

Wilfrid Laurier University

Scholars Commons @ Laurier

Theses and Dissertations (Comprehensive)

1984

The Late Bronze Age temple in Palestine

Thomas Glen Lee

Wilfrid Laurier University

Follow this and additional works at: <https://scholars.wlu.ca/etd>



Part of the [Classical Archaeology and Art History Commons](#), and the [Religion Commons](#)

Recommended Citation

Lee, Thomas Glen, "The Late Bronze Age temple in Palestine" (1984). *Theses and Dissertations (Comprehensive)*. 81.

<https://scholars.wlu.ca/etd/81>

This Thesis is brought to you for free and open access by Scholars Commons @ Laurier. It has been accepted for inclusion in Theses and Dissertations (Comprehensive) by an authorized administrator of Scholars Commons @ Laurier. For more information, please contact scholarscommons@wlu.ca.

CANADIAN THESES ON MICROFICHE

THÈSES CANADIENNES SUR MICROFICHE



National Library of Canada
Collections Development Branch

Canadian Theses on
Microfiche Service

Ottawa, Canada
K1A 0N4

Bibliothèque nationale du Canada
Direction du développement des collections

Service des thèses canadiennes
sur microfiche

NOTICE

The quality of this microfiche is heavily dependent upon the quality of the original thesis submitted for microfilming. Every effort has been made to ensure the highest quality of reproduction possible.

If pages are missing, contact the university which granted the degree.

Some pages may have indistinct print especially if the original pages were typed with a poor typewriter ribbon or if the university sent us an inferior photocopy.

Previously copyrighted materials (journal articles, published tests, etc.) are not filmed.

Reproduction in full or in part of this film is governed by the Canadian Copyright Act, R.S.C. 1970, c. C-30. Please read the authorization forms which accompany this thesis.

AVIS

La qualité de cette microfiche dépend grandement de la qualité de la thèse soumise au microfilmage. Nous avons tout fait pour assurer une qualité supérieure de reproduction.

S'il manque des pages, veuillez communiquer avec l'université qui a conféré le grade.

La qualité d'impression de certaines pages peut laisser à désirer, surtout si les pages originales ont été dactylographiées à l'aide d'un ruban usé ou si l'université nous a fait parvenir une photocopie de qualité inférieure.

Les documents qui font déjà l'objet d'un droit d'auteur (articles de revue, examens publiés, etc.) ne sont pas microfilmés.

La reproduction, même partielle, de ce microfilm est soumise à la Loi canadienne sur le droit d'auteur, SRC 1970, c. C-30. Veuillez prendre connaissance des formules d'autorisation qui accompagnent cette thèse.

**THIS DISSERTATION
HAS BEEN MICROFILMED
EXACTLY AS RECEIVED**

**LA THÈSE A ÉTÉ
MICROFILMÉE TELLE QUE
NOUS L'AVONS REÇUE**

THE LATE BRONZE AGE TEMPLE
IN PALESTINE

By

THOMAS GLEN LEE

B.A. Wilfrid Laurier University
1981

THESIS

Submitted to the Department of Religion and Culture
in partial fulfilment of the requirements
for the Master of Arts degree
Wilfrid Laurier University
1984

© Thomas Glen Lee, 1984

ABSTRACT

THE LATE BRONZE AGE TEMPLE
IN PALESTINE

BY

THOMAS G. LEE

The purpose of this thesis is to study the temples of the Late Bronze Period found within the geographical area of Palestine. A number of previous studies have been done on this subject, but they have principally been all inclusive works, and have not dealt with any specific time period. In the present study, a number of factors have been considered. The ground-plans of the various temples, as well as their locations within the city plan, have been investigated both chronologically and geographically. The interior elements and objects have also been studied. The purpose is to try to discern if there is any relationship between the temple plan, interior elements and the objects, and their geographical location as well as their location within the city.

After finishing this study, I have been able to draw some interesting and new conclusions. The principle conclusion is that during the Late Bronze Period there were two "types" of temples in use: the "Official Cult Centres", which were of the "Langraum" cella form, and the "Secondary" temples, which were of the "Breitraum" cella form. Those of the "Langraum" cella form, with the exception of Tell Mevorakh and the Lachish Fosse Temple I

which are special cases, never had benches as an interior element. Those of the "Breitraum" cella form, however, included benches as an interior element. This factor had something to do with the functions of both types of temples. I also noted the apparent change in the use of the platform (dias) and niche throughout the three phases of the Late Bronze Period. No definite conclusions could be drawn from the objects found within the temples do to their spotty preservation.

THE LATE BRONZE AGE TEMPLE
IN PALESTINE

by
Thomas G. Lee

A Thesis
submitted in partial fulfillment of the
requirements for the Degree of
Master of Arts

WILFRID LAURIER UNIVERSITY
WATERLOO, ONTARIO
April, 1984

TABLE OF CONTENTS

ABSTRACT.....	p. i
Title Page.....	p. iii
Table of Contents.....	p. iv
List of Maps.....	p. v
List of Figures.....	p. vi
List of Abbreviations.....	p. viii
Preface.....	p. ix
Introduction.....	p. 1
Chapter I: Previous Studies.....	p. 7
Chapter II: Northern Palestine.....	p. 12
i) Hazor.....	p. 12
ii) Megiddo.....	p. 44
iii) Beth-Shean.....	p. 55
iv) Tell Kittan.....	p. 65
v) Tell Abu Hawam.....	p. 69
Chapter III: Central Palestine.....	p. 78
i) Tell Mevorakh.....	p. 78
ii) Shechem.....	p. 83
iii) Tell el-Far'ah (North).....	p. 89
Chapter IV: Southern Palestine.....	p. 94
i) Lachish.....	p. 94
ii) Timna.....	p. 119
Chapter V: Conclusions.....	p. 124
End Notes.....	p. 140
Bibliography.....	p. 153
Plates.....	p. 158

LIST OF MAPS

1. Map of Palestine showing the Sites.....p. 6
2. Map of Northern Palestine showing the Sites.....p. 13
3. Map of Central Palestine showing the Sites.....p. 79
4. Map of Palestine showing the Southern Sites.....p. 95

LIST OF FIGURES

1. Topographical Map of Hazor.....	p. 14
2. Hazor, The Area A "Long" Temple (LBI).....	p. 16
3. Hazor, The Area C "Stelae" Temple (LBIIA).....	p. 20
4. Hazor, The Area C "Stelae" Temple (LBIIB).....	p. 22
5. Section-Looking west of temples (LBIIA & B).....	p. 22
6. Hazor, The Area F "Square" Temple (LBI).....	p. 25
7. The Mount Gerizim Temple.....	p. 27
8. The Amman Temple.....	p. 28
9. The Temple of King Shusin.....	p. 28
10. Hazor, The Area H "Orthostats" Temple (LBI).....	p. 30
11. Hazor, The Area H "Orthostats" Temple (LBIIA).....	p. 36
12. Hazor, The Area H "Orthostats" Temple (LBIIB).....	p. 40
13. The Layout of Cult-Objects.....	p. 40
14. Megiddo, Plans and Sections of Temple 2048.....	p. 47
15. Megiddo, The Stratum VIII Temple.....	p. 48
16. Megiddo, The Stratum VIIB Temple.....	p. 50
17. Megiddo, The Stratum VIIA Temple.....	p. 54
18. Beth-Shean, The Stratum IX Temple.....	p. 57
19. Beth-Shean, The Stratum VII Temple.....	p. 61
20. Tell Kittan, The Stratum III Temple.....	p. 67
21. Tell Abu Hawam, Temple 50.....	p. 72
22. Temple 50 in Relation to Rest of Site.....	p. 72
23. Tell Abu Hawam, Temple 30.....	p. 74
24. Temple 30 in Relation to Rest of Site.....	p. 74
25. Tell Mevorakh, The Temple Plan.....	p. 81
26. Tell Mevorakh, Isodomic Plan.....	p. 81

27. Shechem, Temple 2a & b Remains over MBIIC Temple Remains.....	p. 86
28. Shechem, Showing the Podium Remains.....	p. 86
29. Shechem, Authors Drawing of the Remains Combined.....	p. 87
30. Tell el-Far'ah, The Possible Temple.....	p. 91
31. Lachish, Fosse Temple I.....	p. 97
32. Lachish, Fosse Temple II.....	p. 102
33. Lachish, Fosse Temple III.....	p. 106
34. Lachish, The Shrines in Section and Plan.....	p. 108
35. Lachish, The Area P Temple.....	p. 112
36. Timna, The Stratum III Hathor Temple.....	p. 121

LIST OF ABBREVIATIONS

- AASOR...Annual of the American School of Oriental Research
- BA.....Biblical Archaeologist
- BASOR...Bulletin on the American Schools of Oriental
Research
- BMH.....Bulletin of the Museum Haaretz.
- IEJ.....Israel Exploration Journal
- PEQ.....Palestine Exploration Journal
- QDAP....Quarterly of the Department of Antiquities
in Palestine
- RB.....Revue biblique
- ZAW.....Zeitschrift für die alttestamentliche Wissenschaft
- ZDPV....Zeitschrift des deutschen Palästina-Vereins

PREFACE

After completing this thesis, I would like to take the opportunity to thank a number of people, without whom this work may not have been completed. First I would like to thank my advisor, Dr. Lawrence Toombs, who suggested the topic of this thesis, and whose guidance has been invaluable. I would also like to thank my two readers, Dr. Robert Fisher and Dr. Gerald Schaus, both of whom helped in smoothing out the rougher edges of this work.

I would next like to thank Mrs. Marcella Martin of inter-library loans, who helped search out the needed references for this work. The form of the thesis follows that set out by the Graduate Handbook.

I would like to give especial thanks to my fiancée, Karen Porter, who has helped me immeasurably, and who has supported my efforts throughout the final two years of my M.A. I would like to thank my friends, Dr. Duane Roller, Miss Linda Glenn, Mrs. Patricia Dutton, David Slattery, Cathy Palmer, Kathy Gruspier, Sharon Moriarty, and Russell Adams, all of whom have helped to make my years here at Wilfrid Laurier enjoyable. Thanks also go to my family for their constant support.

Lastly, I would like to thank Mrs. Margaret Lippert of the Housing Office, who gave me a home to live in throughout my under-graduate years.

INTRODUCTION

The purpose of this thesis is to study the class of structures called "temples", which have been discovered in the area of Palestine and which date from the Late Bronze Age. In this study, a number of facets of the temples are to be investigated. The ground-plans of the various temples will be described in order to try to determine common elements or traits shared among them. Along with the ground-plan, the cultic furnishings found within the temples will be studied, again for the purpose of determining the common elements, and/or differences between the cultic furnishings from the various structures. Another element to be studied is the location of the temple in relation to the rest of the site at which it is found. For instance, where is the temple located within the city plan, and in relation to what other structures is it found? The purpose of this inquiry is to discover whether the location of the temple within the city has any effect on the ground-plan or the furnishings. The temples' geographical locations will also be considered for the same purpose. In addition the temples will be considered chronologically, in order to see if there is any sequence to be found in the above elements. The ultimate purpose is to describe the Late Bronze Age temple.

Of previous studies done on the Palestinian temples, there have been none that specifically deal with one period of time. For the most part, they are either cursory studies covering all.

time periods from the Neolithic to the Iron Age, and occasionally up to the present, or they are inclusive studies which class the temples based on the shape of their ground-plans. Those which do divide the temples into time periods do so only for the description of the individual structures, with no real attempt to draw any chronological conclusions. Thus, though the temples are discussed elsewhere, the present thesis looks at them in a new way, and for a different purpose than those studies which have preceded it.—

In a study such as this, a number of problems present themselves. The first and foremost of these is the difficulty in getting the necessary published materials. The main problem is the occasional lack of any definitive publication for a site. This is especially true for the more recent sites that have been excavated, which, more often than not, end up being published in various short articles in a number of periodicals. As a result, the necessary detail in the description, especially of the artifacts, is lost. Luckily for this thesis, a temple structure is considered important enough to ensure that its ground-plan is published somewhere, so that the necessary details can be picked out. The artifacts are another story, however. They are usually just mentioned by types, with no further details, drawings or photographs made available. Another problem is the question of whether or not a designated building really is a temple. A few questionable buildings have been classed as temples based on scanty finds and speculations on plans of structures which are

only partially preserved. For the sake of completeness, these questionable structures will be included in this thesis, but will be designated as such.

The third problem is that of classifying temples based on the shape of their ground-plans. For this purpose, a number of categories have been evolved which began as general references to the architecture of the Ancient Near East. Since this work was almost entirely done by German scholars in the beginning, the German terminology will be used in this thesis. These categories are, i) Langbau (Langraum), ii) Breitbau (Breitraum), and iii) Knickachse (Herdhaus), with a more recent category termed the centralized square plan. For the purpose of this thesis the above terms will be defined as follows. A Langbau structure is a rectangular building with its entrance in one of the short walls, thus making the main axis of the building long. It would follow, therefore, that a Langraum is a rectangular room with its entrance in one of its short walls, creating a long main axis. A Breitbau structure is a rectangular building with its entrance located in one of the long walls, thus making the main axis of the building short. A Breitraum is therefore a rectangular room with its entrance located in one of its long walls creating a short main axis. A Knickachse (Herdhaus) building is a combination of the above two structures. It is a rectangular building with its entrance near one end of a long wall, but with the main internal feature located at the distant end against the middle of the short wall, thus making the axis a bent one. The

centralized square plan is basically self-explanatory. This is made up of a central square room which is then surrounded by an outer wall, or, series of rooms.

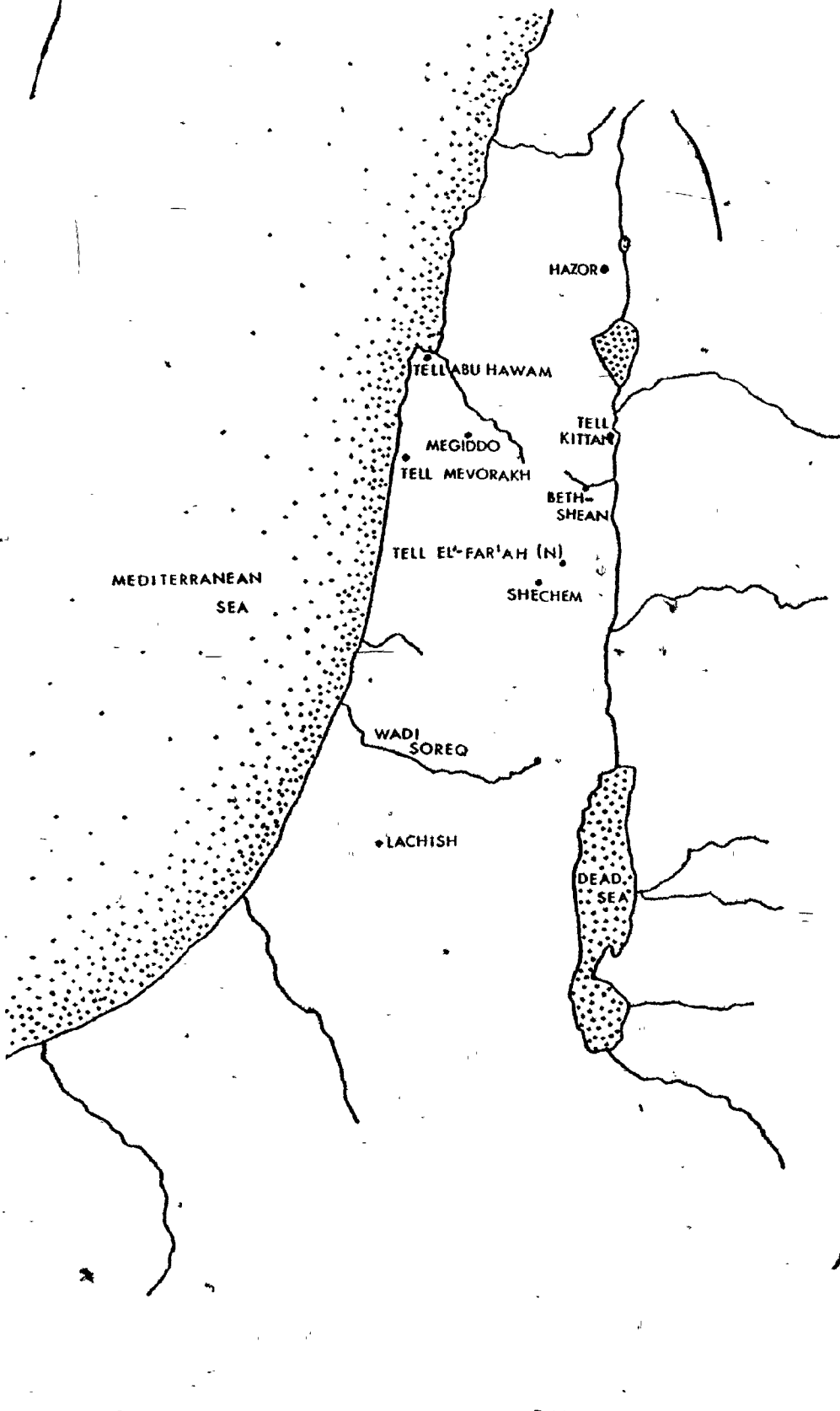
The problem with these categories is that the temples are too subject to interpretation. They may be placed in more than one of the categories, depending on one's point of view. For example, a single temple may be classed as a Langbau structure based on its overall plan, but it could also be classed as a Knickachse structure based on the positioning of its entrance. The same could be said about a Breitbau structure. Another element which can cloud the issue is the cella, or "sanctuary", of the temple. The overall plan of the temple may be classed as a Langbau, but the cella might be a Breitraum. Therefore, one has to be careful how one uses the accepted categories, and one has to decide which is more important, the overall plan, or the shape of the cella itself. For the purpose of this thesis, both elements will be used with the emphasis placed on the cella.

