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A table of contents for *The Palestine Exploration Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_peq_01.php

THE "PHILISTINE" GRAVES FOUND AT GEZER.

By J. L. MYRES, M.A., F.S.A.

THE structure of these tombs¹ agrees in general with that of the "shaft graves" of Mycenae and Knossos, which belong to the Late Minoan period (1300—1000 B.C.), and more closely with the Carian tombs at Assarlik (Termera), which Mr. W. R. Paton and I called *fossa* tombs and assigned to the very end of the Mycenaean or late Minoan age (*J.H.S.* VIII, 74; XIV, 244—5; compare Winter, *Mitth. Ath.* XII, 225 ff.).² Professor Sayce tells me that there are similar tombs round Mount Tmolus in Lydia. No such type is known to me in Cyprus, or anywhere else in the Levant. The Carian parallel is important in view of the fifth century tradition that a "Carian" sea power followed the Achaean domination of Agamemnon and the Trojan War (1200—1150): and the Lydian analogy illustrates the Greek legend of a similar "Lydian" sea power which had direct dealings with the Philistine coast. For the date of this (*ca.* 1050—960, if not earlier) see my paper in *J.H.S.* XXVI, 127—9.

The contents, meanwhile, recall the art of Cyprus in the period next following the Mycenaean age. The pilgrim bottle (No. 1) seems to belong to the early part of the Graeco-Phoenician period, which follows the Mycenaean and is characterized by the first copious use of iron; but it is not exactly of any Cypriote type.

¹ See above, pp. 197—203.

² The following abbreviations are used in these notes:—

C.M.C. = *Cyprus Museum Catalogue*. Oxford. 1899.

Exc. Cypr. = *Excavations in Cyprus*. British Museum. 1900.

J.H.S. = *Journal of Hellenic Studies*. London.

K.B.H. = M. Ohnefalsch-Bichter. *Kypros, the Bible, and Homer*. Berlin. 1893.

Salamina = A. P. di Cesnola. *Salamina*. London. 1882.

Mitth. Ath. = *Mittheilungen d. k. k. Deutschen Instituts (Athenische Abtheilung)*. Athens.

The ladle (2) belongs to a series which comes into the Eastern Mediterranean in Mycenaean time and persists till the fifth century in Cyprus. I have seen examples from Cyprus with the square chamfered stem and ring handle, but not from recorded tombs. The thin rectangular plate (3) recalls the Cypriote mouth-plates which were placed on the lips of the corpse from Mycenaean times (*Exc. Cypr.* VI, VII, VIII [Enkomi]) to the sixth century (*Salamina*, II, 10 (Æ); *C.M.C.* 4343). The later Cypriote examples are generally more lozenge-shaped, but the early ones (late Mycenaean) are often rectangular. The lotus-bowl (4) also seems to belong to the mixed Graeco-Phoenician art of the early Iron Age: somewhat similar decoration on Cypriote pottery marks the influence of the XXVIth dynasty; but there is also a series of blue-glazed bowls which belongs to Mycenaean Cyprus, and has its inspiration from the XVIIIth dynasty; and this example looks like a rather degenerate product of this earlier school. The mirror (5) is not sufficiently characteristic to give a date: it lacks the volutes which characterize the better mirrors of the sixth and fifth centuries, and, provisionally, I put it earlier.

The bracelet (6), apart from its clasp, looks like an early example of a class which becomes common in Cyprus in the later Graeco-Phoenician age; but the plan of leaving the ends open for a supplementary fastening is best illustrated by a series of ear-rings of early Iron Age date (*C.M.C.* 8003; *K.B.H.* CLXXXII, 1), which end in two loops, and were tied through the ear by a thread. The peculiar clasp is, perhaps, suggested by the swivel-mounted rings of Egyptian type and very various dates (*Exc. Cypr.* XIV, 26 [Amathus]).

