرى في صدر الاسلام الفراعنة بسياطهم يلهبون بها ظهور الاسرى وهي تنقل الحجارة من أسوان ، ولا الحراب الرومانية توخز جنبات الاسرى وهم يقومون بقطع الحجارة وصقلها ونقلها من المسافات البعيدة لتبني بها معابد للآلهة وقصور للأباطرة • فمواد البناء التي استعملت في بناء القصر لم تتعد قطع الحجارة الصغيرة التي حورتها يد الصانع الماهر بشد بعضها الى بعض بنوع من الملاط حتى أصبحت بناء متينا قوي الاركان ، أظهرت الايام ان احداث الزمان لم تنل منه رغم مرور أكثر من الف عام على بنائه • أما الظاهرة الثانية التي تلفت النظر في بناء القصر والتي أول من لاحظها كروزويل هي الطريقة الجديدة في تصميم الاقواس ، فعوضا عن رسم الانحناء من نقطة واحدة استعملت نقطتان فجاء القوس ذا رأس مدبب قليلا في الوسط •

فن التصوير

قلنا في أول حديثنا ان أهم ما يلفت النظر في هذا القصر هو الرسوم واللوحات التي تزين الجدران • وقد ذهب المستشرقون مذاهب عديدة في تفسير المدارس التي ينتمي اليها هذا الفن التصويري • الا ان معظمهم اتجه الى التفكير بأن الصبغة اليونانية السورية المتأخرة (وليست البيزنطية) هي الطابع المميز لأكثر اللوحات ، ودليلهم على ذلك وجود صور آلهة الشعر والتاريخ والفلسفة والنصر وكيوبيد وهي كما نعلم آلهـة يونانية •

واستنتج المستشرقون من هذا الى ان الفنانين الذين قاموا بهذا العمل هم اما من السريان أو من الآراميـين •

وهنا لا بد من توجيه كلمة عتاب رقيقة الى المستشرقين الذين لسبب لم استطع ادراكه حاولوا ابعاد الفنانين العرب عن القصر بينما هم في أبحاثهم يناقضون أنفسهم • يقول كروزويل وبيكر ان الكتابات

العربية الموجودة على الجدران مكتوبة بصورة صحيحة من حيث اللغة ودقيقة من حيث الرسم بينما الكلمات اليونانية فيها أخطأ لغوية ، وقد اتبع في رسمها طريقة خط هيكل الكلمة بقلم أسود ثم ملء الفراغ بالالوان ٠ يستخلص من هذا ان الفنان لم يكن يونانيا بل آراميا أو سريانيا ٠

فلو فرضنا جدلا صحة ما يقولون اليس من المنتظر أن يقع الفنان في نفس الاخطاء عند نقش الكلمات العربية طالما وانه قد فرض أن يكون الفنان غير عربي؟ ثم ان الغساسنة دام حكمهم سنين طويلة في حوران وقد بنوا الكنائس والقصور وزينوها بشتى الصور واللوحات فلماذا لا يكون الفنان غسانيا مثلا؟

ولا يفوتني أن أذكر أيضا ما يقوله دالتون من أن طراز اللباس الذي ترتديه الراقصات المرسومة صورهن على الحائط هي نفسها المرسومة على واجهات المدافن في تدمر العربية ٠ وهي نفسها التي تشاهد اليوم في حوران المؤلفة من رداء طويل يصل الى القدم ومعطف قصير يصل الى الركبة مع حزام في الوسط ٠ ودليل قوي آخر على الصبغة العربية الاسلامية هي أول محاولة في العالم لاظهار قبة السماء بشكل كروي مع خطوط الطول التي لم يعرفها العالم الا في القرون المتأخرة ٠

نستنتج من كل هذا أن الطابع اليوناني السوري وان كان واضحا في اللوحات الا ان مقومات الشخصية العربية قد طورتها وصبغتها بطابع فني جديد كما اني اعتقد ان الفنان كان عربيا وانه عندما قام برسم الكلمات اليونانية فانما فعل ذلك بقصد الزينة فقط تماما كما فعل الفنانون الانكليز في العصور الوسطى عندما نقلوا جملة «محمد رسول الله» المنقوشة على الدنانير الاسلامية وزينوا بها نقودهم الذهبية ظنا منهم أنها نقش زخرفي ٠