The method of presentation will be as follows. The geographical area involved has been divided into three smaller areas, i) Northern Palestine, ii) Central Palestine, and iii) Southern Palestine, each of which comprises a chapter (see Map 1). In these chapters, each separate site will be discussed with its temple(s) described by phases chronologically. After these chapters, the concluding chapter will bring all the materials together and draw any possible conclusions from them. The bibliography which follows is based on relevant publications and

articles which deal with the temples discussed in the thesis, and is in no way an attempt to list all of the available materials on the subject of the sites mentioned. It is hoped that a study such as this will shed new light on the topic of temples. Although one must be cautious about entering a study with predisposed aims and conclusions in mind, it is hoped that this thesis will show some connection between the temple location within the city and geographically and the temple's ground-plan.

MAP 1

PALESTINE



MEDITERRANEAN
SEA

HAZOR

TELL ABU HAWAM

MEGIDDO

TELL MEVORAKH

TELL
KITTAH

BETH-
SHEAN

TELL EL-FAR'AH (N)

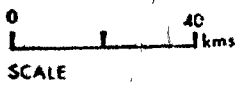
SHECHEM

WADI
SOREQ

LACHISH

DEAD
SEA

TIMNA



CHAPTER I

PREVIOUS STUDIES

A number of articles and books have been written on the subject of the temples found in the area of Palestine. Some have been brief accounts, while others have been fairly in-depth studies which discussed a number of aspects of the temples. Before beginning the present work it is necessary first to review what has been said on the subject by earlier scholars.

One of the first to discuss the Palestinian temples was G. Ernest Wright. In his brief study on the temples (1), he started by summarizing the basic principles of the temples for the Ancient Near East as a whole. He then illustrated how the temples of the Syro-Palestine area fit these basic principles. Basing his investigation on the available archaeological evidence at the time, he then discussed the form of the temple and the rituals that took place in them. In his discussion of the temple form, he came to the conclusion that prior to 1500 B.C.E., the principal form of the temple in Palestine was the "Breitbau" type. After 1500 B.C.E., he concluded that the tendency of the temple plan was to be square, with a special vestibule or portico for the entrance. In this discussion, he mentioned that the adytions of the Level VII and VI temples of Beth-Shean were the beginning of the "Debir" or "Holy of Holies" (2). Following 1000 B.C.E., he typified the temple as being of the general plan of the Solomonic temple. This was a long, narrow "Langbau" structure with an

entrance at one end, and a "Holy of Holies" at the other. The temple at Tell Tainat in Syria served as an illustration of this form of temple (3). The rest of the article then dealt with the temple in Israel, focusing on the Temple of Solomon, and carried through to the synagogue and the present day churches.

In his article, M. V. Seton-Williams presented a more detailed study of the temple plan for the area of Palestine beginning with the Neolithic and ending with the Late Bronze Period (4). In this study, he looked at the temples by periods, and described their basic plans. For the Neolithic Period, he only had the Stratum XI shrine discovered at Jericho, so he could not draw any relevant conclusions for this period. For the Early Bronze Period, however, he was able to distinguish between two distinct types of temple plans. The first of these was the "Breitbau" form, which was further distinguished by a massive rear wall which served to separate the temple from the secular buildings surrounding it (5). The second type of temple was more complex, having two rooms and a niche (6).

Having no temples of the Middle Bronze Period to base his study on, Seton-Williams postulated that the temples of Palestine followed a similar line of evolution as those in Assyria (7). These Assyrian temples consisted of a cella and ante-cella.

With the Late Bronze Period, he saw a distinct revolution in temple architecture. He stated that the principle of the three-roomed shrine remained, but the inner shrine was at a higher level, as well as separated from the central courtyard (8). In

conclusion, he saw the Palestinian temples as being more closely allied to the Mesopotamian temples than to the Egyptian ones. They were also much smaller than either the Egyptian and Babylonian temples, lacked consistency in their orientation, and were not as often in close connection to the palace of the site.

Another article to appear was by G. R. H. Wright (10). In this, the author based his study of the pre-Israelite temples in Palestine on the form of the temple. Wright used the categories of, "Langbau (Langraum)", "Breitbau (Breitraum)", "Knickachse (Herdhaus)", and "centralized square plan". Wright quickly discarded the "Breitbau" form of temple as not being relevant, since all those temples which could be classed as "Breitbau" could just as easily be classed as "Knickachse". Finally he then divided the available temples into two categories, i) the "Langbau (Langraum)" and ii) the "Knickachse (Herdhaus)". He then compared the Palestinian temples with those from Syria and Mesopotamia.

In conclusion, Wright stated that the "Knickachse" temple form was the most prevalent type in the Early Bronze Period, but with the Middle and Late Bronze Periods, the "Langbau" temple form came to predominate over the previous form (11). He also saw both forms as falling into the broader continuum of Northern Syria and Mesopotamia (12). The origin and meaning of these two distinct forms were not known to Wright, but it was clear to him that the "Langbau" form was the style that survived into historical times.

In the book, Der Tempel von Jerusalem, Von Salomo bis Herodes, Th. A. Busink has provided a fairly complete list and discussion of the temples derived from the cultural area of the Western Semites (13). The purpose of this work, however, was to illustrate the architecture and contents of the Solomonic Temple from as many aspects as possible. This work is paralleled by his earlier article, "Les origines du Temple de Salomon" (14). In this article he tried to trace the origins of the Solomonic Temple, first, by discussing the views of earlier scholars, and secondly, by presenting his views. In conclusion, he stated that the plan and construction was the result of a number of factors, based on examples of Canaanite and Phoenician temples and on Israelite innovations (15). In this article, as in his book, the other temples were discussed solely to indicate similarities and possible "proto-type" elements, which were later found in the Solomonic Temple.

Rudolf Naumann, in his book, Architektur Kleinasiens, provided a short section on the temples which are found in Anatolia and Northern Syria (16). Although it does not deal with the subject of this thesis, it provides comparative material from an area outside Palestine.

The most recent work on temples has been written by Magnus Ottosson (17). In this work, he studied the temples found in Palestine from the Early Bronze Period to the Iron Age. He divided the temples into categories based on the form of the plan. Using these categories in combination with a number of

other elements, he then discussed them in separate chapters. These are the "Breitraum-Type", the "Breitraum-Temple with Portico", the "Langhaus-Type", the "Palace and Temple", "Separate Cult Sites", and "Cult Places Outside of Cities". In the final chapter, he discussed Israelite temples.

Ottosson arrived at a number of conclusions, some of which reiterated those of the previous authors mentioned, and some of which were new on his part. The first is that the "Breitraum" plan was the earliest form of temple plan. The addition of a porch led into the "Langhaus" plan (18). He reiterated that the purpose of the orientation of the temple is not known. One new observation on his part was that he believed that the "Langhaus" temples were associated with the palace of the site(19). Finally he discussed the uses of the dais and niche, and pointed out that the screened niche may have been the fore-runner to the adyton or third room of the temple (20).

CHAPTER II

NORTHERN PALESTINE

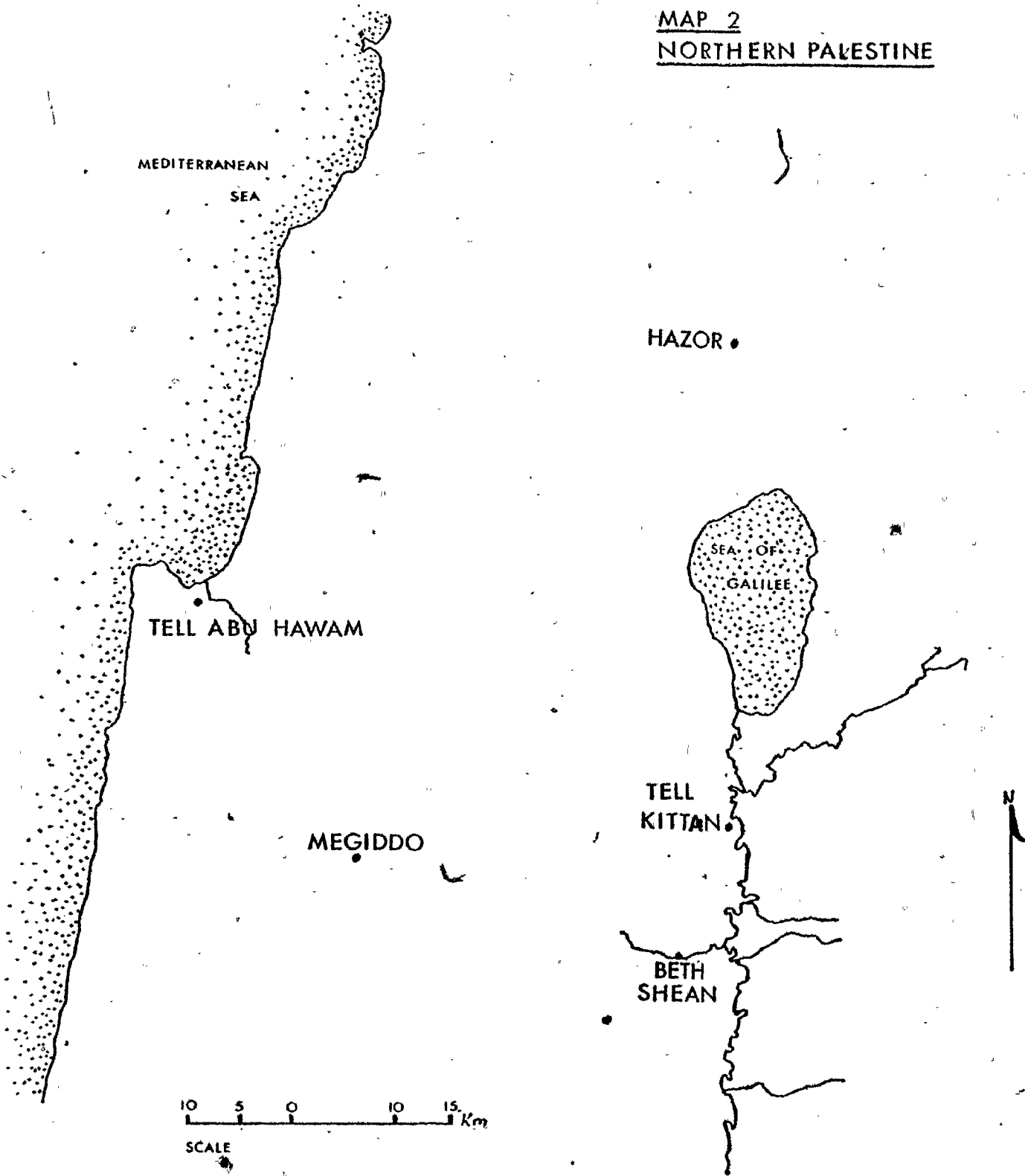
For the purpose of this thesis, Northern Palestine consists of the region between, and including, the Upper Galilee and the series of rift valleys which link the coast area to the Jordan Valley, just to the north of the Carmel Mountain Range. These valleys include the Zebulun, the Jezreel, the Harod, and the Beth-Shean Valleys. There were five sites in this region at which temples have been discovered. These are Hazor, Megiddo, Beth-Shean, Tell Kittan and Tell Abu Hawam (see Map 2).

HAZOR

The site of Hazor, Arabic Tell el-Qedah, or Tell Waggas, is situated at the foot of the eastern ridge of the Upper Galilee mountain range at the south-west corner of the Hulah Plain. It lies approximately 15.5 kilometers north of the Sea of Galilee, and in ancient times was situated strategically at the meeting point of the main road from Sidon to Beth-Shean with that from Damascus to Megiddo (1). Thus, it was a site of major importance, a fact which has been verified through the excavations on the site.

The site consists of two parts, the tell proper, and the lower city area (Figure 1). The tell is a bottle-shaped mound with its "neck" in the west and its base in the east. The top of the mound rises about 40 m. above the bed of the Wadi el-Waggas

MAP 2
NORTHERN PALESTINE



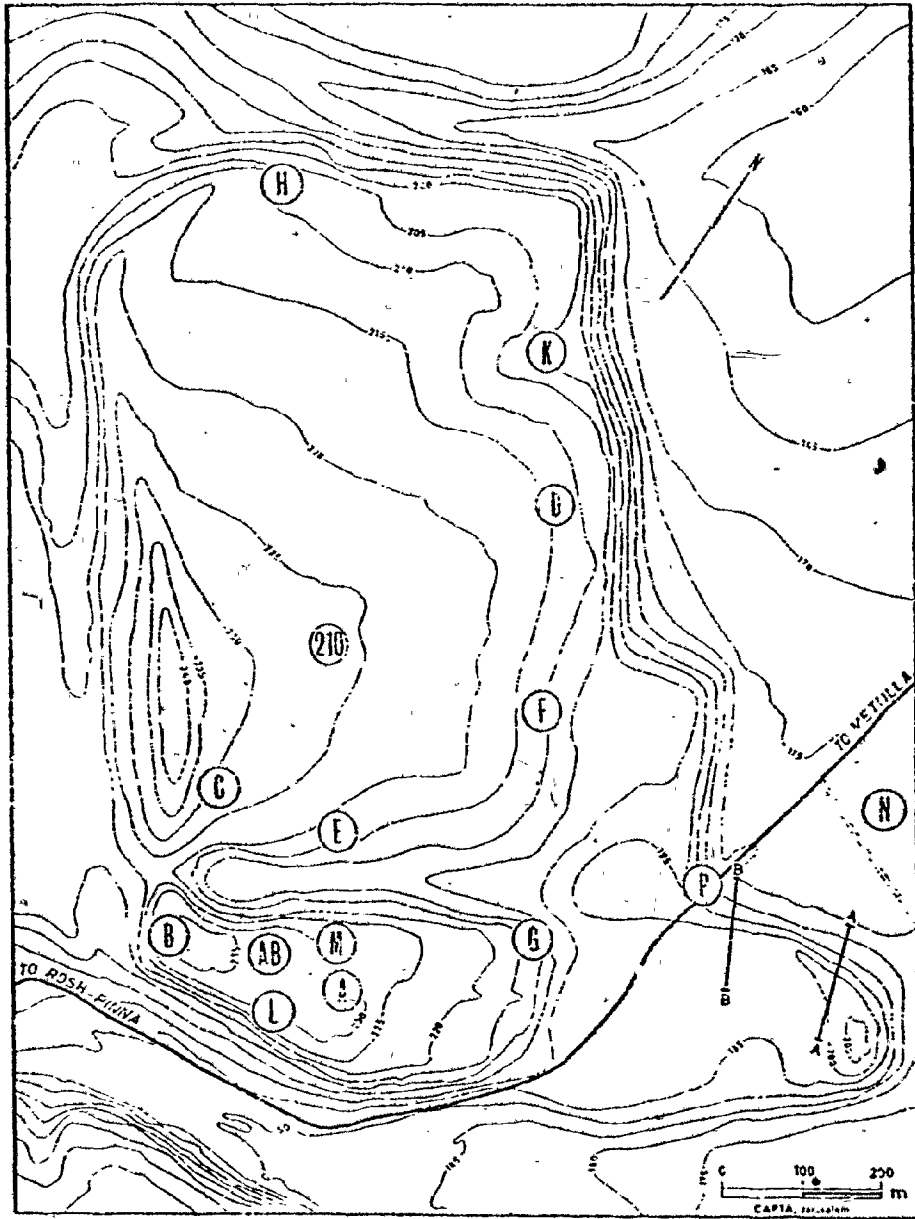


FIG. 1: Topographical map of Hazor with excavated areas.

