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ARCHAEOLOGICAL DISCOVERY IN THE HOLY LAND

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HARDLY more than two generations have passed since the cultivated world was thrilled by the wonderful results of the first excavations in the ancient East—the campaigns of Botta and Layard in Assyria and of Mariette in Egypt. The romantic revelation of palaces and temples, of majestic human-headed bulls and lions, of bas-reliefs and mural paintings, inscribed monuments, tablets and papyri, literally bursting with fresh news of a mysterious past, was startling enough to stir the pulses of the most phlegmatic. When, three decades later, Schliemann's recovery of the archaeological background of Homer widened our horizon, and taught us to admire the culture of a Greece that preceded the glory of Athens, it seemed that archaeology would settle down to the relatively dull task of detail work, filling in gaps left by the first great finds. Yet archaeology has gone on from surprise to surprise, from triumph to triumph, from Troy to Cnossus, from Nineveh to Nippur, Telloh and Assur, from Memphis to Heracleopolis and Abydos. Outlying regions have yielded up their buried treasures; Susa and Hatte (Boghaz-keui) have shown that Susiana and Cappadocia lagged little, if any, behind their Mesopotamian neighbors in the march of civilization. There has been much detail work, less interesting, perhaps, from its nature, but all helping toward the erection of a vast history of human progress, each stage resting on the strength of the one below, each part inextricably bound up with every other.

Once we have constructed this elaborate edifice, and can trace the relation between events and institutions of

the past, reconstructing the daily life and the world-view of these forebears of our civilization, what gain will it be? The span of history has been considerably more than doubled, and our historical vision has been vastly broadened and deepened. Whereas a century ago thinkers entertained the haziest ideas regarding the fundamental principles of social, institutional and intellectual development, the laws of human progress are now clear. Even more significant to the layman is the realization of the mighty sweep and momentum of the spirit of progress in man, ever striving forward and upward. There is no room for discouragement to the historian whose scope includes the morning of history as well as its evening, for he knows that, slow as progress has often seemed to be, it moves in fact with constant acceleration. Temporary checks, such as the irruption of barbarians and the transference of the torch of civilization to new peoples, only mean that the course is presently resumed with fresh vigor.

No less instant in its appeal is the principle of the continuity of human institutions. Archaeology has revolutionized our attitude toward revolution. The old historians painted movements with a dramatic flourish, disregarding that steady interaction of forces which by an almost imperceptible realignment of existing units gives birth to a new force. It may seem absurd to claim this for archaeology, but it is to this science that we owe the complete rewriting of history on the basis of contemporary monumental evidence, instead of depending upon later philosophical romance. Thanks to this new point of view, educated men are coming to understand that the human institutions which have been gradually evolved through many thousands of years possess an inherent stability and a permanent value. In comparison with such solidity, based upon the fundamental laws of man's nature, the hasty generalizations of modern speculative sociology are as ephemeral as the Eiffel Tower beside the Pyramids. Our radical Socialist friends would do well to immerse themselves in the study of archaeology before attempting to repeat an experiment which failed a thousand times

before the abortive communism of Mazdak, so like that of Lenine, fifteen centuries later.

But Palestinian archaeology, while playing well its rôle in the wider task of archaeology, has a peculiar interest that no other branch of the science has. Palestine is the land where the sacredest of human possessions came into being, and hardly a mile of its surface is not hallowed by Biblical associations. In the illustration, elucidation, and, if need be, confirmation of this masterpiece of world-literature archaeology justifies itself finely.

Serious excavations in Palestine began in 1890, when Flinders Petrie, the great Egyptian archaeologist, commenced work at Lachish (modern Tell el-Hesi). It is true that Warren had dug around the Temple area more than twenty years before, and had been followed by other occasional excavators in Jerusalem, but, while their work had been productive of a few topographical results, no historical material had been recovered, chiefly because of the nature of the débris in which they probed. In one brief campaign Petrie established the main periods of the archaeological history of Palestine, and discovered that the tell represented the accumulated remains of some seven superimposed layers of occupation, from about the middle of the third millennium before our era down to the last centuries before. These old cities were founded, flourished, and were destroyed by foreign invaders or catastrophes of various kinds, and on their ruins a new town was built, to pass through much the same cycle in its turn. The average rate of deposit was found to be one and a half feet a century where strata were undisturbed. Naturally this estimate can only be applied with safety where conditions seem normal, and the amount of débris is considerable. Thanks to his training in Egyptian archaeology Petrie was able to ascertain the general course of ceramic evolution, and to point out just what types of pottery—what shapes and decoration—one may expect to find at different periods of early Palestinian history. Now the archaeologist can always tell by the examination of pot-sherds found on the surfaces of a mound when the mound was last occupied; a rapid and inexpensive