حكم الشرع الاسلامي في التصوير :

حاول المستشرقون عند الكلام في موضوع الصور الحية أن يتطرقوا الى موضع ديني يتعلق في التشريع الاسلامي ، وخرجوا من ذلك الى القول بأن الشريعة الاسلامية كانت تبيح تصوير الأحياء ٠ يقول كرزويل أن الأزرقي أورد في كتابه «أخبار مكة وما جاء فيها من الآثار» رواية تقول ان النبي (صلعم) يوم فتح مكة عام ٦٣٠ ميلادي دخل الى الكعبة فرأى فيها صورة مريم العذراء تحتضن السيد المسيح فأمر بعدم ازالة الصورة ٠

ويقول بيكر ان بطريرك دمشق يوحنا (٧٠٠ ـ ٧٥٠م) الذي عاش في بلاط الأمويين وعرف بعدائه الشديد للداعين لازالة الايقونات لم يذكر شيئا عن تحريم المسلمين للصور بالرغم من مساجلاته الدينية العنيفة مع النصارى والمسلمين على السواء ٠

ويقول غراف ان قصة التحريم بدأت في نهاية القرن الثامن الميلادي عندما ذكرها ثيودور ابو قورة مطران حران ٠ واعتمد المستشرقون لاثبات ذلك أيضا قصة للطبري تقول أن المسلمين كانوا يؤدون صلاة الجمعة في ايوان كسرى رغم وجود صور للأحياء على الجدران ٠ وأضافوا الى أقوالهم هذه الرأي القائل بأن الامم السامية كانت تكره الصور الحية ، وان أحبار اليهود نقلوا هذا الكره الى الشريعة الاسلامية بعد اعتناقهم الاسلام مثل كعب الاحبار وغيرهم ٠

ان موضوع شرعية الصور أو عدمها بحث يحتاج الى نوع من التدقيق ، فقول المستشرقين بأن الاسلام لم يحرم الصور قول عار عن الصحة ، فان القرآن لم يتعرض لهذا الموضوع وانما وردت احاديث عديدة عن الرسول تثبت تحريم الصور ٠ فقد روى البخاري ومسلم والنسائي والترمذي وأحمد ومالك وابن ماجه ان رسول الله (صلعم) قال ان أصحاب الصور يعذبون يوم القيامة ٠ وروى البخاري والنسائي

ان النبي (صلعم) منع بيع الصور · وكذلك روى البخاري ومسلم وأحمد ومالك عن النبي قوله بأن الملائكة لا تدخل بيتا فيـه صور ·

وقد أزال عليه السلام كل الصور عن أثواب أزواجه وحظر استعمال ثوب فيه تصاوير (رواه أحمد والبخاري ومسلم) ، أما ما جاء عن وجود بعض الصور في الكعبة فهذا يحتاج الى تمحيص ·

قال بن هشام في السيرة : حدثني بعض أهل العلم أن رسول الله (صلعم) دخل البيت يوم الفتح فرأى صور الملائكة وغيرهم ورأى ابراهيم عليـه السلام مصورا في يده الأزلام يستقسم بهـا ، فقال : قاتلهم الله جعلوا شيخنا يستقسم بالأزلام ما شأن ابراهيم والأزلام؟ ما كان ابراهيم يهوديا ولا نصرانيا ولكن حنيفا مسلما وما كان من المشركين ، ثـم أمر بتلك الصـور فطمست · وعن بن عباس قولـه : دخل النبي (صلعم) البيت فوجد فيه صورة ابراهيم وصورة مريم فقال : أما لهم فقد سمعوا ان الملائكة لا تدخل بيتا فيه صور فأمر بها ومحيت (رواه البخاري) ، وقد وردت روايات تقول أن بعض الصور كانت موجودة الى ما قبل هدم الكعبة في زمن عبد الله ابن الزبير ، فقد روى عن سعيد بن عبد العزيز ان صورة عيسى وأمه بقيتا حتى رآهما بعض من أسلم من نصارى غسان ·