(YIGAL YADIN, HAZOR; THE SCHWEICH LECTURES, 1970, FIG. 3)

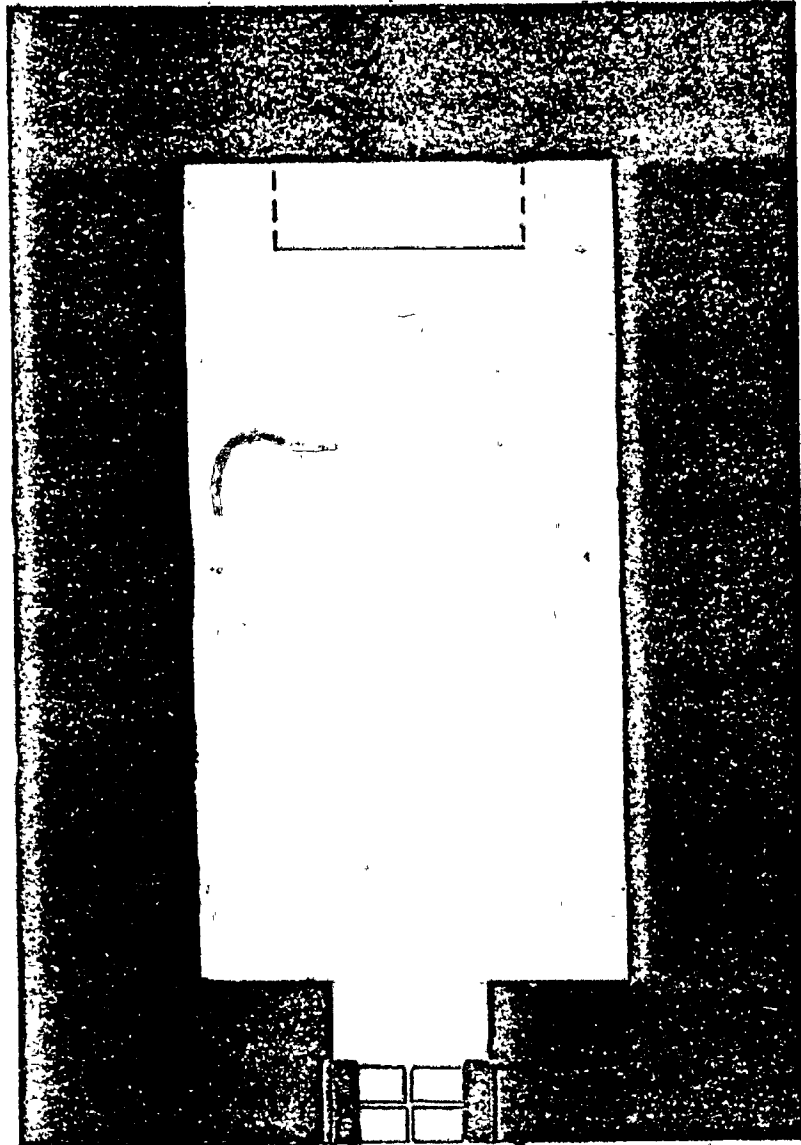
and has a total area of 15 acres. In its present state the tell slopes from west to east in four terraces, which were partially caused by the extension of the city in various periods of occupation (2). The lower city consists of a vast enclosed plateau which lies to the north and partially to the east of the tell. It is basically rectangular in shape. The northern area is 175 acres, while the eastern spur covers an area of 25 acres. The northern and eastern boundaries conform to the original slopes of the natural terrace, while the western side was artificially formed by the digging of a deep fosse and the building of a rampart to separate the natural western plateau from the enclosure. The tell and eastern spur are both bounded on the south by the deep Wadi el-Waggas and the northern end of the lower city is bounded by another deep wadi (3).

The site of Hazor proved to be one of the richest sites for the discovery of temples. Of a total of fourteen areas excavated on the site four proved to have temples in them. Of these temples, all went through two to four phases during their existence, with most originating in the Middle Bronze Period.

THE AREA A TEMPLE

STRUCTURE

The first temple to be discussed is that found in Area A, which lies in the centre of the tell (Figure 2). This particular temple stands in immediate proximity to a large structure to its south, which the excavator believes to have been the palace of



0 1 2 m

FIG 2: HAZOR, THE AREA A 'LONG' TEMPLE (LB1)
(YIGAL YADIN, HAZOR, THE SCHWEICH LECTURES, 1970, FIG 26)

the site (4). The temple was first erected in the MBII period, and was reused in the LBI period. Most of the finds come from this later period (5).

The plan of the temple is quite simple. It consists of a single-room "Langbau" structure, oriented on an east-west axis. The entrance to the temple was located in the centre of the east wall. An orthostat entrance, consisting of two basalt side jambs, and four basalt slabs for the threshold, was added during the LBI phase of the temple. The orthostat side jambs are identical in style to those found in the Area H temple (6). The structure measures 16.2 m. east-west, and 11.6 m. north-south. The walls were of mud brick on stone foundations, and averaged 2.35 m. in thickness. The interior walls were covered with plaster which was painted in various colours. Although there was no evidence of interior columns, at one time there must have been at least two columns to support the roof. In the interior of the temple, along the "back" (western) wall, there was a raised platform (dais). This platform measured 4.8 m. north-south, and 1.5 m. east-west. It was constructed of mud brick, which was then covered by a thick layer of plaster (7). Generally speaking, this temple is similar to the class of temple known as "Fortress" or "Migdal" temples, with the exception that it is lacking the two flanking towers at its entrance.

This temple was abandoned and destroyed during the LBI period and was not rebuilt during the subsequent periods. The area did, however, retain its sanctity during the LBIIA and LBIIB

periods. This is shown by the remains of several cultic installations found around the perimeter of the ruined temple. The sanctity of the destroyed temple is illustrated by the fact that the cultic functions seem to have taken place around the remains of the building, rather than on top of its debris (8).

OBJECTS

The finds from this temple were not very spectacular. They consisted mainly of a large quantity of votive bowls, which were strewn on the platform and the floor. It is interesting to note that there were animal bones strewn on the platform as well. Pottery of the same type was also found outside of the temple in several favissae. An unusual form of pottery, found only in this building, was a conical clay, phallus-like, vessel with a hole at the top and a flat base (Plate 1;1-11) (9).

THE AREA C "STELAE" TEMPLES

The next cultic installation to be considered is the small temple which was found in Area C in the lower city. Area C is located in the southwestern corner of the lower city, next to the rampart. While excavating to learn about the construction methods of the rampart, the excavators discovered this small temple with its cultic furnishings mostly intact. This temple went through two phases of construction, dating to the LBIIA and the LBIIB periods, with no indication of any earlier phase. A number of pottery shops and work-shops, along with some living quarters, were discovered in this area also.

THE LB IIA "STELAE" TEMPLE

STRUCTURE

The temple consisted of a small "Breitbau", "Breitraum" structure measuring 2.5 m. north-south and 3.5 m. east-west (Figure 3, see also Figure 5). The building lies on an east-west axis with its door in the centre of the east wall. The walls were constructed of mud brick, with the north, south, and west walls averaging about 1.25 m. in thickness. The east wall averaged about 2.0 m. in thickness (10). This first phase of the temple was built directly on the conglomerate of the rampart. A small, semi-circular niche was cut into the centre of the western wall directly opposite to the entrance near the level of the floor. The niche had a diameter of 1.0 m. Benches of unhewn stones, with large smoothed stones set into their outer faces, were built along the lower part of the south and east walls. These benches were approximately 40 cm. wide and 45-30 cm. in height (11).

OBJECTS

The finds from the first phase of the "Stelae" temple were somewhat limited. It is assumed, however, that most of the furniture found in the second phase originated in this one (12). Of those artifacts recovered, one was a "waster" jug, which was found in situ in the centre of the niche. This would have been used for libations. Along the north wall two well-dressed stones were found, which probably served as offeratory tables. Other finds include a pair of bronze cymbals, which were lying in a

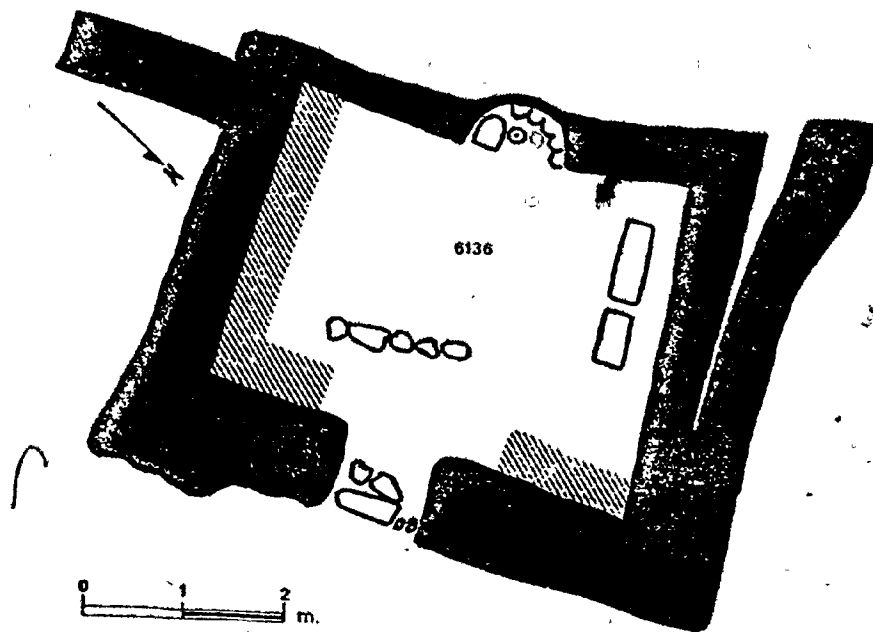


FIG.3: HAZOR THE AREA C "STELAE" TEMPLE (LBIIA)
(YIGAL YADIN HAZOR: THE SCHWEICH LECTURES, 1970, FIG.15)

small bronze bowl found in the north-west corner of the cella (Plate 2;1-2) (13). Ornamented pottery finished the list of artifacts recovered from the temple.

THE LBIIB "STELAE" TEMPLE

STRUCTURE

The plan of the second phase, LBIIB temple, was almost identical to that of the earlier temple, of which it reused the north, south, and part of the east walls (Figure 4, see also Figure 5). It continued to be a "Breitbau" structure, with a "Breitraum" cella. The main change took place with the niche. The floor of the niche was raised above the floor of the temple and a raised, sloping platform (dais) was built in front of it. This platform had three phases, all obviously secondary repairs due to collapses (14). Another change in this second phase was the absence of any benches along the walls of the cella. The entrance was also altered. A small forecourt, with its entrance to the south, was added in front of the entrance to the cella. This created a broken axis-way into the temple and effectively screened the cella from the street which ran in front of it.

OBJECTS

It is from this phase that one gets the most spectacular finds. Along the rear wall of the niche, there were found ten basalt stelae. These had convex backs, rounded tops, and flat faces. The heights of these stelae varied from 65 to 22 cm., but they were imbedded in such a way that they all protruded to about

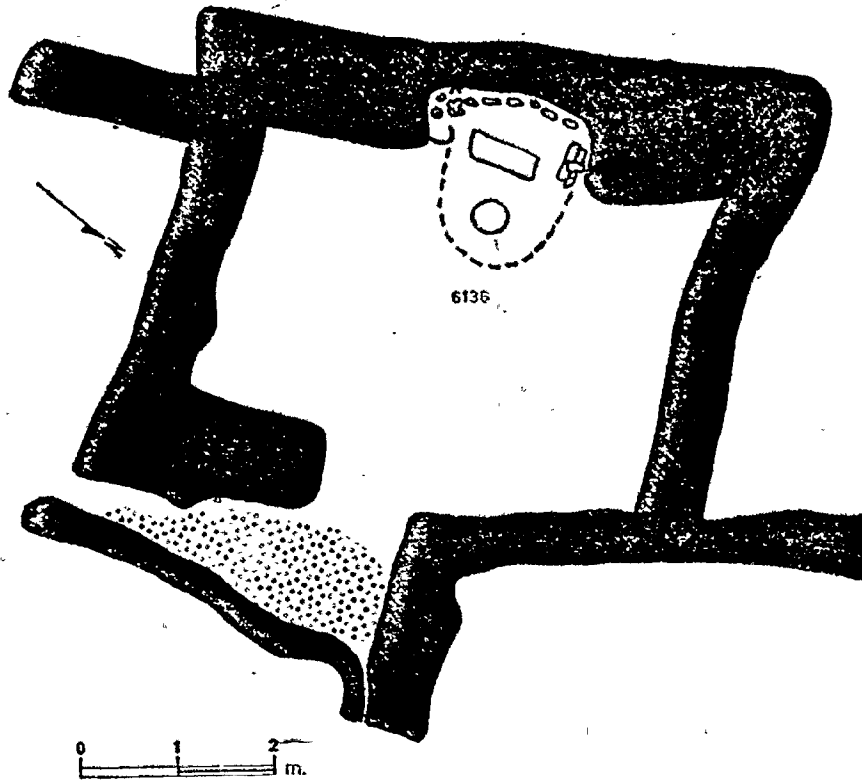


FIG. 4: HAZOR. THE AREA C "STELAE" TEMPLE (L6IB)
 (YIGAL YADIN, HAZOR: THE SEWEICH LECTURES, 1970, FIG. 16)

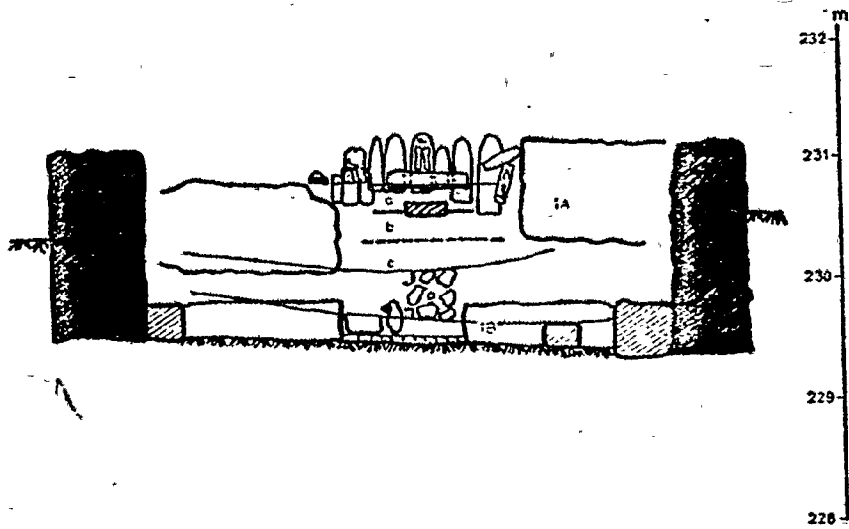


FIG. 5: Section—looking west of temples (L6IA+B)
 (YIGAL YADIN, HAZOR: THE SEWEICH LECTURES, 1970, FIG. 17)

the same height. Under the stela on the right, there was found a small lion orthostat and a stela which had not been reused (15). The lion orthostat was 44 cm. x 33 cm. in size and had originally been used as a door-jamb on some previous building (16). The central stela was the only one which bore any relief (Plate 2;3). This relief consisted of two hands stretched upwards towards a crescent with a disc within it, and with two small tassel-like circles hanging below the crescent (17). Also found within the row of stelae was a small basalt statue (Plate 2;4). This statue was of a beardless man with bare head and feet, sitting on a square stool. He had a bowl in his right hand and his left hand was placed on his knee in a fist. He wore a long tunic with a train and a curving neckline. There was a small inverted crescent hanging on his chest. Although fairly well carved otherwise, the facial features were not accentuated to any great extent (18).

In the centre of the niche, in front of the stelae, there was placed a roughly finished basalt slab. This probably served as an offeratory table. Offering vessels were scattered in the vicinity of the niche and among them was found a glass sceptre handle, a mace head, a rough representation in basalt of a human figure, a phallus-like piece of stone, and possibly part of a potter's wheel. (Plate 3;1-4) (19).

Two other artifacts found in the vicinity of the temple may also be associated with it. The first of these was a bronze standard (Plate 4;1). This depicted a crescent with a stylized

snake, below which there was a woman's figure holding snakes in her upraised hands (20). The second object was a small pottery mask (Plate 4;2). As this did not have any perforations for the mouth and nostrils, the excavator speculated that it might have been meant to be placed on the face of a statue, such as the one mentioned above (21).

Due to the numerous depictions of the crescent and disc, the excavator speculated that the deity worshipped in this small temple was the moon god. Based on the upraised hands on the central stela, the woman figure on the standard, and the small pottery mask, he also thought that the moon god's consort was also worshipped here (22). Whereas the worship of the moon god is accepted, that of his consort is questioned, by Magnus Ottosson (23).

THE AREA F "SQUARE" TEMPLE

STRUCTURE

The third area which proved to have remains of a temple, was Area F, which is situated in the centre of the eastern part of the lower city. This area had been the site of a temple since at least the MBII period.