section on a scarp of the tell—*i. e.*, at the point where the tell is steepest—will usually give in succinct form the archaeological history of the site. In this way Garstang determined the age of Ashkelon and the character of its successive occupations from two scarp-sections, and Fisher has more recently done the same thing for Beth-shan, though without reaching the lowest level of human remains. A rapid inspection of the surface of Tell 'Oreimeh, south of Capernaum, told Macalister that it was of Canaanite origin, a fact afterwards proved by Karge's excavations. More recently, Pythian-Adams has found an early Canaanite settlement at Tell Qôqah near Yâlô, which represents the first settlement at Ajalon. A similar reconnaisance at the pass from the Plain of Esdraelon into the Plain of Accho has taught us that the two small mounds of Tell 'Amr and Tell el-Qassîs were once Canaanite fortresses which defended the important pass on both sides, probably in the Hyksos period. The methods so brilliantly inaugurated by Petrie at Lachish have thus justified themselves again and again during the generation which has elapsed, until Palestinian archaeology is now placed on a thoroughly scientific foundation.

The work at Lachish begun by Petrie was continued by the American scholar, Frederick Jones Bliss, whose name overshadows all others during the first decade of archaeological work in Palestine. Bliss was admirably adapted for the task of an excavator in those difficult days when tact and understanding of Oriental traditions were indispensable for successful excavation; as one of the distinguished family of missionaries and educators whose names have become household words in the Levant, born himself in Mt. Lebanon, none could handle the effendi and the fellah better than he. For three years Bliss continued the work begun by Petrie, confirming Petrie's results in each fresh campaign, though, unfortunately, little new material came to light. The work of the excavator is always so—periods of disappointment or relative unproductivity are common enough, but ever again there is the breathless moment of great discovery. The unexpected is often the lot of the archaeologist; many an important

mound was spoiled so often that scant gleanings were bequeathed to the student of today, while the most insignificant site has turned out frequently to be a veritable treasure-chamber.

After Lachish came short seasons of work at the ancient sites of Libnah (Tell-es-Sâfi), Azekah (Tell Zakariyeh), Mareshah (Tell Sandahannah), and Tell ej-Judeideh, perhaps ancient Keilah, with Bliss and Macalister in charge. All of the mounds were located in the low country of Judah, called in Hebrew the Shephelah, to distinguish this district from the Plain of Philistia proper. Not one of these places was thoroughly investigated; in most a few trenches and holes were dug, revealing the periods of occupation through which the towns had passed, from the earliest Canaanite down to the Hellenistic, Byzantine, or Arab. The Hellenistic town of Mareshah was rather completely exhumed, but the older Judaean stratum beneath was hardly touched. And yet, in spite of the insufficiency of the excavations many intensely interesting discoveries were made, and light was shed on all periods of Palestinian history. Among the most interesting finds were quantities of curiously decorated Philistine pot-sherds from the time when the Sheplelah was tributary to the invaders from beyond the sea, as was plainly the case in the time of Samson and Samuel. At Libnah interesting fragments of Egyptian inscriptions from the New Empire, before Joshua, came to light, and part of a small limestone tablet containing an Assyrian artist's study of the launching of a ship of war in the Mediterranean, evidently from the time of Sennacherib, who occupied Libnah (II Kings, 19:8 and the inscriptions of Sennacherib).