والتوفيق بين هذين الرأيين هو أنه يجوز عندما أمر النبي بمحو وطمس الصور بقي بعض آثار الصور المدهونة لم تطمس جميع معالمها وهذا ما يوفق بين ما جاء في الاحاديث عن تحريم الصور ورواية الأزرقي بأن صورتي مريم وعيسى بقيتا مدة من الزمن ·

وبعد كل ما تقدم لا اعتقد انه من العدل اهمال كل هذه المصادر والأحاديث والاخذ بأقوال أناس ان لم يكونوا غير حياديين فهم على الاقل غرباء عن هذا الدين ·

أما القول بأن موضوع التحريم لم يرد ذكره الا في القرن الثامن ميلادي فان الحديث أيضا لم يدون الا في حدود ذلك التاريخ ·

ثم ان بناء ايوان كسرى ليس اسلاميا · والاسلام لا يمنع الصلاة في أي مكان بشرط أن يـكون طاهرا ونظيفا · والقول بأن اليهود كانوا يكرهون التصوير لا يعتمد عليه ، ولست بحاجة الى ذكر قصة الخليقة المصورة على جدران الكنيس اليهودي الذي عثر عليه في الصحراء والموجود الآن في متحف دمشق ·

يستدل من كل ما ذكر ان الصور الموجودة في القصر لا علاقة لها مطلقا بالشريعة أو عدمها وانما هي قضية تتعلق بالاخلاق والميول الشخصية للذي أمر بتصويرها ·

تاريخ بناء القصر

ان تاريخ العرب مدين للعالم موزيل في تعريف القصر وتحديد تاريخه فلولا الصور التي نقلها لضاعت المعالم ولما استطعنا تحديد تاريخ البناء · فصورة رودريك الذي قتل عام ٧١١م ، والموجودة على اللوحة الرئيسية تبين بجلاء أن بناء القصر قد تم بعد هذا التاريخ وقبل سقوط الدولة الاموية عام ٧٥٠م ، فلا يعقل مثلا ان يقوم خليفة عباسي بتخليد أعمال قام بها الامويون ·

ومن مراجعة التاريخ نجد أن هنالك خليفتين يمكن ان ينسب اليهما القصر ، وهما الوليد الاول والوليد الثاني ·

يقول التاريخ عن الوليد الاول أنه كان فاتحا عظيما امتدت في زمنه حدود الدولة العربية من الصين الى الاطلسي وكان ولوعا بالبناء والعمران وهو أول من أحدث المستشفيات بالاسلام ، وهو باني مسجد دمشق الكبير وكان نقش خاتمه (يا وليد انك ميت) · ومن عاداته قضاء قسم من فصل الربيع في البلقاء ·

أما الوليد الثاني فيروي انه كان ظريفا شجاعا جوادا يعاب في اللهو وسماع الغناء ، له شعر رقيق وعلم بالموسيقى ، وقد أمضى أكثر من عشرين عاما في الازرق · وقد ذهب سافنياك الى القول ان باني القصر هو الوليد الاول فصورة رودريك وبجانبها كلمة النصر تدل على أن الخليفة قد أمر بتصويرها تخليدا لانتصاراته في الاندلس ·

فلو راجعنا ما ذكر عن هذين الخليفتين وعدنا الى مكان القصر الذي لا يبعد سوى أميال معدودات عن الأزرق وتطلعنا بامعان الى اللوحات الخليعة والصور التي تمثل الشعر والموسيقى والرقص والغناء لاستنتجنا ان الوليد الثاني هو الذي شيد القصر لان كل ما فيه أكثر ملاءمة لاخلاق الوليد الثاني وميوله منها للوليد الاول · ثم ان الوليد الاول توفى عام ٧١٥م فليس من المنطق أن يتم بناء القصر وانجازه في مدة وجيزه لا سيما وان الامكانيات والمياه لا تتوفر في الصحراء الا في ظروف معينة من السنة ·