As its name implies, the temple was based on a "centralized square" plan (Figure 6). The plan consisted of a central square room (locus 8074), measuring 4.0 m. x 4.0 m. with its entrance in the south-west corner. The floor of this room was covered by a layer of thick white plaster. This central room was then

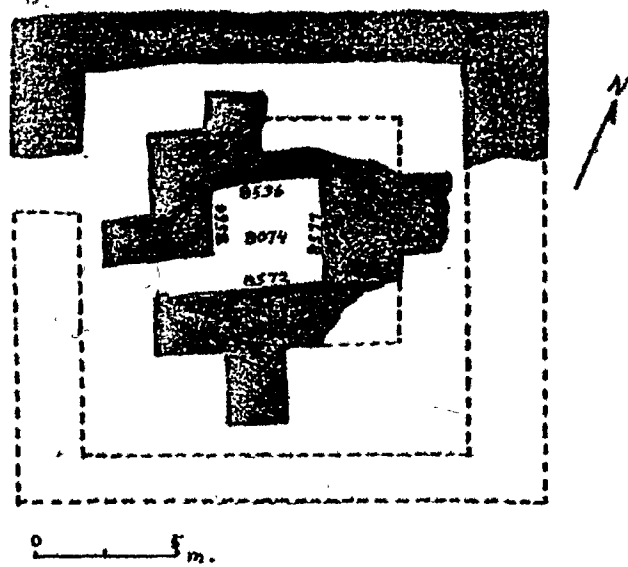


FIG. 6: HAZOR, THE AREA F 'SQUARE' TEMPLE (LD 1)
(YIGAL YADIN, HAZOR, THE SCHWEICH LECTURES, 1970 FIG. 24)

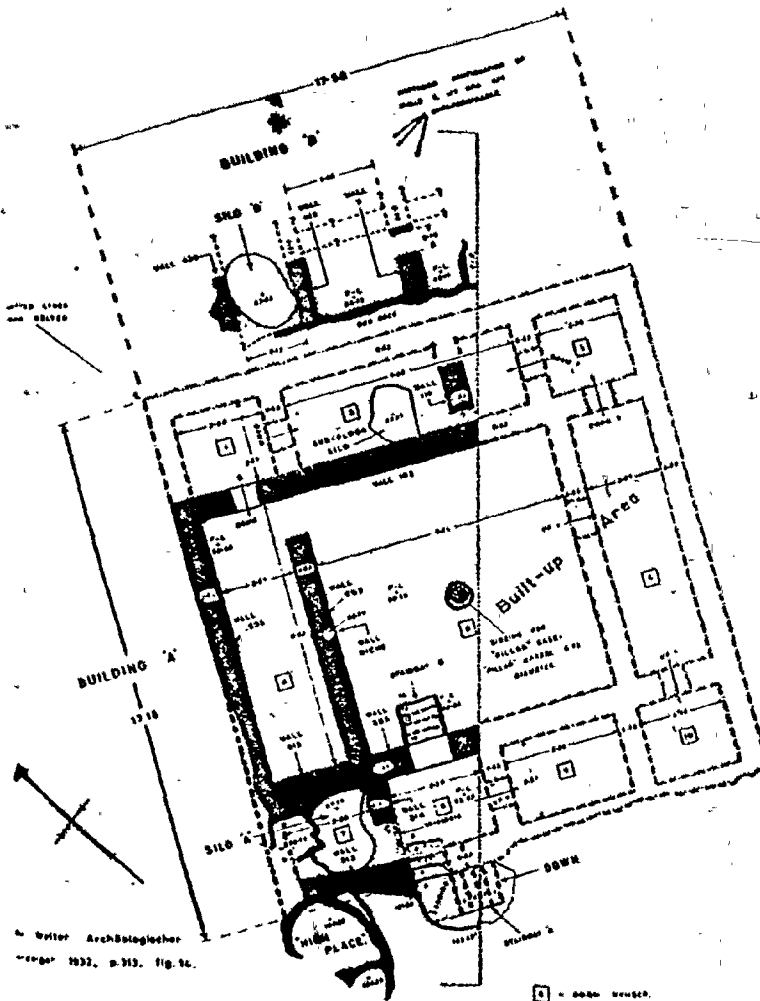
surrounded by an outer wall, with dimensions of approximately 18.0 m. x 18.0 m. The space between these two structures was then divided into a number of small rooms by means of short walls bonded at right angles into the outer face of the walls of the central square (24). No other elements could be discerned from the poorly preserved building. This type of plan has been related to that of a number of Mesopotamian temples (Figure 9) (25), as well as to that found on the slopes of Mount Gerizim dating to the MBII period (Figure 7) (26), and that found at the Amman airport which dates to the LBII period (Figure 8) (27).

OBJECTS

Unfortunately, no significant artifacts were recovered from this structure.

THE AREA H "ORTHOSTATS" TEMPLES

The fourth and final area to reveal a temple was Area H. This area lies at the extreme end of the lower city, just inside the northern earthen rampart. This area brought to light the most spectacular temple to be found at Hazor. The temple in question went through four phases of construction, starting in the MBII period and continuing to the end of the LBIIB period. Of these temples, the MBII and the LBI buildings are identical in plan and the LBIIA and the LBIIB buildings are basically of the same plan (28). The surrounding areas were not excavated so it is impossible to say what other structures were in the vicinity of this temple.



SCHEMATIC PLAN OF THE TEMPLE,

SHOWING THE RELATIONSHIP BETWEEN THE EXCAVATIONS OF 1931 AND 1958.

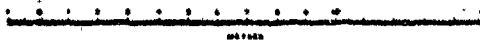
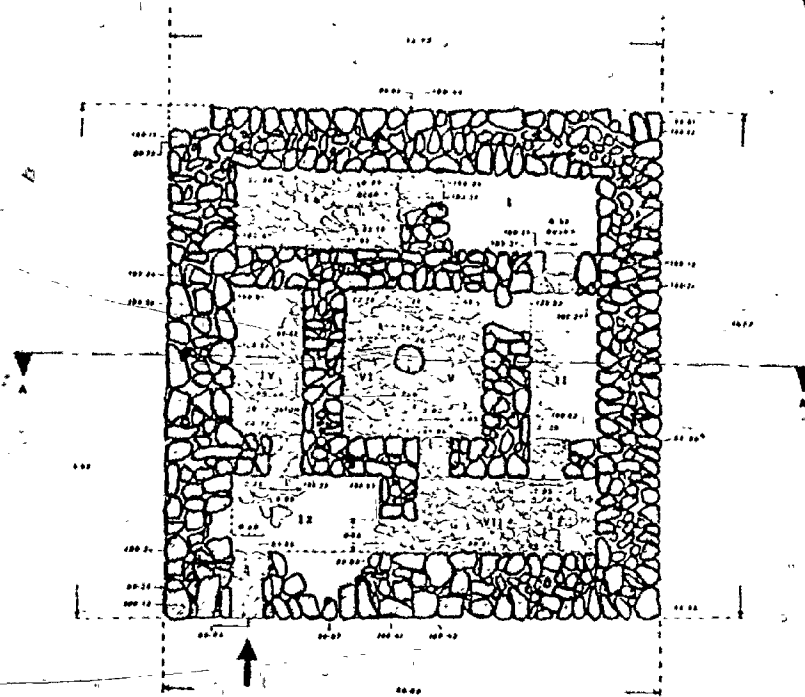


FIG. 7: THE MOUNT GERIZIM TEMPLE
(ROBERT G. DOLING, *BA*, VOL. 30, NO. 4, 1969, FIG. 2, P. 83)



PLAN OF LATE BRONZE AGE TEMPLE

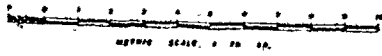
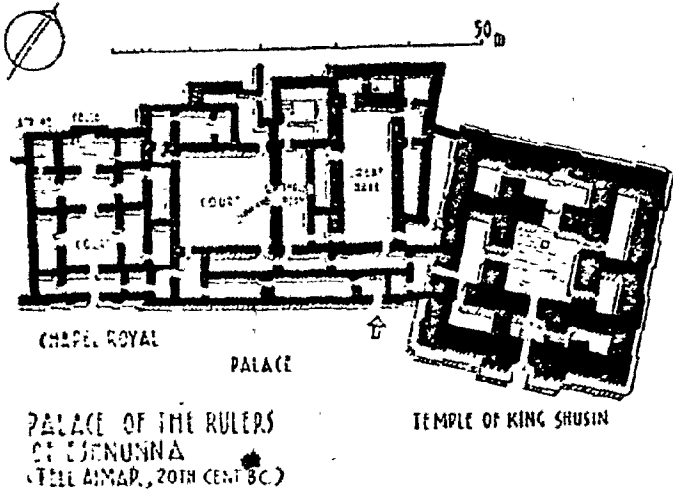


FIG. 8: THE AMMAN TEMPLE
(J.B. HENNESSY PEQ 1966 Fig.2 Pg.158)



PALACE OF THE RULERS
OF ESSENUSINA
(TELL AHMAR, 20TH CENT BC)

TEMPLE OF KING SHUSIN

FIG. 9: THE TEMPLE OF KING SHUSIN.
(ALEXANDER BADAWY; ARCHITECTURE IN ANCIENT EGYPT
& THE NEAR EAST. 1966. FIG.12)

THE LBI "ORTHOSTATS" TEMPLE

STRUCTURE

The LBI "Orthostats" temple was identical to that of the MBII period, but was of completely new construction (Figure 10). Its basic plan is quite simple, consisting of a "Langbau" structure, made up of a large cella (locus 2133) and a porch. The porch consisted of an entrance hall (locus 2139), flanked by two rooms or towers (loci 2163, 2130). The temple was on a south-north orientation, with its entrance in the south. The outer walls of the structure were 2.30 m. thick, constructed of mud-brick on stone foundations.

The cella (locus 2133) was of the "Breitraum" form, measuring 13.50 m. east-west, and 8.90 m. north-south. Although no indication of columns were found, based on analogy of the later temples, there would have been two columns across its width (29). The floor of the room was constructed of large cobblestones, which were then covered with a layer of plaster. There was a niche located in the northern wall, which caused the wall to protrude outward for 1.0 m. The niche was 4.0 m. wide and 2.30 m. deep. In front of the niche, parallel to it, a partition wall (locus 2565) was built, which closed off the niche from the rest of the cella. A small opening was left on the west which allowed access into the niche. Just to the west of this opening, there was a small rectangular platform, measuring 1.20 m. x 1.50 m., which had a bench-like structure attached to its southern

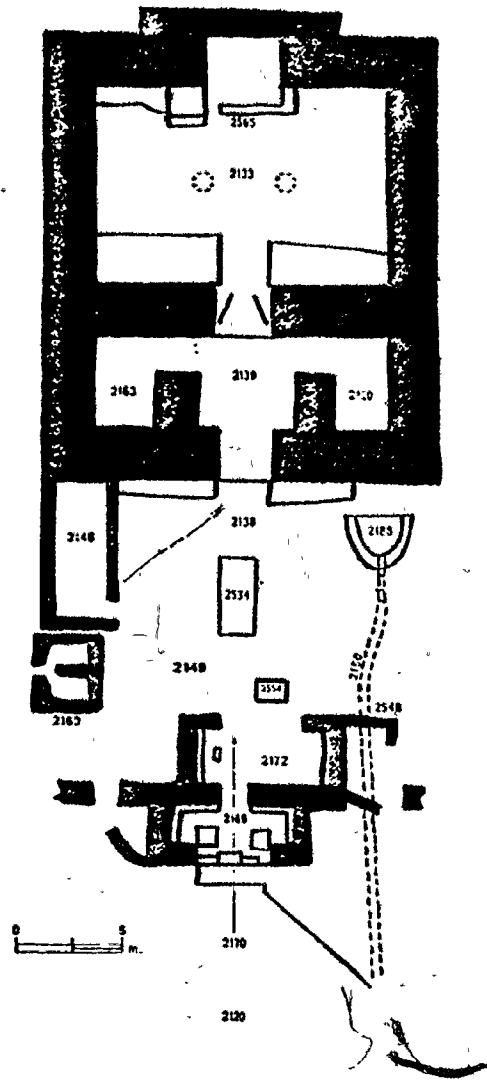


FIG. 10: HAZOR, THE AREA H 'ORTHOSTATS' TEMPLE (LB I)
 (TIGAEI VADIN HAZOR, THE SCHWEICH LECTURES, 1970 FIG. 19)

end. Running from this to the western wall, there was a bench. Other benches were found near the south wall flanking the entrance from the cella into the porch. These benches were approximately 1.50 m. in width (30).

The entrance into the porch was 3.0 m. wide, and originally had doors to close off the cella from the outside. The eastern socket of these doors was discovered in situ and was of basalt, shaped like a bowl. The central room of the porch (locus 2139) measured 4.90 m. x 4.30 m. It was separated from the flanking rooms by 1.50 m. thick walls. Its floor was of rough cobble-stones, covered with a layer of lime plaster. In the western area of this room, there was found a stand for a krater or pot. The two flanking rooms were of identical proportions, measuring 2.70 m. east-west, and 4.25 m. north-south. In the eastern room (locus 2130), a 15 cm. layer of ash containing organic matter was found (31).

Outside, the temple was fronted by an inner (loci 2138, 2149) and an outer court (loci 2170, 2120). These were separated from each other by a gate-house and a wall. The gate-house consisted of an entrance porch (locus 2169), and an inner room (locus 2172). The entrance porch was a broad room measuring 5.20 m. x 1.60 m. Its entrance, which was in the south, measured 3.60 m. wide, and had a threshold of three basalt slabs. Along the north and east walls, and possibly along the west wall, there were low narrow benches. Just inside the entrance, near the jambs, there were two raised platforms of rubble stones. These

measured 1.0 m. square, and were probably bases for incense stands, or offering tables (32). The inner room, measured 6.0 m. x 2.50 m., and was off axis to the porch. It had a narrow bench along the western wall, and a few circular and rectangular courses of rubble stones to support some sort of vessels (33).

In the centre of the inner court (locus 2138), on an axis with the gate-house and the porch of the temple, there was a large rectangular platform (locus 2534). This measured 3.50 m. x 2.0 m. and was preserved to a height of 30 cm. This has been identified as the bema, or the altar, of the temple (34). Two meters south of this there was a smaller platform (locus 2554), measuring 1.50 m. x 1.0 m. Immediately to the south of the larger platform, the cobbles of the floor were laid to form a well marked circle, 1.0 m. in diameter. This probably marked the position of some cult object. In the eastern part of the court, to the right of the entrance to the temple there was a semi-circular installation (locus 2188), which led into a drainage channel (locus 2150). This channel ran to the south, to rooms flanking the gate-house on the east. This installation was interpreted as the drainage channel used to carry away the blood and water of the sacrifices (35).

West of the large platform, about 5.0 m., there was a mud-brick potter's kiln (locus 2160), which served the temple. Only the northern chamber was found. It measured 1.50 m. x 1.0 m., with its funnel to the west. Twenty miniature votive bowls were found within this kiln. Just to the north of this, adjacent

to the west facade of the temple, there was a long room (locus 2146) built of mud-brick. This may have served as a store-room for the potters, or for the temple itself (36).

OBJECTS

The principal cultic remains from this temple were found outside of the temple building proper. In the cella, however, there was found a basalt bowl, upturned on the small bench-like structure in front of the small platform situated to the west of the niche. A favissa, discovered in the inner court, along wall 2548 just to the east of the gate-house, provided the largest cache of artifacts. From this, there came a large number of discarded vessels, including some broken incense stands, and an inscribed clay liver model (Plate 5;1-2). Two figurines were also discovered. The first of these was of bronze, and measured 5 cm. long (Plate 6;2). It depicted the naked body of a woman, with only half of the features accentuated, (i.e. one eye, half a nose and a mouth, one breast, and half of the vulva). Yadin suggested that it represented a figure representing "life and death", or "born and unborn" (37). The second figurine was of silver leaf, and belongs to the well known, tall-crowned type of goddess, with eyes, nose, breasts, and vulva schematically represented by protruding circles (Plate 6;3). A bronze plaque depicting a Canaanite dignitary was also found (Plate 6;1). This was a thin bronze sheet, 9.50 cm. long, with rivets on its back, indicating that it was once fastened to a wooden panel. The details of the figure are incised, and show a man looking to the right, with his

right hand raised in greeting. He is wearing a long robe with wrappings in its lower parts similar to Egyptian wrappings. Around his shoulders, he is wearing a poncho-like garment with fringed bands on its upper parts. The position next to the wall 2548 may indicate that it was once part of a whole procession which went along the wall (38). Of the pottery found within and around the temple, there were early types of Cypriote milk bowls, base-ring ware and bichrome ware. The presence of a large amount of animal bones and ash found in the area around the large platform in the court, would indicate that the main area of sacrifice was found here (39).