The excavations inaugurated so auspiciously by the Palestine Exploration Fund in Judaea were continued at Tell Jezer, ancient Gezer, by Macalister. This time the work was as complete as could be expected under the circumstances, and in the course of seven years of steady work most of the old city's secrets were uncovered. The three big volumes on the results, published in 1912, contain a mass of material from the three thousand years of history which have left their deposits in the tell. Here

were found authentic documents of ancient civilization, from the primitive pottery and ornaments of the dwarfish cave-dweller of the Neolithic age to the buildings and inscriptions which commemorated the presence in Gezer of a Maccabaean garrison in the second century B. C. Most impressive in its testimony to a forgotten past was the huge tunnel hewn from the rock by the early Canaanites, more than four thousand years ago, extending from the citadel down to a subterranean water-source, which provided for a constant supply of pure water during a siege. Numerous Egyptian remains, both scarabs and steles, showed that Gezer was a centre of Egyptian influence in Palestine throughout the patriarchal age, during the successive Pharaonic empires in Palestine. From about 2000 to 1800 the Twelfth Dynasty controlled Palestine, as recent finds in Egypt have proved; for a century the Hyksos monarchs, with their capital at Avaris, near modern Kantarah on the Suez Canal, held sway over the land; and then for four centuries (1570-1170) the rulers of the great New Empire claimed—and usually held—the suzerainty over it. For a few generations the Canaanite population maintained itself against Israelite attacks under the protection of their Philistine overlords, but in the eleventh century the latter were so much weakened by their efforts to dominate the hardy hill-men of Israel that they were forced to bow under the yoke of Egypt, as the Canaanites before them. Pharaoh Pesibkhenno, after subduing the Philistines, punished the rebellious men of Gezer, who probably had seized the occasion to declare their independence, by destroying their city and turning the partially burned ruins over to Solomon as his daughter's dowry. To Solomon, however, Gezer was doubtless a welcome gift, rounding out his territories by the removal of an annoying Canaanite enclave. Evidences of the Jewish period which followed are very interesting; not least is a small limestone agricultural calendar, showing the remarkable persistence of agricultural customs and ideas in Palestine From the age of Assyrian and Babylonian domination (750-550 B. C.) come three cuneiform tablets, two business documents and a letter.

The mass of unwritten archaeological material of every kind is so great as to baffle the enumerator, furnishing illustrations of nearly every phase of Canaanite and Israelite life and culture.

While Macalister was working patiently and successfully at Gezer, German and Austrian scholars began excavations in northern Palestine, hitherto neglected. Sellin and Schumacher dug from 1901 to 1903 at the site of ancient Taanach, while Schumacher and Steuernagel worked from 1903 to 1905 at Megiddo (Tell el-Mutesellim). The work at these two places was fragmentary and rather sketchy, not attempting to cover more than a small section of the tells. At Megiddo virgin rock was reached only at one point, an error of judgment which led to the elimination of two whole strata from the table finally published by Schumacher. The pottery of the different strata was very imperfectly studied and published. Notwithstanding these imperfections, however, the work was carefully and conscientiously performed, greatly adding to our knowledge of ancient Palestine As was to be expected, the mounds in northern Palestine are richer than those in the hill-country of Judaea, and repay the archaeologist better. At Taanach Sellin discovered a Canaanite high-place, an altar of incense, a fine early Babylonian seal cylinder, and twelve cuneiform tablets from the sixteenth century, being thus about a century and a half older than the Amarna Tablets, which they very much resemble. Five of these interesting documents are letters to the chief of the town, one Ashtart-yashur; the others are lists of proper-names, mostly non-Semitic, probably Perizzite or Hurrian (Mitannian).

Megiddo is the most important site yet excavated in Palestine, and was in the second millennium B. C. practically the capital of the land. There can be, therefore, no doubt that important discoveries are reserved for the fortunate excavator of the remaining portions of the mound. Most of the tell, in fact, remains to be dug by the University of Chicago, for which Professor J. H. Breasted has secured a reservation. Happy indeed are the excavators of this site, with its long history and its