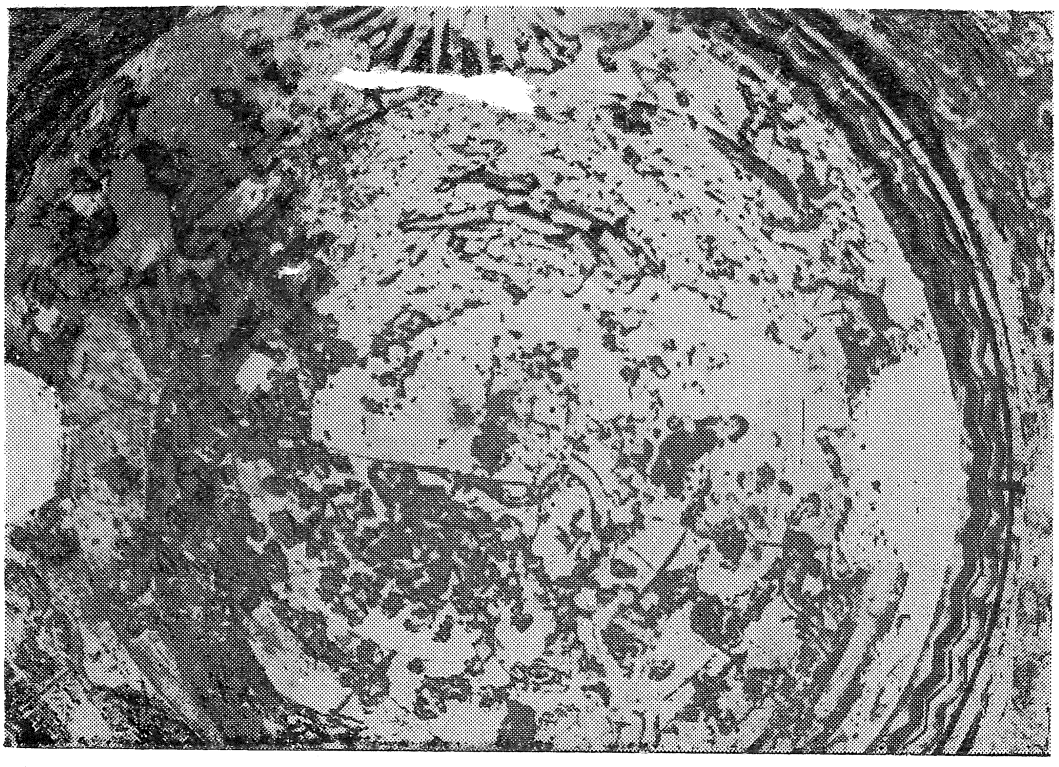
هذا ما يمكن أن أقدمه من جهد في هذا السبيل ، راجيا أن أكون قد وفقت في اظهار وتبيان قبس من الحقيقة على بعض آثار هذا البلد المقدس ، مقدما بهذه المناسبة الى دائرة الآثار الشكر لما تقوم به من صيانة ولو على قدر الامكان لكنوزنا الدفينة ، راجيا بتضافر الجهود أن تصل الى الغاية المنشودة في امكانياتها للحفاظ على مدنية وحضارة العرب والاسلام فخر التاريخ وتراث الاجيال ·