The clay liver model, mentioned above, was used for divination, and had Akkadian cuneiform inscriptions written on its face, beside the protruding ridges, and upon its back. An interpretation of this is provided in Yadin's report, and is given below (40).

FRAGMENT A:

i) One king will bend down another.

An enemy will attack my country.

ii) Forgiveness (will be granted) by the god to the men.

A servant will rebel against his lord.

Fragment B:

Ishtar (?) will eat the land.

Nergal will...

The gods of the city will come back.

THE LBIIA "ORTHOSTATS" TEMPLE

STRUCTURE

With the LBIIA period, the temple goes through some changes (Figure 11). The northern part of the temple followed the basic plan of the previous building, with slight changes in the thickness of the walls and their exact positions. The innovation, however, is seen in the addition of a third element to the temple, in the form of an entrance porch.

The basic plan, therefore, consisted of, i) an entrance porch, ii) a middle hall, and iii) the cella. The cella (locus 2123) was still of the "Breitraum" form. It occupied roughly the same area as that of the previous temple, and measured 13.30 m. east-west and 8.0 m. north-south. The walls were 2.10 m. thick and were constructed of mud brick on stone foundations. The east and west walls had insets in their outer faces 4.80 m. in length. In the centre of the cella, there were two basalt column bases, one round and one square, which indicate that the roof of the temple was supported by two columns. The floor of the cella was 30 cm. lower than that of the middle hall, and was reached by two steps. In the centre of the northern wall, there was a niche. This niche measured 3.75 m. wide, and 2.10 m. deep. As a result, the north wall protruded outwards in step fashion a distance of 1.50 m. In the right and left corners, just inside the niche, there were two depressions about 0.30 m. deep. It is thought that these served as sockets for wooden poles which were used to screen the niche from the rest of the cella. Along the rear of

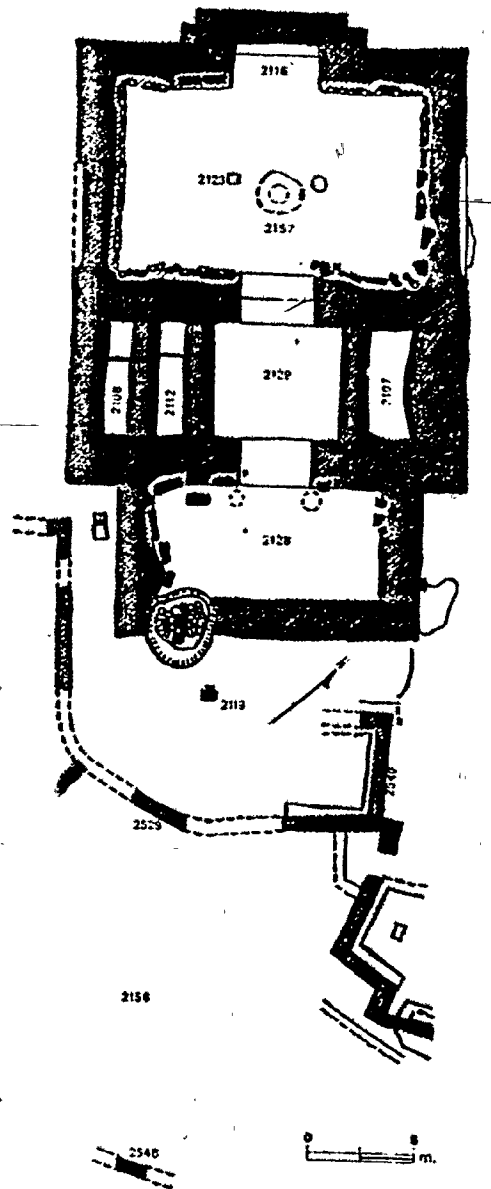


FIG. 11: HAZOR. THE AREA H 'ORTHOSTATS' TEMPLE (LB IIA)
 (YIGAL VADIN, HAZOR: THE SCHNEICH LECTURES, 1970, FIG. 20)

the niche, there was a bench-like ledge, which was 0.40 m. wide, and 1.1 m. in height. In the centre of the cella, between the two column bases, there was a deep pit (locus 2157), measuring .70 m. in diameter and 3.60 m. deep. The upper part of this pit was built of courses of field stones. It is thought that it served as an outlet for libations (41), or as a storage pit, as suggested by Magnus Ottosson (42).

The middle hall was divided into three sections, i) a wide central room (locus 2129), ii) two narrow corridors to the west (loci 2108, 2112), and iii) a room to the east (locus 2107). It is possible that the two corridors to the west were used as a stairway, either to a second story, or up to the roof (43).

The new element was the porch (locus 2128). The porch was a wide room measuring 9.80 m. x 4.80 m., being narrower than the front of the temple by 2.20 m. on either side. The walls were only 1.20 m. thick, and were well bonded to the main structure. On the west side of the threshold from the middle hall into the porch, a small basalt door socket was found in situ, which indicates that there were once doors to close off the middle hall from the porch. Two column bases, found on either side of the entrance into the middle hall from the following LBIIB temple, may have originated with this temple (44).

The area in front of the temple was reorganized into an inner (locus 2119) and a larger square outer court (locus 2156). The inner court measured 14.0 m. east-west, and 8.0 m. north-south, and was separated from the outer court by wall 2529.

The entrance to the inner court was found on the east, between the south-east corner of the porch, and wall 2540 which runs north-south and joins wall 2529. At the west end, wall 2529 turned north, and then angled off to the west, creating another entrance to the court in the west. In the middle of the court, slightly west of the porch entrance, there was found a basalt obelisk, with a flat basalt slab at its foot. To the west of the porch, near the western entrance, a libation altar was found. This installation was made up of a high platform, constructed of slabs and field stones, and a libation table consisting of a basalt slab with a square depression in its corner. Its location may indicate that it was associated with some ritual of entering and leaving the sacred area of the temple (45). The outer court was approximately 15.0 m. square, and was bounded on the south by wall 2546. The central area of this court was taken up by a large pit, measuring 7.50 m. north-south, and 10.0 m. east-west. It was approximately 1.0 m. deep. This served as a favissa for the discarded items of the temple (46).

OBJECTS

The cultic furniture and remains from this phase of the temple were scarce. From the floor of the cella, there came a fragment of a Late Bronze Age Mycenaean bowl and a broken cylinder seal. From the deep pit between the two column bases, there were a few fragments of pottery, and a basalt statue of a headless man, similar to that found in the "Stelae" temple, but without any emblem on it (Plate 7;1). A basalt obelisk with a

basalt slab at its foot, found in the middle of the inner court, and the basalt libation altar found near the western entrance, have already been mentioned. To the east of the obelisk, the torso of a statue of a deity was found, and will be discussed below with the objects of the LBIIB temple. In the large favissa of the outer court, a large number of discarded vessels and objects were found. These included two broken libation tables, zoomorphic vessels, and broken incense stands (47).

THE LBIIB "ORTHOSTATS" TEMPLE

STRUCTURE

The LBIIB "Orthostats" temple followed a similar plan to that of the preceding temple (Figure 12). The basic plan consisted of the same three elements, i) the entrance porch, ii) the middle hall, and iii) the cella.

The cella (locus 2113) was still of the "Breitraum" form, and measured 13.30 m. x 8.0 m. Its walls were 2.10 m. thick. The construction was of mud brick on stone foundations. The outer faces of the east and west walls had insets, 4.80 m. in length. The roof of the cella was supported by two columns, as is indicated by the presence of two column bases set across the central area of the room. Situated in the centre of the north wall, there was a niche, 3.75 m. wide and 2.10 m. deep. This caused the wall to protrude outwards in step fashion for a distance of 1.50 m. Along the rear of this niche, there was a bench-like ledge, approximately 0.40 m. wide and 1.10 m. high. In

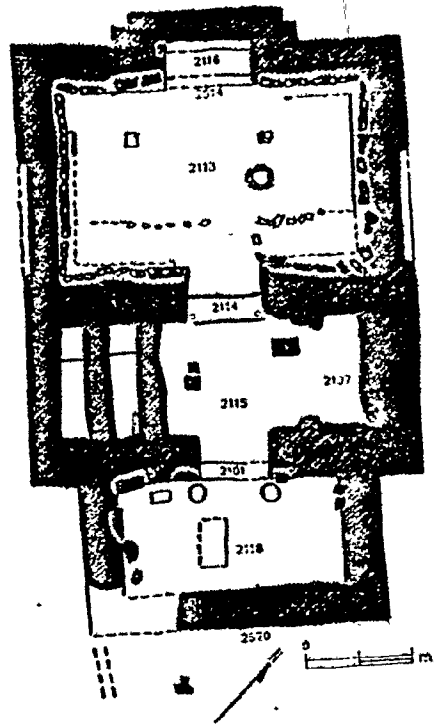


FIG.12: HAZOR THE AREA H 'ORTHOSTATS' TEMPLE (LB11B)
 (YIGAL YADIN, HAZOR, THE SCHWEICH LECTURES, 1970, FIG. 21)

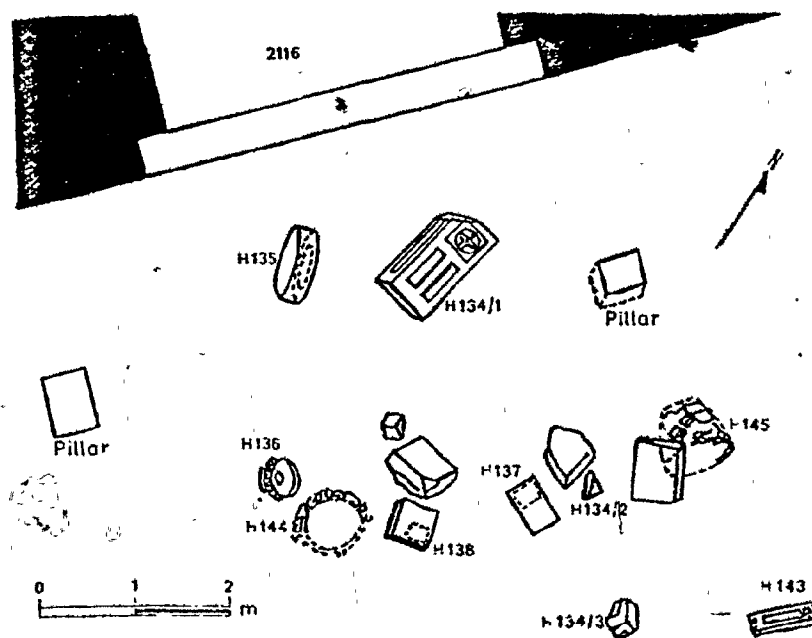


FIG.13: THE AREA H LB11B TEMPLE - LAYOUT OF CULT
 OBJECTS AS FOUND IN THE CELLA.
 (YIGAL YADIN, HAZOR, THE SCHWEICH LECTURES, 1970, FIG. 22)

front of the niche a partition wall was built to close off the niche from the rest of the cella. An entrance to the niche was possibly situated in the central area of this wall (48). Along the east, west, and south walls, the remains of benches were found. These had groups of vessels still on them. Also found in situ around the walls of the cella were basalt orthostats, 50-60 cm. high and 40 cm. to 2.0 m. in length. These were placed in a continuous row around all the walls of the cella on a narrow protrusion at the base of the walls, approximately 0.70 m. above the level of the floor. These orthostats were in secondary use from a previous temple (49).

The entrance into the middle hall (locus 2115) was found in the centre of the cella's south wall, opposite the niche. The presence of door sockets found in the threshold indicate that the cella could be closed off from the rest of the building by a set of doors. The middle hall was divided into two elements; i) a large rectangular room (locus 2107) taking up the eastern two thirds of the area, and ii) two narrow passages taking up the western third of the area. These narrow passages may have served as a stairwell to the second story, or roof of the temple (50).

The porch (locus 2118) was similar to the preceding porch. As mentioned above, in this porch area, in front of the entrance into the middle hall, there were found two finely hammer-dressed, slightly conical column bases. These did not seem to have any structural function (51). During this phase of the porch, some orthostats were placed around its walls. In front of the temple,

there was a court, with indications that it was bounded by a wall on the west side, and probably on the other sides also.

OBJECTS

This particular structure was unusually rich in cultic artifacts (Figure 13). In the cella, directly in front of the niche, a basalt incense altar (H134/1) was found (Plate 7;3). This altar was 0.50 m. x 0.50 m. square, and 1.70 m. in height. Remains of burning were still visible on its top. The upper part of one side had a relief of a disc in a square frame, with a four-rayed sun emblem in its centre. Two elongated depressions were chiselled below the relief, with two other depressions chiselled on either of the flanking sides of the shaft. The back of the shaft was dressed similar to the front, but without a relief in the square depression. To the west of this altar, a large round basin (H135) was found, with a circular depression, 0.50 m. in diameter, in its centre. Two basalt libation tables (H137 & H138) were found 2.50 m. to the south of the altar, approximately 1.50 m. apart. The one table (H137) had a deep rectangular depression on one half of its surface, and a shallow rectangular depression on the other half. The second table (H138) had a deep rectangular depression in one corner, and a shallow depression in the adjacent corner. On the outer sides of each of the libation tables there was a huge earthen-ware krater (H144 & H145). Near the western krater there was also found a basalt carinated krater (H136), with a Mycenaean-style spiral carved on its upper part. A number of dipper juglets and bowls were found

on the floor among the above mentioned objects. In the south-east corner of the cella, a rectangular basalt offeratory table was found (H143). On its upper side, it had four round and two rectangular depressions around a central rectangular depression. The table was found lying on its side among some charred wood, which could indicate that it was originally set on a wooden frame or stand (52).

Other small finds were strewn on the floor of the cella. In the western part of the room, a group of nineteen cylinder seals with a quantity of beads and shells were found. One of the cylinder seals was of haematite, and depicted a deity sitting on a chair under a winged "sun-disc", similar to the emblem on the incense altar described above. In front of the deity is a king offering gifts with a line of bearers behind him. Above these are two cherubim facing each other. Four bronze figurines were also found. One was of the "peg" type, a long narrow figure with a pointed base which would allow it to be driven and secured in some stand, two were in the form of a snake and a female respectively, and the fourth was of a bull (Plate 7;2,4: Plate 8;1,3). A basalt statue of a seated man on a tall-backed chair was also recovered (Plate 8;2). His head was broken off and was found lying near by. The lack of any emblem, or the customary costume of a deity would indicate that this represented a lay figure, possibly a king (54). Finally, a slightly broken faience scarab with the name of Amenhotep III (Neb-ma'at-Re) was found (55).

As mentioned with the LBIIA temple objects, the torso of a statue was found in front of the temple (Plate 9;1). Its base was found in a heap of stones in a pit at the corner of the porch (Plate 9;2). This statue depicted a figure holding a stick and sword, and standing on the back of a bull. On his chest was a pendant, comprised of a circle with a four-rayed emblem in it. Based on this statue, combined with the incense altar's emblem and the scene depicted on the seal described above, the excavator suggested that the deity worshipped in this temple was Hadad, the storm-god, or the weather and sun-god (56).

MEGIDDO

The site of Megiddo (Tell el-Mutesellim) is situated at the point where the Iron ('Aruna) Brook enters the Jezreel Valley. This position gave it a strategic control over the international Via Maris, which crossed from the Sharon Plain into the Jezreel Valley by way of the Iron Valley. This strategic position made Megiddo one of the most important sites in Palestine in ancient times. The tell itself covers an area of approximately 15 acres, and rises 40 m. to 60 m. above the surrounding plain.

At the site of Megiddo, four major strata have been attributed to the Late Bronze Period (57).

Stratum IXca. 1550-1475 B.C.E. (LBI Period)

Stratum VIII ...ca. 1475-1350 B.C.E. (LBIIA Period)

Stratum VIIB ...ca. 1350- B.C.E. (LBIIB Period)

Stratum VIIA ...ca. -1150 B.C.E. (into Iron IA Period).

During the Late Bronze Period, the temple of the site (Temple 2048) was located at the east side of the tell, facing towards the Jordan, in Area BB. This area had been the location of the temples of the city extending back to Stratum XIX, which dates from 3300 to 3000 B.C.E. The principal remains of the Late Bronze temple begin in Stratum VIII. Through new studies of the excavation reports and the actual remains, the date of the original temple has been pushed back to at least as far as Stratum X (MBIIB, 1650-1550 B.C.E.) (58); Claire Epstein wishes to push it back as far as Stratum XII (1750-1700 B.C.E.) (59). From the evidence of foundation fill in Stratum IX, it would appear that the plan of the temple was similar to that of Stratum VIII, with the possible exception of the lack of the two towers located on either side of the doorway (60). As nothing definite can be said about this temple, the Stratum VIII temple will be discussed first.