abundance of remains from every age, down to the third century B. C., when it was finally abandoned! No fewer that nine strata of construction were discovered by Schumacher. The first carries us back into the earliest epoch of human town-construction in Palestine, before 3000; the fourth brings us to the age of massive brick city-walls, about the 21st century B. C., as at Beth-shan and Jericho. It is probable that the brick walls date from the period of Amorite conquest, which, coming from the northeast, drove the Canaanites toward the sea-coast and introduced a culture developed under Babylonian influence. The following city, the fifth, dates from the age of the great invasions, the so-called Hyksos period, during which it received its Anatolian population. With the foreign element came influences from the northwest, appearing in numerous pot-sherds of Cypriote or south-Anatolian type. This city was destroyed by Tuthmosis III, during whose reign it was again rebuilt. The sixth, from which the six letters of Biridiwa, chief of Megiddo, were written, lasted down to about the eleventh century, when it fell into the hands either of Israelites or of Phillistines and was again destroyed. The seventh city is most interesting to the Bible student, for it was contemporary with the Israelite monarchy, and probably met its fate during the final campaign of Shalmaneser V (727-722), which later saw the fall of Samaria and the end of the northern kingdom. This stratum contained a fine palace of Phoenician type, probably the residence of the district governor, Baanah, in the reign of Solomon. From a slightly later date is a beautiful seal of jasper, with a lion rampant, and the name of "Shema, servant of Jeroboam." Unfortunately we have no means of knowing which Jeroboam is intended, as the West-Semitic script varied very little from about 975, the date of the Baal Lebanon inscription, to 700, the probable date of the Siloam inscription.

America entered the field on her own account for the first time with the elaborate expedition of Harvard University to Samaria, from 1908 to 1910. Thanks to the liberality of the distinguished Jewish banker, the late Jacob Schiff, it was better equipped than any other which

has yet been in Palestine, and the records were kept from day to day with an unsurpassed accuracy and completeness. Unfortunately, the results have, owing to a variety of causes, not been published yet, but they have been, for the most part, in print several years. The explorers, under the efficient direction of Reisner, uncovered numerous elaborate buildings and colonnades from the Roman Sebaste, all calculated to give us a profound impression of the splendor of Herod's reign and the prosperity of the country under the *pax Romana.* A statue of Augustus Caesar was among the finds. Even more interesting to the student of the Bible, however, than the buildings, statues, and inscriptions from Sebaste of the time of Christ were the discoveries in Israelite Samaria, the capital of Omri, Ahab, and Jeroboam II. Foremost among the results from the lower levels was a stone palace, probably built by Omri, and later repaired or rebuilt by Ahab and perhaps by Jeroboam II. From the reign of Ahab came an alabaster vase with the name of Ahab's Egyptian contemporary, Osorkon II. To the same period belong a fine series of seventy-five ostraca, written in old Hebrew characters, in ink, on sherds which accompanied shipments of wine and oil to the palace. Several of the villages mentioned as being the source of the products, though nowhere mentioned in the Bible, may be readily identified with modern villages near Samaria, which have retained the ancient name, virtually unchanged, for fully three thousand years. Still more interesting are the proper names, which occur in profusion, bearing witness to the exactness of the conflict between Baal and Yahweh so vividly described in the Book of Kings. One man bears the name *Egeliah,* "Bull-calf of Yahweh," thus illustrating the cult of the bull-calf Yahweh which was sanctioned by Jeroboam I, to the sorrow of all adherents of the pure faith inculcated by Moses, three centuries before. Most significant of all, however, is the remarkable fact that *ink* is employed to write old Hebrew letters, whose cursive form was hitherto unknown, since all inscriptions were lapidary. There is no longer the remotest likelihood attaching to the views of those who contend that writing

was not practiced at the chancelleries of David and Solomon. Writing was probably widely known and practised at this time, though, to be sure, this in itself has little to do with the question of the date of Biblical books, which must be fixed in a different way, by the comparison of the indirect evidence of the literature with the direct testimony of the monuments, both written and unwritten.

There are hopes that the excavations in Samaria will be resumed before many years have passed, and great things may be anticipated from them. Besides the ostraca, a cuneiform contract tablet was found, from the period of Assyrian domination in Samaria. May we not hope to find more such tablets, throwing light on the character of the mixed population from which the Samaritans sprang? May we not also hope that the kings of Israel sometimes inscribed their triumphs in battle and their building operations on stone, like the neighboring rulers? We may at least hope for archaeological materials in profusion for the reconstruction of the external culture of Israel under the house of Omri—and perhaps for elucidations of the Elijah and Elisha stories. One may well feel the nearness of the great prophet as one stands in the ruins of Ahab's palace!