The beads and pendants give the same general impression. Rough pendant-stones like (12) (13) (14) are not uncommon in the early Iron Age graves in Cyprus (*Exc. Cypr.*, XIV, 11 [Amathus]; *Salamina* XVI, 11, 19), and are occasionally carved into human heads. The agate bead (15) is of a type which begins in late Mycenaean Cyprus (*Exc. Cypr.* VI, 604 [Enkomi]), and goes on into the Hellenic Age (*id.* XIII, 34, 36, XIV, 18 [Amathus]). The necklaces made up of all sorts of curious beads are very characteristic of the early Iron Age; those of earlier and of later date than this are usually quite formal. The presence of steatite scarabs and beads points the same way; in Cyprus steatite gives place to hard stone scaraboids before the sixth century. The "gum," or "resin,"

of Mr. Macalister's description will very likely turn out to be amber, which occurs rarely in early Iron Age tombs in Cyprus (*C.M.C.*, p. 139 [Paphos] and 184 [Curium: late Mycenaean]), usually in the form of single beads in a mixed chain. But Cyprus has also a series of beads of a dull brown vitreous material, which is very likely a coarse glass, perhaps meant to *imitate* the rarer amber. For wire-ties like (10), compare *Exc. Cypri.* XIII, 20 [Curium], XIV, 22 [Amathus].

But the most characteristic object is No. 21. This granular gold-work begins in Cyprus in the late Mycenaean tombs (*Exc. Cypri.* VIII [Enkomi], XIII, 18 [Curium]; *C.M.C.*, p. 184 (30, 44) [Curium]), and reappears in the Hellenic (*Exc. Cypri.* XIV, 12 [Amathus]; *C.M.C.*, 4067-9, 4074, 8354 [Amathus]) as late as the fifth century. In the interval very little gold-work appears in Cyprus at all, but I have seen several examples which are closely like this one, both in technique and in design. The little discs of gold recall also the late Mycenaean treasure from Ægina (British Museum, *J.H.S.* XIII, 197, 202-3) which belongs to the ninth century at latest; similar discs are common in the later tombs at Mycenae (Athens Museum); but they do not recur in Hellenic Cyprus, or, so far as I know, in the later Graeco-Phoenician tombs there.

A bead with triple perforation, to keep a threefold chain parallel with itself, which Mr. Macalister has described to me in a letter, is also very characteristic of late Mycenaean and subsequent early Iron Age jewellery: like so much else in Cyprus, it runs on into the local Hellenic art of the sixth and fifth centuries; but it has its beginnings at Enkomi (*Exc. Cypri.*, VI, 604; XII, 395). The signet-ring (19) is also of an early Iron Age type; and the Egyptian eye-pendant belongs in Cyprus to the tombs with fibulae and chains of miscellaneous beads, which seem to cease before the XXVIth dynasty, and probably before the Assyrian protectorate of 709 B.C.

While, therefore, the structure and ritual of these tombs connects them with the period of Ægean Sea Raids, and with Greek traditions referring to the centuries from the thirteenth to the tenth, the contents would favour a rather late date, or at least a lower *limit* of date. And this is just what we should expect if they represented the burials of a people who had invaded the Philistine coastland in the period of the Sea Raids, and maintained themselves there, in occasional contact with Cyprus, but not with anything further west, for a century or two after the tenth. This

general character and these limits of date would, therefore, agree closely with the little that we know of the Philistine occupation of Philistia. To call them the tombs of "Ægean Intruders" would, I think, be safe already: to label them provisionally "Philistine" would not be over-bold.

NOTES AND QUERIES.

Earthquake Superstition.—The *Quarterly Statement* for April contains two references to the recent excitement in Palestine in expectation of an earthquake. The well-known earthquake of 1837 destroyed a great part of Şafed, did damage in Tiberias, &c., and a recurrence was looked for because it was now 70 years since. On page 83, Dr. Masterman is quoted: "It seems that it is stated in the Zohar that under the earth there is a great sleeping beast—the Leviathan—and that every 70 years he has to change his position. When he does this an earthquake is produced." If I may be allowed, for brevity, to assume what I think I can prove, Leviathan corresponds to Typhon of the Egyptians, called by Wilkinson a snake-giant (*Anc. Egy.*, abridged ed., I, 330). He was thought of as lying along the underground path of the sun, from one equinox to the other—the winter half of the ecliptic circle. The equinoctial points slowly change, bringing the astronomical spring some twenty minutes earlier year by year. The rate is difficult to measure, and the change is to ordinary observation imperceptible. But it amounts to a whole day in 72 years; and this was perceived by the ancients. They had learned to identify midsummer day by the method of shadows; but they had also a method by the rising or the culmination of stars, and the sun and stars were found to fall more and more out of accord. The difference was one degree in 72 years, and on the recurrence of that period the festival of the solstice or the equinox must be held one day earlier. The insidious movement of precession had always been going on; but it was only when it amounted to a full day that a readjustment was called for in chart and calendar and ritual.