THE STRATUM VIII TEMPLE

STRUCTURE

As stated above, Temple 2048 is located in Area BB on the eastern side of the tell. The temple was situated in a temenos area (61), with residential buildings located to the east of this area. Unfortunately, the buildings to the west of the temple were destroyed to make room for later structures. Temple 2048 was

built on a massive scale, and is of the type of temple which is commonly called a "Fortress", or "Migdal" temple (Figure 15, see also Figure 14).

It consisted of a "Langbau" structure, measuring 21.50 m. north-south, and 16.50 m. east-west. It contained a single "Langraum" cella, measuring 11.50 m. x 9.60 m. The main walls of the structure, of which only the foundations remain, averaged about 3.0 m. in thickness, and were constructed of small-sized rubble. The temple was on a north-south orientation, with the door located in the centre of the northern wall between two protruding towers (62). These two towers were of different widths, causing the facade of the temple to be slightly asymmetrical. The eastern tower had two narrow chambers, whereas the western one had one square room. It is believed that at least one of these towers was used for a stairwell to reach a second story, which is indicated by the width of the temple's walls (63). The eastern tower is constructed of large squared ashlar blocks and may represent a later addition to the temple during this phase. The space between the towers may have had columns to support a roof, thus creating a little entrance porch. The discovery of a column base in this area during the Stratum VIIA phase would seem to support its presence.

As mentioned above, the cella of the temple was of the "Langraum" form. Its floor had been destroyed by later construction, so there was no indication of inner columniation preserved. It would be assumed that there were two to four

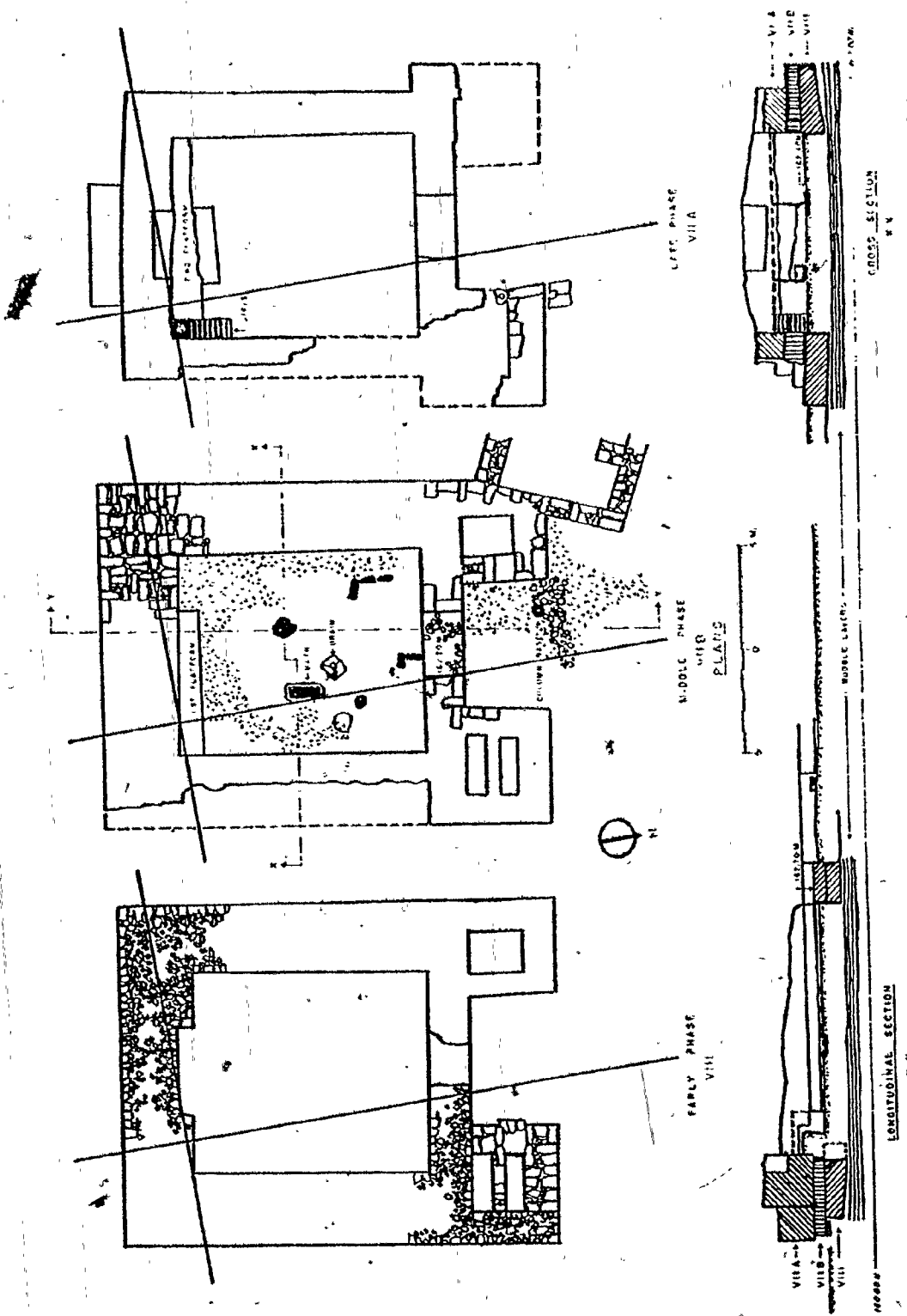


FIG. 14: MEGIDDO: PLANS AND SECTIONS OF TEMPLE 2018 THROUGHOUT ITS THREE PHASES OF SHABTA VIII, VII B, AND VII A. SCALE 1:300.
 (GORDON LAUD, *MEGIDDO II SEASONS OF 1935-1939*, VOL. 1, FIG. 247.)

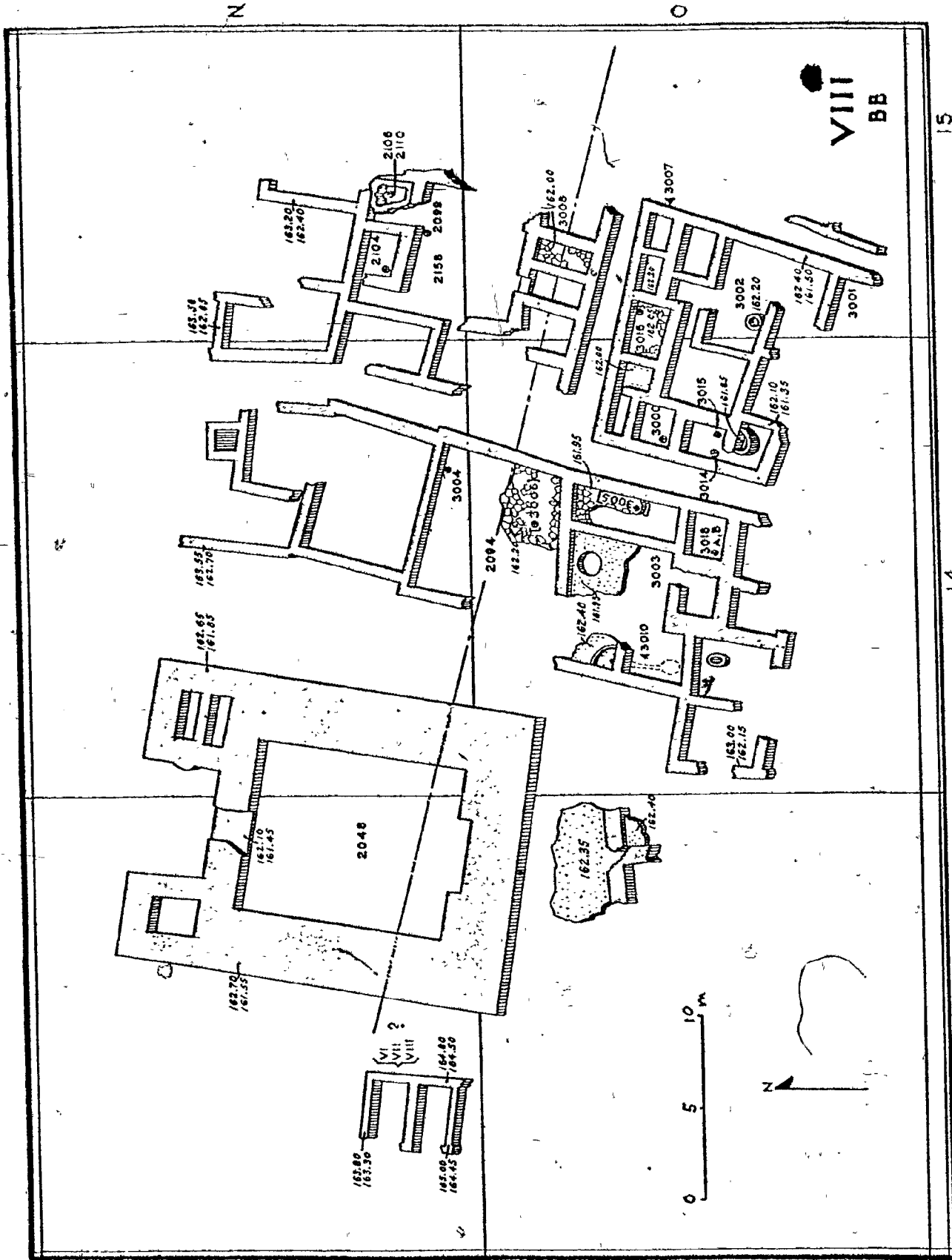


FIG. 15: MEGIDDO THE STRATUM VII TEMPLE
 (GORDON LLOYD, MEGIDDO II SEASONS OF 1936-1939, VOL. I, FIG. 402)

columns to support the roof of the building. A niche was located in the centre of the south wall. It measured approximately 4.0 m. in width, and .50 m. in depth. No other elements could be discerned from this phase.

OBJECTS

Unfortunately, the finds from Stratum VIII's temple were few, and not very enlightening. Of the three pottery vessels found within this temple and attributed to Stratum VIII by the excavator, all three have been shown to have come from an earlier phase, possibly Stratum IX (64). These consisted of a small votive vessel, and two bowls.

A bronze "Reshef" figurine was found in the southeast corner of the temple, close to the niche (Plate 10), as well as a bronze cult standard that is similar to one found at Hazor in Area C (Plate 11;1) (65). Also found were three bronze cymbals, one bronze blade, three bronze spear heads, two bronze arrow heads, a bronze chisel, a bronze bowl, and a bronze toggle pin. A number of beads and a steatite scarab round out the list of artifacts found in the temple (Plate 11;2-6: Plate 12;1-7).

THE STRATUM VIIB TEMPLE

STRUCTURE

With Stratum VIIB the area of the temple was levelled off, and the new temple was built (Figure 16, see also Figure 14). This building was constructed on a similar "Langbau, Langraum" plan. Both the side walls and front wall coincided with those of

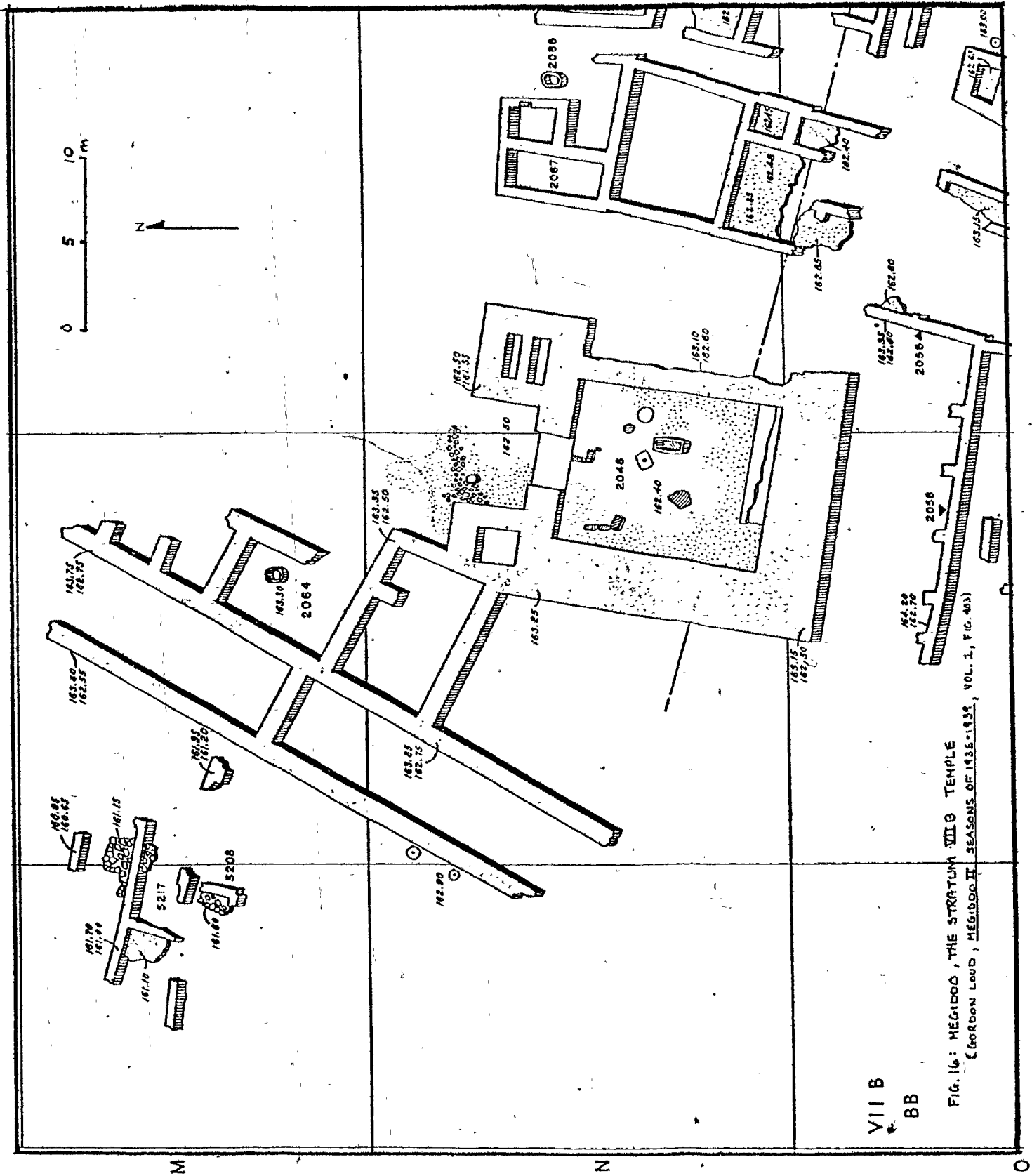


FIG. 16: MEGIDDO, THE STRATUM VII B TEMPLE
 (GORDON LLOYD; MEGIDDO II, SEASONS OF 1935-1938, VOL. I, FIG. 40)

VII B
 BB

Stratum VIII, but the back wall was wider, and required additional rubble foundations. One of the major differences was seen in the masonry of the structure, which was constructed of heavy ashlar blocks, some being as large as 1.20 m. x .55 m. x .60 m., instead of the earlier rubble construction. The major interior alteration was that the niche was no longer found in the south wall. In its place there was a platform (dais), approximately 1.10 m. in height, extending across two thirds of the length of the south wall. This platform was plastered on all of its faces.

The sill and part of the jamb of the doorway were found in the centre of the north wall. Just outside this door, between the two towers, a single column base, about 0.65 m. in diameter, was found. This would indicate that the area between the two towers was roofed to create a small entrance porch. Another innovation with this temple is that the western tower had a room attached to it at an angle running to the north-west. This room subsequently joined onto two long narrow rooms running north to south, which are believed to have formed a casemate wall system, which formed the temenos wall around the temple (66).

The floor of the temple was found intact, and had a number of objects imbedded in it. These objects, which were reused in the following temple, will be discussed directly below. Since, however, there was no distinction made between the small objects found in this temple and the following Stratum VIIA temple, they will be discussed following the discussion on the VIIA temple.

OBJECTS

The first object imbedded into the floor, was a large rectangular stone box, which the excavator called a "bath". This was probably used as a container to hold some kind of liquid for libations, or as a laver for the cleansing of animals prior to sacrifice. A limestone drain was found near the "bath", which would serve to carry away the liquid of the libation, or the water of the washed sacrifice. A smooth flat stone with cup-like marks on its face was probably an offeratory table. Seven basalt blocks, one circular and the rest square, complete the list of objects. These have been interpreted as possible stelae from a previous temple (67).