While the Americans were digging at Samaria, the Austrians and Germans joined forces (1907-1909) at Jericho, under the direction of Sellin and Watzinger. The latter, a trained archaeologist, assured the scientific character of the undertaking, which was in every way superior to the work done at Taanach and Megiddo. Unfortunately, however, Sellin jumped at the conclusion that the brick wall of the third city, erected about 2000 B. C., like the brick city-walls of Megiddo and Beth-shan, as well as the stone and brick wall of Gezer, was the wall overthrown when the Israelites took Jericho. He was encouraged to this conclusion by a mistaken idea that Cypriote pottery does not appear in Palestine until the thirteenth century or later, whereas it makes its first appearance in the seventeenth and sixteenth centuries. The pottery of the third city is throughout characteristically late Canaanite and pre-Israelite, so there cannot remain the

shadow of a doubt that it was this city which was destroyed by Joshua, B. C. 1230. After this catastrophe the city was not rebuilt until about 870, in the reign of Ahab, as stated I Kings, 16:34, in the most explicit terms, even mentioning the foundation sacrifice which Hiel made, a typically Canaanite rite.

The excavations show that Jericho, like Megiddo and Beth-shan (probably) was one of the first towns settled in Palestine, before 3000 B. C., being thus considerably older than Lachish, Beth-Shemesh, and the towns of the Shephelah. This fact might have been predicted; the first men to build cities, in the early aeneolithic age, when men had begun to use copper without giving up stone, selected well-watered sites on the edge of fertile lowland plains. Lot was not the first man to prefer the cities of the plain to the barren highlands, nor was he the first to discover the degenerative force exercised by the hot and oppressive climate of the Ghôr.

In 1911 the Palestine Exploration Fund returned to excavation, sending the Aegean archaeologist Mackenzie to Beth-shemesh, now 'Ein Shems, near the railway from Ludd to Jerusalem When work was suspended at the close of 1912, only a small part of the site had been investigated, and comparatively little from the early period had come to light. In tombs at the foot of the hill on which the town was built very valuable groups of remains, vases and jewelry, were discovered, throwing much light on the chronological development of Canaanite and Philistine culture, for it is now certain that Beth-shemesh passed wholly under Philistine influence in the twelfth and eleventh centuries before our era. In this connection it may be observed that the Philistines settled in Palestine shortly after 1170, at least sixty years later than the invasion of Palestine under Joshua.

In 1914 Sellin began excavations in a small mound near Balâta, a suburb of Nâblus, and discovered there interesting remains of the late Canaanite period, which have not yet been published. According to Sellin, the mound represents the Hold of Shechem, which figures in the story of Abimelech, told in the Book of Judges. Not far from

Balata, near the traditional tomb of Joseph and Jacob's Well, there was discovered two years before the outbreak of the war a magnificent group of weapons and pieces of armor, all of Egyptian workmanship, reminding one vividly of the tradition that Joseph was buried here. The group has not been published so far, but is said to be Eighteenth Dynasty work.

Since the excavations of Bliss, for the Fund, at Jerusalem in 1894-7, the Holy City had been neglected, aside from some Catholic undertakings on a minor scale. In 1909 Captain Parker, an English adventurer, supported by a wealthy syndicate of treasure-seekers, began excavations on the site of the Jebusite city, later called the City of David, which is now more generally known by the rather conventional name of Ophel. An erratic Swedish scholar claimed to have discovered a cipher in the Old Testament which gave the location of the Temple treasure, concealed at the Babylonian exile. Money was spent right and left, with no results in the way of gold. Finally, in 1911, Parker bribed the *mutesarrif* of the *liwa*, the chief sheikh of the Mosque of Omar (the notorious Khalîl ed-Danaf), and other high officials, and began secret excavations in the Haram enclosure, during the night. Such proceedings could not be concealed long, and when the rumor spread there was so much agitation among the Muslim populace that a general massacre of the Christians and Jews was seriously feared. Parker fled in haste, and the expedition came to an abrupt conclusion. Unfortunate as had been the impression produced by this scandalous episode, scholars were not altogether ungrateful; Parker cleared out numerous underground tunnels and shafts, bringing to light interesting specimens of ceramics from different epochs, and throwing light on the water-supply of the early Canaanite and Jewish city. His work was continued by Captain Weill, the well-known Egyptologist and explorer, on behalf of the wealthy Paris banker, Baron de Rothschild. Weill worked during the winter of 1913-14, extending our knowledge of the subterranean works of Ophel very materially, and shedding much light on the culture of the earliest age; Jerusalem was founded

well toward the beginning of the third millennium B. C., and always was the capital of the central highland of Judaea. Most interesting among Weill's finds, perhaps, was a series of caverns which he thinks were once the tombs of the kings of Judah, who, as we are told in Kings, were buried in the sepulchres of their fathers in the City of David.