عمان في ١٩٦١/١١/١٦

الدكتور يوسف ذهني

PLATE XXXII

رسوم قصير عمرا



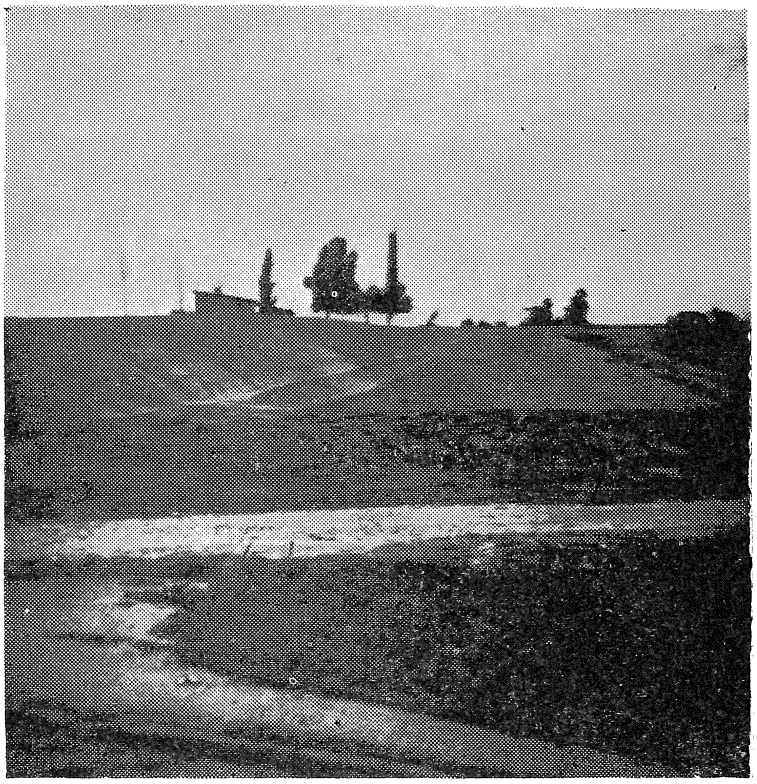
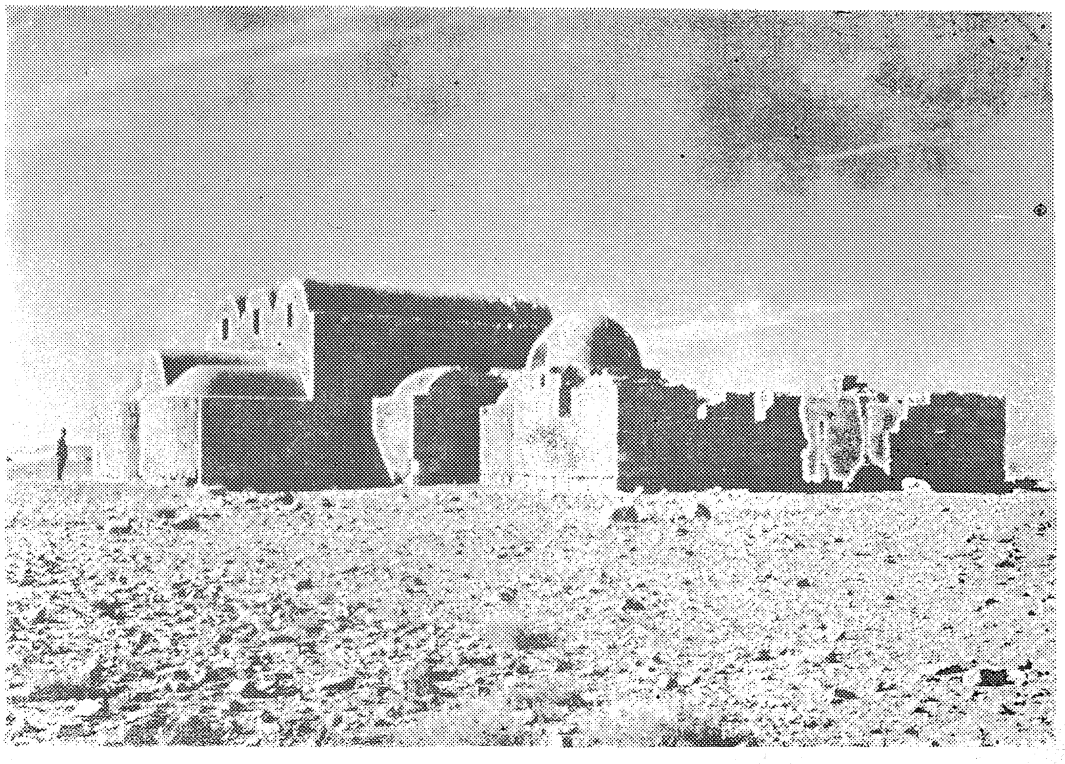



FIG. 15.