THE STRATUM VIIA TEMPLE

STRUCTURE

The temple of this stratum was basically the same as those preceding it, but with many minor differences in its construction (Figure 17, see also Figure 14). The plan still consisted of a large "Langbau, Langraum" structure, with two towers on its northern end. The walls of this structure, however, were only about half of their former thickness, and of extremely poor rubble construction. A niche reappeared in the centre of the southern wall, which necessitated a heavy masonry buttress against the outside of this wall to offset it. In front of the niche, and along the entire rear wall of the cella, a stone and mud-brick platform (dais) was constructed. Near the centre of the

room, opposite to the niche, this platform was widened. In the south-west corner of the cella, a flight of six basalt steps and a landing led up to the top of the platform. As mentioned above, the floor of the VIIB temple, and the objects imbedded in it, were reused in this stratum (68).

THE OBJECTS OF STRATA VIIB AND VIIA

The objects from these strata were quite similar to those of the Stratum VIII temple. Two statuettes were found built into the platform wall, and the fragments of a third was found on the floor of the temple. One from the platform wall was of bronze, and represented the torso of a female figurine (Plate 13;1). The second figurine from the platform was of a black stone, and represented the seated figure of Thot-hotep, an Egyptian official under Sesostris III, which has been attributed to an earlier Stratum XV structure. The fragment of the third figurine consisted of the hand and forearm of a gold covered bronze figurine (Plate 13;2).

Other items included a faience cylinder seal, a bronze crescent pendant, a silver Astarte pendant, a bronze and a faience ring, a red stone stamp seal, a faience bead, a faience gaming piece, a bronze cymbal, two bronze spear heads, a bronze chisel, a basalt mortar, a bone whorl and some gold fragments (Plate 14;1-6: Plate 15;1-3). A clay liver model was also attributed to Stratum VII (Plate 15;4). A hoard in the platform consisted of a number of beads and pendants (Plate 14;7-12). The repertoire of pottery consisted of a number of flasks, bowls,

lamps, cup-and-saucer bowls, juglets, jars and chalices. Also attributed to this temple was a bronze "peg" statuette, a ceramic statuette, depicting a naked female cupping her breasts and the head of a statuette (69).

BETH-SHEAN

The ancient city of Beth-Shean has been identified with Tell el-Husn, modern day Bet-Shan. The tell stands at the junction of three important roadways: i) the road running down the Jordan Valley, ii) the road running from the Jezreel Valley to Gilead, and iii) a main branch of the Via Maris which passes right at the foot of the mound (70). The large mound rises 80 m. above the bed of the Harod River, with the southeastern side of the mound being higher, creating a raised citadel-like area. The site was later known as Scythopolis, or Nysa, one of the chief cities of the Decapolis, and the only one of these cities situated west of the Jordan (71).

Throughout the Late Bronze Age, the southern end of the tell was the site of the city's temple. During this time, two major temples occupied the same basic location on the acropolis of the tell close to the city's fortification wall (72).

THE STRATUM IX "THOTHMES III" TEMPLE

STRUCTURE

The first temple to occupy the site was found in Stratum IX

(Figure 18) and was dated to the reign of Thothmes III (1490-1436 B.C.E.) by the excavator A. Rowe (73). W. F. Albright, with whom Rowe later agreed, dated this level to the 14th Century B.C.E., thus lowering the date by about 100 years (74).

As a result of the early date of the excavation by Rowe, and a lack of comparative sites to draw from, a number of interpretational mistakes were made. The major mistake was the overlooking of the temple structure proper, which Rowe called "The Room North of the Inner Sanctuary", and which has turned out to be the actual temple of the site (Figure 18, #10) (75). This structure consisted of a large "Langbau" building, measuring approximately 15.0 m. x 10.0 m., and oriented on a west-east axis. The temple consisted of a main "Langraum" cella measuring 7.50 m. x 6.0 m.. A narrow adyton measuring 5.0 m. x 1.5 m. was attached to the eastern end of the cella. The entrance to the temple was in the south-west corner. The entrance to the adyton was located in the centre of the wall between the cella and the adyton. The excavator indicated that there was a pole socket located in the centre of this doorway, which may have been used to screen the adyton off from the cella area (76). Opposite the entrance, in the east wall of the adyton, the plan provided by the excavator, indicates that there was a small niche. This niche was approximately 0.75 m. long and 0.25 m. in depth. No evidence of inner columination was discovered, but at least two columns would have been necessary to support the roof. The walls were constructed of mud brick on stone foundations, and average

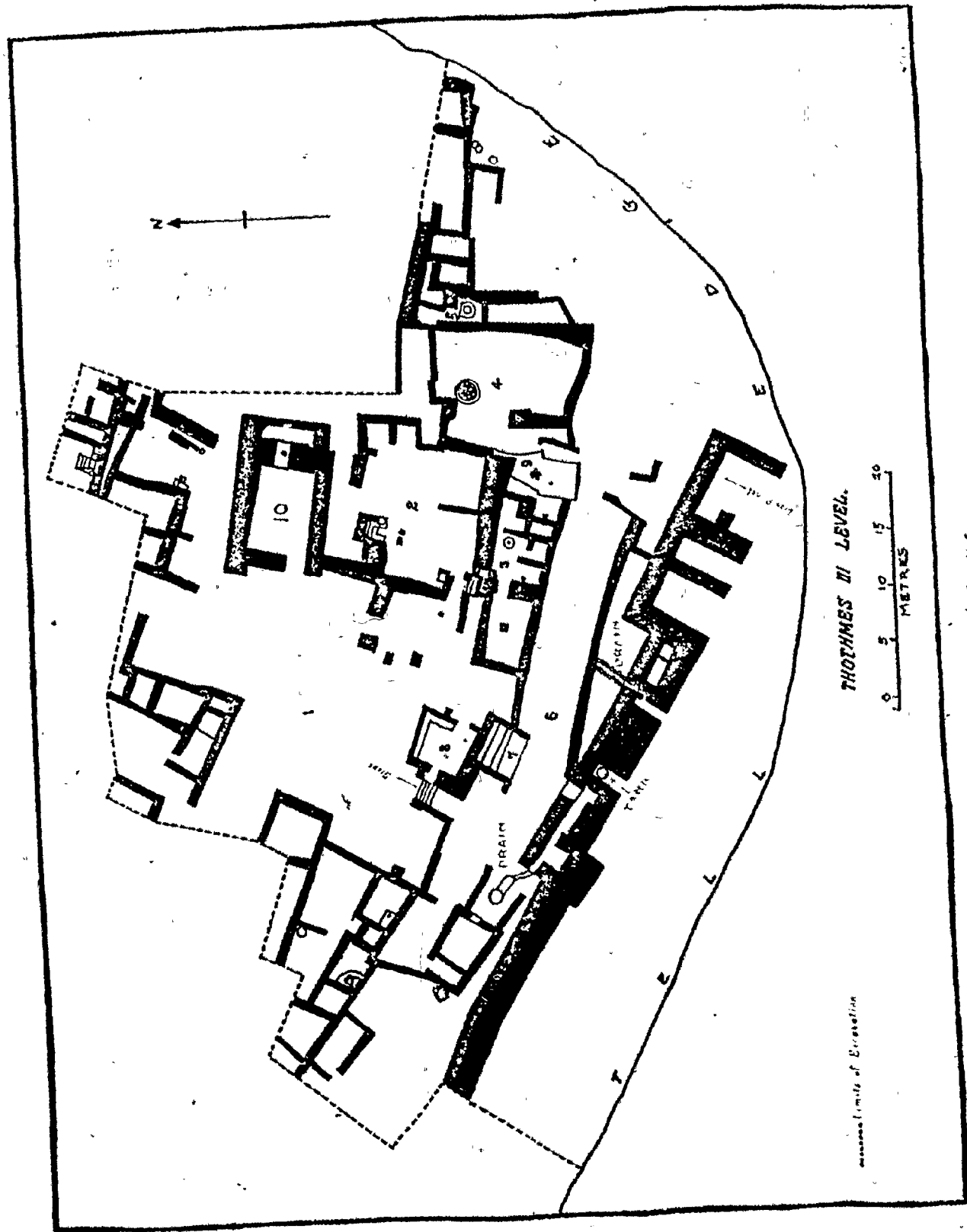


FIG. 18: BETH-SHEAN THE THOTHMES III (STRATUM IX) TEMPLE
 (ALAN ROWE, THE ROCK-DANANITE TEMPLES OF BETH-SHEAN, 1901, 1903)

about 2.0 m. in thickness.

Directly to the west of the temple there was a large enclosed courtyard, with one entrance in the south, and a possible second entrance to the west, opposite to the entrance into the temple. The southern entrance is made up of a flight of stairs down into the courtyard, with a small guard room attached to the east. This small room had a low bench along its northern and part of its eastern wall. It had two entrances, one in the western wall opposite to the stairway, and the other in its eastern wall. Rowe indicated that there were two mud-brick platforms, with a smaller pedestal between them, located in this courtyard just to the south of the temple. He interpreted these as offeratory tables (77). Magnus Ottosson, however, thought that these were probably just piles of mud-brick from destruction material (78). A point in favour of this view is that one of these platforms is directly opposite a buttress in the wall that runs south from the south-west corner of the temple.

Directly to the south of the temple was the area which Rowe interpreted as "The Inner Sanctuary" (Figure 18, #2). It is now thought that this "Inner Sanctuary" was either an enclosed "Altar Court" (79), or possibly just a room connected to a palace which continues into the unexcavated area to the east (80). Magnus Ottosson believes that what Rowe called altars were probably just guard posts, since they were all found at entrances to and from corridors (81). The present writer believes that it is very possible that this was the entrance hall, or the throne room of

the palace. If this is the case, what Rowe called the "Stepped Altar" may have been the dais for the throne on which the king sat to meet visitors. This would help to account for the abundance of rich artifacts which were found lying on the floor around it.

OBJECTS

The artifacts found within the temple were few, and not very enlightening. All that the excavator indicated as coming from the temple were some pottery miniatures of a bowl and pot, and a quantity of basalt weights. The most important find, discovered outside the temple, was the Stela of Mekal (Plate 16). This identifies "Mekal" as the god who was worshipped at the temple. On the top register of the stela, which is identified as being made for a builder named Amen-em-Apt by his son Pa-Ra-em-Heb, the god Mekal is shown seated on a throne, holding the "was" scepter of "happiness" in his left hand and the "ankh" in his right. He is depicted with a beard, has an ornamented collar and is wearing a conical hat with two horns and two streamers attached to it (82). The god "Mekal" has been identified with three principal gods, i) the Mesopotamian god Nergal, ii) the Egyptian god Set, and iii) the Canaanite god Reshef, all of which are chthonic deities (83).

THE STRATUM VII "AMENOPHIS III" TEMPLE

STRUCTURE

The second temple excavated at the site, comes from Stratum

VII, and is dated to the 13th century B.C.E., ending about 1200 B.C.E (Figure 19) (84). Rowe called this the "Amenophis III" temple and mistakenly dated it to the 14th century B.C.E.

The temple was located in the same general area as the Stratum IX temple. To the west of this temple, there was excavated a fort tower, a bricklined underground silo, and a house tentatively identified as the "commander's residence".

The temple is "Langbau" in shape, and is oriented on a south-north axis. It can be divided into three distinct areas, i) the entrance room (Rowe's ante-room 1086), ii) the cella (Rowe's great court 1072), and iii) the adyton (Rowe's upper altar room 1068). The temple, excluding the entrance room, measured 14.85 m. north-south, and 14.20 m. east-west in the north, and 13.25 m. east-west in the south. The walls were of mud-brick, laid immediately on the debris, with no attempt made to level off the ground for the foundations (85). The walls vary in thickness from 1.50 m. to 1.25 m.

The cella (Room 1072) was "Breitraum" in form, measuring 8.40 m. north-south, and an average of 10.90 m. east-west. There were two columns to support the roof of the cella, which is indicated by the presence of two rubble stone foundations for column bases, located centrally in the cella (86). Rowe postulated that only the north half of the cella was roofed, leaving the southern half open to the air (87). Magnus Ottosson, with whom this author agrees, stated that the whole cella was roofed, as the mud-brick walls would not have withstood the rain

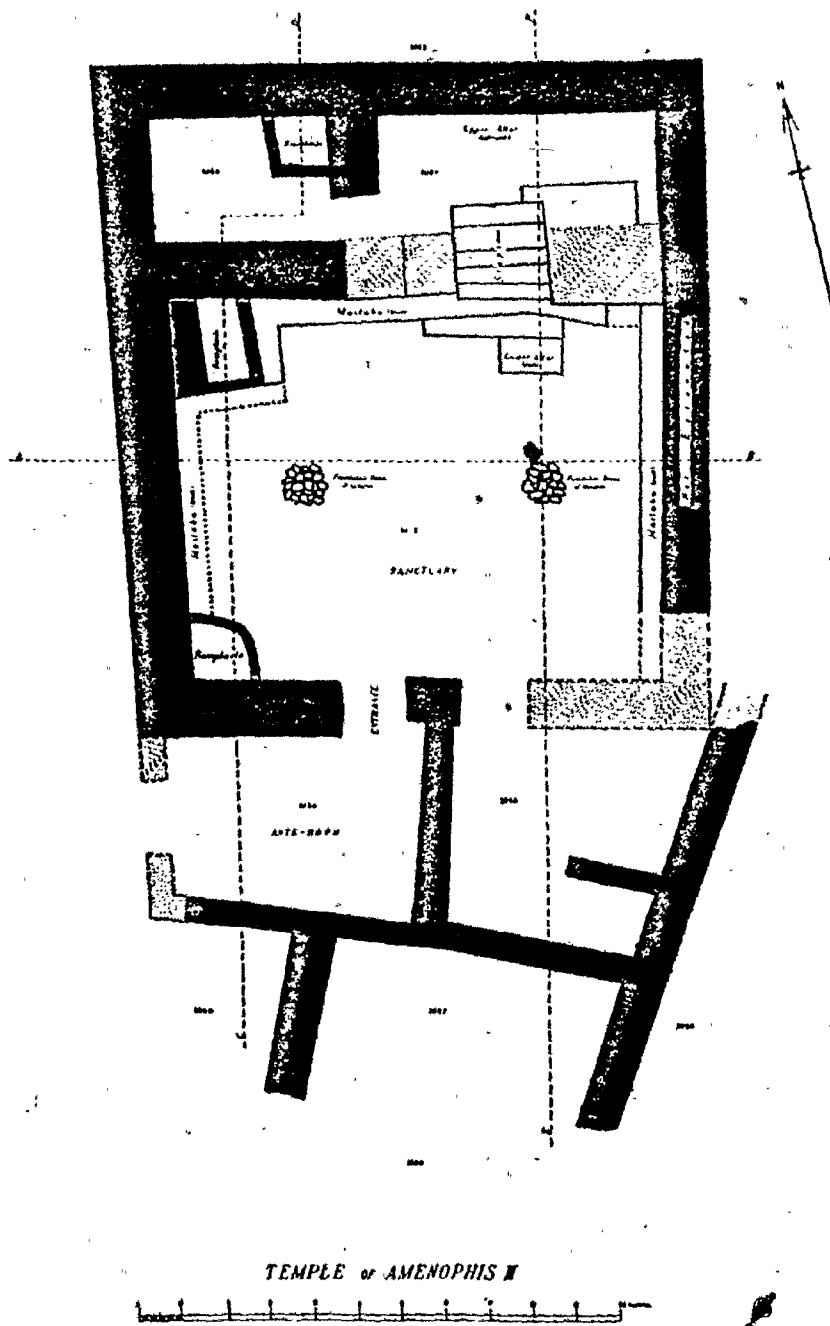


FIG. 19: BETH-SHEAN, THE TEMPLE OF AMENOPHIS III (STRATUM VII) TEMPLE
 (ALAN ROWE, THE FOUR CANAANITE TEMPLES OF GESH-SHAN, PART I, 1940, FIG. 7)

and no evidence of a drain was found (88). A low bench, approximately 50 cm. wide and 50 cm. high, ran along the east and north walls, and it is conjectured to have run along the west wall as well. Two receptacles were found within the cella. The first, which was rectangular, was located in the north-west corner of the room. The second receptacle was semi-circular in shape and was located in the south-west corner. These were probably used as storage bins. Two entrances to the cella were located in the centre of the south wall. The west entrance gave access to the entrance room, while the east one gave access to another room (1085) to the south of the cella. At the north end of the cella, behind the eastern column foundation, there was a small brick altar, with a flight of seven steps leading up to the adyton. The altar was 0.87 m. high, 1.45 m. wide, and 0.77 m. in depth. This small altar was probably used to burn incense before the statue of the god, which would have been located in the adyton. The floor of the cella was of hard packed clay, approximately 0.10 m. thick.