All plans for excavation were rudely interrupted by the War, which might so easily have been avoided if men had heeded the lessons of the past. It is precisely this lack of understanding for the past which permits nations to hurl themselves madly toward certain ruin. The hand of God is always on the helm of human progress, and none can see it so plainly as the reverent archaeologist, whose one great aim is to know the past as it really was, and to deduce the laws which govern the development of man toward that ultimate goal which the Creator has set for him.

After the close of the war, archaeologists of the victorious nations busied themselves, as soon as they were freed from military duties, where some of them, like Lawrence, had performed conspicuous service, in planning for renewal of pre-war activities. Owing to the great losses, and the heavy burden of taxes which prevented many erstwhile benefactors from giving as freely to archaeology as had been their custom, it was hard to raise money for archaeology. The late enemy countries, which had been in the vanguard of archaeology in Palestine, were definitely precluded from continuing their work, more from their deplorable financial state than from political considerations These conditions, prevailing in 1918, still exist today, though there is a tendency toward improvement in all directions. But England and France are too poor to do much for archaeology now, and France's attention is being wisely concentrated on Syria. Something has been done by co-operation and more careful husbanding of resources. Thus in England all organizations interested in Palestinian archaeology have joined forces, establishing the British School of Archaeology in Jerusalem. Furthermore, the British and American

Schools of Archaeology have become affiliated, without losing their identity. Each School will continue its own researches, and its own excavations, without trespassing on the ground of the other, yet with constant co-operation. What we need, in order to continue the explorations which promise so much, *is loyal support of* each School by the citizens of each country.*

The outlook for archaeological research in Palestine is bright. Besides the mounds already excavated in part, mostly in very small part, there are hundreds of mounds, large and small, awaiting the spade of the excavator. The smallest, and most unassuming tell or ruin-heap may harbor riches, while the thorough study of a large tell will bring invaluable information concerning the ancient history and civilization of Palestine. We cannot but regard it as wholly accidental that comparatively few inscriptions have been found so far, and that little from the Israelite period has come to light. When we recall that excavations had been carried on for two generations in Egypt before anything from the period before the Third Dynasty was found, we shall not be surprised when the mounds of Palestine begin to yield unexpected secrets, and to illuminate the obscure places in Biblical history.

Since the restoration of civil government in the Holy Land in July, 1920, several campaigns have been begun. In September, two months after the inauguration of the new regime, with its liberal archaeological policy, the British School and the Palestine Exploration Fund began excavations at Ashkelon, under the direction of Garstang and Phythian-Adams. After two short campaigns the work had to be temporarily given up, because the necessary means were lacking. The site is difficult because of its unusually large extent, and because of the depth of débris over the Philistine stratum, which is the most interesting to the archaeologist. In the centre of the tell a trench was sunk nearly thirty feet before reaching the Philistine

*Information and literature may be secured by anyone interested from the Field Secretary, Prof. Mary I. Hussey, South Hadley, Mass.; from Prof. J. A. Montgomery, 6806 Greene St., Germantown, Philadelphia, and from Prof. G. A. Barton, 237 Roberts Road, Bryn Mawr, Pa.

level. We must remember that Ashkelon was occupied uninterruptedly until the thirteenth century A. D., more than two thousand years after the close of the Philistine period proper. Very interesting excavations were made in a complex of buildings representing a Hellenistic colonnade, a magnificent Roman building with colonnade, in all probability the work of Herod the Great, over which had been built a Byzantine theater, and finally Arabic structures. From the Roman period there were a whole series of statues and reliefs, showing favorite mythological figures and groups, in excellent style. Scarp-sections elucidated the history of the town. Ashkelon was occupied by Troglodytes in the Neolithic period, like Gezer. The town was founded apparently about 2000 B. C., though it is possible that there was a still earlier settlement in the centre of the tell. In the early part of the twelfth century it was destroyed by the Sea-peoples, probably by the same people, the Philistines, who about the middle of the same century rebuilt the town, laying their brick foundations on the débris and ashes of the older settlement. The discovery of a sharp line of demarcation between Canaanite and Philistine strata is of the greatest value for the exact dating of other corresponding pottery levels, since the ceramics of the two strata are entirely different.

Just a year after the introduction of the civil regime and the new archaeological era, the University of Pennsylvania Museum opened a campaign at Beth-shan, in the upper Jordan Valley, under Fisher, later assisted by Mackay. It is difficult to praise the work too highly, carried on in the intense heat of a sub-tropical summer, hundreds of feet below sea-level, in a region where malaria is endemic, and yet conducted according to the strictest scientific methods. The first campaign at Beth-shan lasted three and a half months, and was confined to the tell of the acropolis, Tell el-Hisn. Owing to the extraordinary depth of the mound, several campaigns will be required to excavate it completely, as is intended. Since the mound seems to have been occupied without interruption from long before 2000 B. C., down to after the Crusading epoch,

it may be seen that a thorough excavation—the first of the kind in Palestine—will produce results of the greatest importance for Palestinian history and civilization. Fisher devoted most of his attention to the Arab and Byzantine buildings on the summit, discovering an important Christian basilica, and inscriptions in Greek, Hebrew and Arabic. More unexpected was the find of a large basalt stele which Rameses the Great had set up in Beth-shan, which the Egyptians called Beth-sheal, in the early part of the thirteenth century B. C., before Joshua. The stele was partially mutilated in order to serve as a door lintel in a much later structure. A section down the face of the mound went down nearly fifty feet without reaching the bottom, which, to judge from Megiddo and Jericho, is fully twenty feet or more below the depth attained. This section reveals by its samples of pottery three successive periods below the Hellenistic —Middle Canaanite, with Hyksos remains (about 1700-1600); late Canaanite, with white-slip ware; and Israelite, with plain red and brown ware. Remains of brick walls and a round tower below the Hyksos level point to the period of massive brick walls, probably constructed by the Amorites and destroyed in the Hyksos irruption from the north.

Campaigns have also been carried on by the Jewish Exploration Society, on a very small scale, at Tiberias, where a little synagogue of the sixth century A. D. has been found. The Franciscans have continued the work at Capernaum, begun before the war, in which a fine Jewish synagogue from the third century, built probably on the site of the synagogue where Jesus taught and healed, was uncovered. Beside it an octagonal Christian church from the fifth century was found, with a beautiful mosaic pavement representing a peacock, employed widely by the early Christians as an emblem of immortality. At 'Ein Dûq, the site of the ancient Jewish town of Neara, long the rival of Christian Jericho, the French Dominicans have completed the task of uncovering a Jewish synagogue from the third century or so, discovered during the war. The mosaic pavements proved to be un-

commonly rich, with long Aramaic inscriptions, representations of animals, a complete zodiac, Daniel in the Lion's Den, etc., casting an unlooked for light on the liberalism current in Jewish circles in Palestine in this period. The Franciscans, working on the slopes of the Mount of Olives, have discovered a new church built in the fourth century A. D. at Gethsemane; before the war the Eleona Church, from the same period, was found on the Mount of Olives.

Hitherto, strange as it may seem, practically not one of the old Jewish and Israelite sites in the highlands of Palestine has been touched. The American School of Archaeology expects to take up this neglected branch of work, beginning the spring of 1922 with Tell el-Fûl, ancient Gibeah of Saul. Perhaps we will not find such splendid things as may be expected in one of the richer cities of the plains, but every object found has a direct interest for students of the Bible. May they respond to the appeal, and aid us to recover the hoary monuments of Israel's past!*

*Thanks to the new British Antiquities Ordinance, the excavator receives half of the finds. This is an excellent opportunity for an American institution to co-operate with the American School in Jerusalem and secure a collection of genuine Palestinian antiquities. It is unfortunately true that a number of smaller American museums and institutions acquired many fake antiques from Palestine and Syria just before the war, when this contemptible trade was most flourishing.