To the north of the cella was located the adyton. This was a narrow room, measuring 11.50 m. east-west, and an average of 2.75 m. north-south. The floor of this room was 1.23 m. above the floor of the cella, and was reached by the flight of seven steps mentioned above. This adyton was divided into two rooms. The western room measured 4.0 m. east-west, and had a rectangular receptacle in its north-east corner. This room was used as a small storage room, possibly for the sacred equipment and cultic

objects used in the temple (89). The eastern room measured 6.50 m. east-west, and was the central cult area. In the plans of the excavation report, the excavator has restored walls to close off this room from the cella area. Based on analogy with the temple from Stratum VI, which followed a similar plan, it is more probable that the adyton was left open to the cella. Although the floor of the adyton was destroyed, again based on analogy with the Stratum VI temple, there was probably an upper platform (dais) situated against the north wall, directly opposite to the flight of seven steps (90).

To the south of the cella two rooms were located. The western room was the entrance room (1086). This room measured 3.90 m. north-south, and 6.50 m. east-west. The entrance to this room was located in the west, thus creating a broken axis to the cella. There was possibly another ante-room to the west of this (91), but no trace of one was left. The second room was located to the east of the entrance room, and measured an average of 4.75 m. north-south, and 5.25 m. east-west. Traces of a fireplace were found in the western area of this room, and based on the artifact evidence, it would appear that it was used by the priests for storage and cooking. Further to the south of the above two rooms, the beginnings of two further rooms were discovered, which were probably used for further storage (1089), and baking (1087).

OBJECTS

A number of artifacts were found within this temple. The most impressive was a small basalt model of a throne, covered

with Egyptian emblems, which was recovered from the adyton (Plate 17;1). The throne was approximately 8.50 cm in height, 5 cm. wide, and 5 cm. in depth. On each side it had a figure of a winged griffin, and the back was formed of a vulture with extended wings. Below the vulture, there was the "djed" emblem of stability with out-stretched arms and "ankh" emblems suspended from each elbow (92). Another object which may relate to the model of the throne was the model of a table altar, which was found below the floor in the entrance room (Plate 17;2). This was a circular table on a fluted base, measuring approximately 8 cm. in diameter. Its top was painted in a checker-board pattern, and had a painted design all around its base. Rowe interpreted these as sacred tree designs (93). From the adyton, there also came a bronze dagger with a wood inlay handle, and a bronze axe head (Plate 17;3-4). The axe head had a curved blade, and the other end of the haft in the form of a hand with outstretched fingers, and the thumb pointing down. Rowe compared this axe to one depicted on the face of one of the doors of Boghazkoy in Anatolia (94). A number of ceramic figurines were also found within the temple (Plate 17;5-9). Several of these were from the cella. One found near the southern receptacle depicted the goddess Ashtoreth (95). Another object of ivory had the head of Hathor or Qedesh on it (Plate 17;10-11). A number of faience figurines of goddesses were also found here. From the room east of the entrance room, a pottery figurine of Ashtoreth was found. Several scarabs, amulets, and seal rings with the cartouches of

such Egyptian rulers as Amenophis III, Queen Hatsepsut, and Amenophis IV were also found.

Also from the cella came a small decorated pottery box with a lid, a fragment of an alabaster cup, some broken Egyptian faience cups, pottery duck heads (Plate 18;1-7), the horn of a gazelle, amulets, a scarab with a lion figure on it, beads, and a flint scraper. In the adyton were also found a small glass pot, pottery duck heads, cylinder seals, beads, amulets, spear and arrow heads, weights, faience bottles, and a scaraboid. A cylindrical cult object with the head of a boar or pig was discovered under the east wall of the entrance room (Plate 18;8). Also worth mentioning from the area surrounding the temple are a pottery model of a snake coiled on a base, a number of Ashtoreth figurines, and a small clay model of a serpent on a plaque (Plate 18;9-10) (96).

The large quantity of Ashtoreth figurines and the strong Egyptian connection with the temple would suggest that the deity worshipped in this temple was Ashtoreth/Hathor. The presence, however, of an Egyptian statue of Horus found in the adyton of the following temple, which was almost identical in plan to the above temple, would make one hesitant to conclude the exclusive worship of Ashtoreth/Hathor.

TELL KITTAN

The small site of Tell Kittan, also known as Tell el-Sheikh

and Tell Musa, is situated about 12 kilometers north of Beth-Shean on the west bank of the Jordan near its confluence with the Tabor River. The tell has a rounded summit approximately two acres in area, and commands the fords of the Jordan in this area. Erosion has destroyed the south-east section of the tell, and much of the area has been damaged by construction. During the excavation of the site, three temples were discovered. Those of Strata V and IV date to the MBIIB period, and the third structure of Stratum III is dated to the LBI period (97).

THE LBI STRATUM III TEMPLE

STRUCTURE

With the Late Bronze Period, the site underwent several changes. A number of buildings were constructed both over and around the Middle Bronze Period temples. The majority of these were residential buildings linked by streets with an east-west orientation (98). One structure, however, was located directly over the earlier temples, and has been tentatively identified as a temple (Figure 20). Unfortunately, this structure was poorly preserved, and not very much can be said about it. The plan had changed drastically from that of the preceding temple, and the orientation is now to the north, rather than the east (99). The possible temple was a "Langbau" structure, consisting of a large "Langraum" cella with two small rooms located along the southern end of the cella. A small enclosed courtyard was located to the east of the temple.

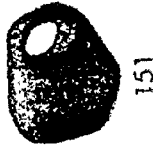
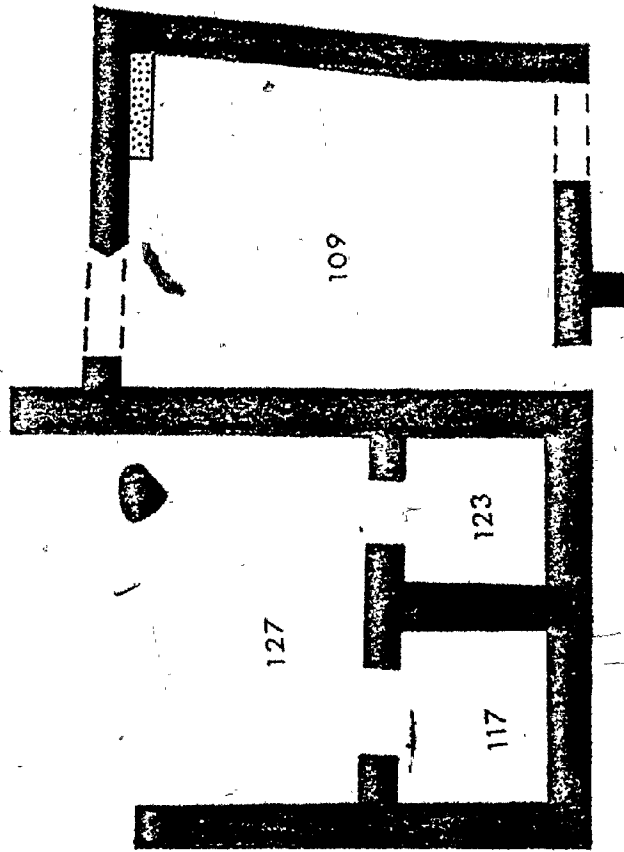
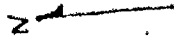
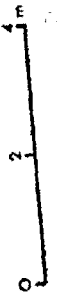


FIG. 20: TELL KITTAN: THE STRATUM III TEMPLE.
(EMMANUEL EISENBERG, *B.A.*, VOL. 40, NO. 2, PG. 80)



The cella was very poorly preserved. The northern wall was missing, and the floor was badly damaged by 19th century Bedouin tombs. The entrance was probably to be found in the missing north wall (100). Although the excavator did not mention any evidence of inner columniation, the plan indicates a circular object centrally located near the eastern wall which may have been a column base. The second corresponding base was not recovered. No indication of a platform or niche was found. The two rooms located at the south end of the cella were where the major artifacts were uncovered. They measure an average of 2.60 m. x 2.60 m. in size. They were probably used as storage rooms for the temple.

The floor of the courtyard to the east (locus 109), consisted of several layers of pottery sherds, and measured 4.80 m. x 6.80 m. Although not mentioned in the report, it appears that there was an extra thickness added along the northern wall of this courtyard, which may have been a bench. Between this courtyard and the other structures, there was a wide open area. In the eastern sector of this area, there was found a circular structure, 2.0 m. in diameter, with a depression filled with ashes in its centre. This may have been the bema of the temple, where the principal sacrifices were performed (101).

OBJECTS

The objects found within the temple were fairly scarce, with the main finds located along the southern wall of the cella, and in the two adjacent rooms. The most significant find was a large

bronze knife found on the floor of Room 123, which the excavator called a "slaughtering" knife (102). Also found within one of the rear rooms were two re-used Stratum IV massebot and their bases, and the large blached antler of a fallow deer (103). Other finds included a large number of vessels with elaborate pots of "chocolate ware", jugs, bowls, chalices, and goblets. Some of these bowls contained jewelry which consisted of beads of faience and semi-precious stones, and also some silver pendants (104). These silver pendants had the common rayed "sun" symbols on them (Plate 23;3). Two large basalt bowls were found in the courtyard to the east of the temple (105).

TELL ABU HAWAM

The site of Tell Abu Hawam is situated approximately 800 m. from the Mediterranean coast where the Kishon River empties into the sea. Originally it would have been situated right on the coast, at the point where the Kishon formed a small harbour, but due to silting the present day coastline has changed (106). In this position the site would have commanded the road along the shore towards Acre, as well as the road that leads inland to the Jezreel Valley. The tell is oval in form, and is about 1.7 acres in size on its summit. It is a maximum height of 9.0 m. above the surrounding plain.

As a result of his excavation of the site, R. W. Hamilton divided its long history into five principal strata; V through I.

Stratum IV was further sub-divided into two sub-phases; IVa and IVb. The resulting dating of these strata by Hamilton is given below (107).

- Stratum V(phase a & b). ca. 1400 - 1230 B.C.E.
- Stratum IVa ca. 1230 - 1195 B.C.E.
- Stratum IVb ca. 1195 - 1100 B.C.E.
- Stratum III ca. 1100 - 925(?) B.C.E.
- Stratum II late 6th - early 4th cent. B.C.E.
- Stratum I Hellenistic and Roman Periods.

The attempt has been made to further clarify these dates based on new evidence gleaned from sites excavated since Hamilton's report (108). Recent excavations at this site under B. Mazar in 1963 have further added to the understanding of the dating of the Late Bronze Age strata. The result of this new information is presented below.

- Stratum Va 14th Century B.C.E.
- Stratum Vb 13th Century B.C.E.
- Stratum Vc end of 13th-12th Cent. B.C.E.

Stratum Va belongs to a temporary fishing village phase, which represents the first settlement of the site. Stratum Vb corresponds to Hamilton's Va phase, and Stratum Vc corresponds to Hamilton's Vb phase. For the purpose of this thesis, Mazar's classification of the strata will be used.

After the temporary fishing village of Stratum Va was abandoned, the site was again settled on a more substantial

basis, represented by Stratum Vb. The evidence indicates that this town was founded sometime around 1300 B.C.E., during the reign of Sethos I. This stratum is represented by a fortification wall surrounding the site and two public buildings, of which one was the "palace/citadel", and the other a temple. This stratum came to an end as a result of a destruction which most likely occurred during the course of one of Ramesses II's campaigns through the area in the period 1276-1270 B.C.E. (109). As a result of this destruction, the "palace/citadel" was destroyed, and the fortifications were torn down. Stratum Vc, which followed, saw a rebuilding of the fortifications, the residential buildings, and the temple on new lines. The "palace/citadel" was not rebuilt, and its location was covered with further residential buildings. This stratum lasted until the early 12th Century, at which time it was destroyed (110).

THE STRATUM VB. TEMPLE

STRUCTURE

The Vb temple, building 50, was situated at the east end of the site, directly opposite to the "palace/citadel" which was located at the west end of the site (Figure 21 & 22). Between these two buildings the residential buildings were found. The area around the temple was left open: no surrounding temenos wall was found.

The structure was a "Langbau" building, consisting of a single "Langraum" cella. It measured approximately 10.0 m. x 8.0

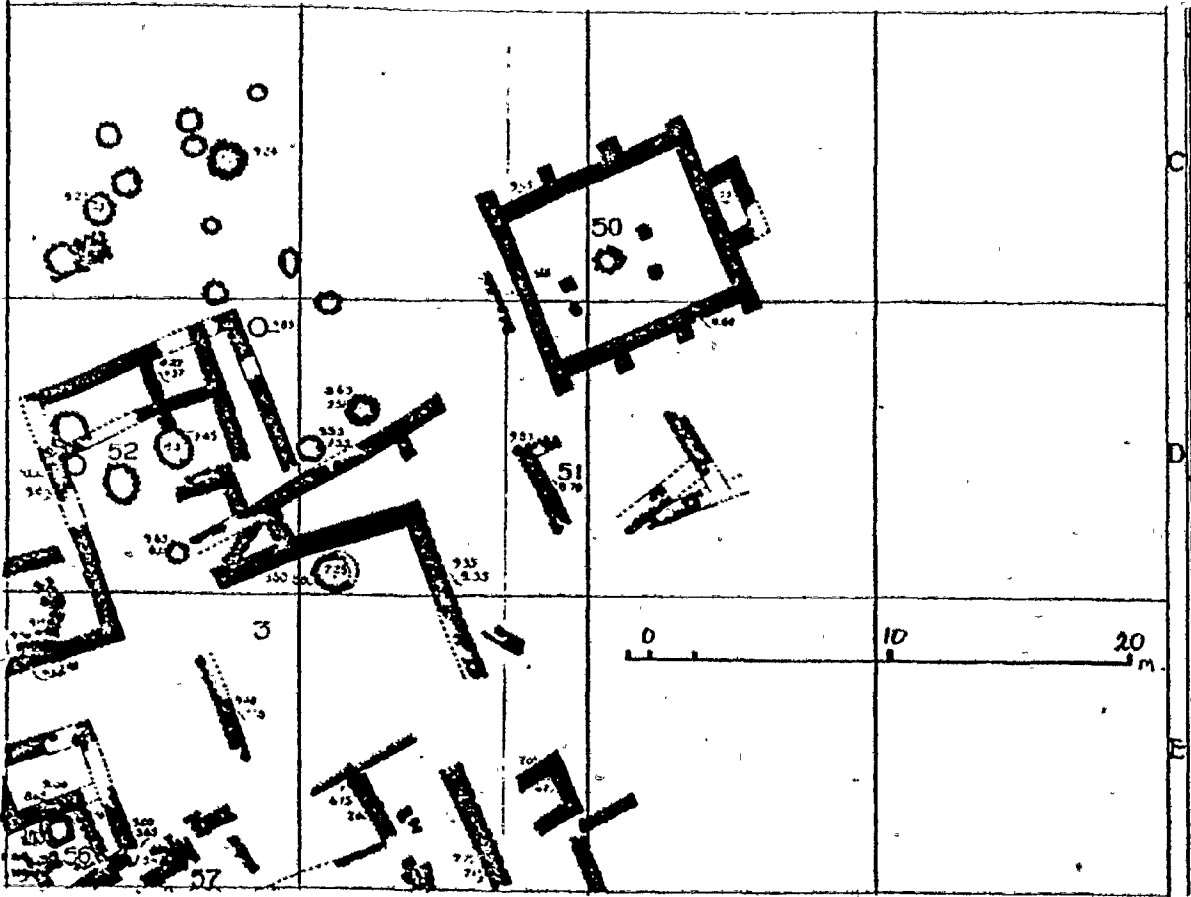


FIG. 21: TELL ABU HAWAH, TEMPLE 50
 (R.W. HAMILTON, QDAP, VOL. 4, 1934, PLATE XI)



FIG. 22: TELL ABU HAWAH, TEMPLE 50 IN RELATION TO REST OF SITE.
 (L.H. VINCENT, RB, VOL. 49, 1935, FIG. 1)

m. and was on an east-west orientation. A porch was attached to the east end of the building, and possibly a niche was to be found at its west end (111). The two long side walls were buttressed by four buttresses. The walls were constructed of medium sized stones of Carmel limestone, interpacked by smaller field stones, and were approximately 0.75 m. in width. The foundations of the walls were well sunk into the sand. Unfortunately, the remaining foundations do not stand high enough to indicate the placement of entrances. If a niche was indeed situated at the west end of the building, the entrance would have been located in the centre of the east wall, giving access into the porch. The presence of four large stones placed in two rows in the interior of the building, indicate that the roof was supported by four columns. A shallow pit in the sand, lined with flat stones bearing traces of mortar, was situated in the centre of the room. This may have served as either an outlet for libations, or as a storage pit for the temple (112).

Since Hamilton, in his report, was not able to distinguish between the artifacts of this temple and the following temple, the plan of the next temple will be discussed immediately below, and the artifacts discovered in both structures will then follow.

THE STRATUM VC TEMPLE

STRUCTURE

The temple of Stratum Vc was built directly over the remains of the preceding temple (Figure 23 & 24). The structure,

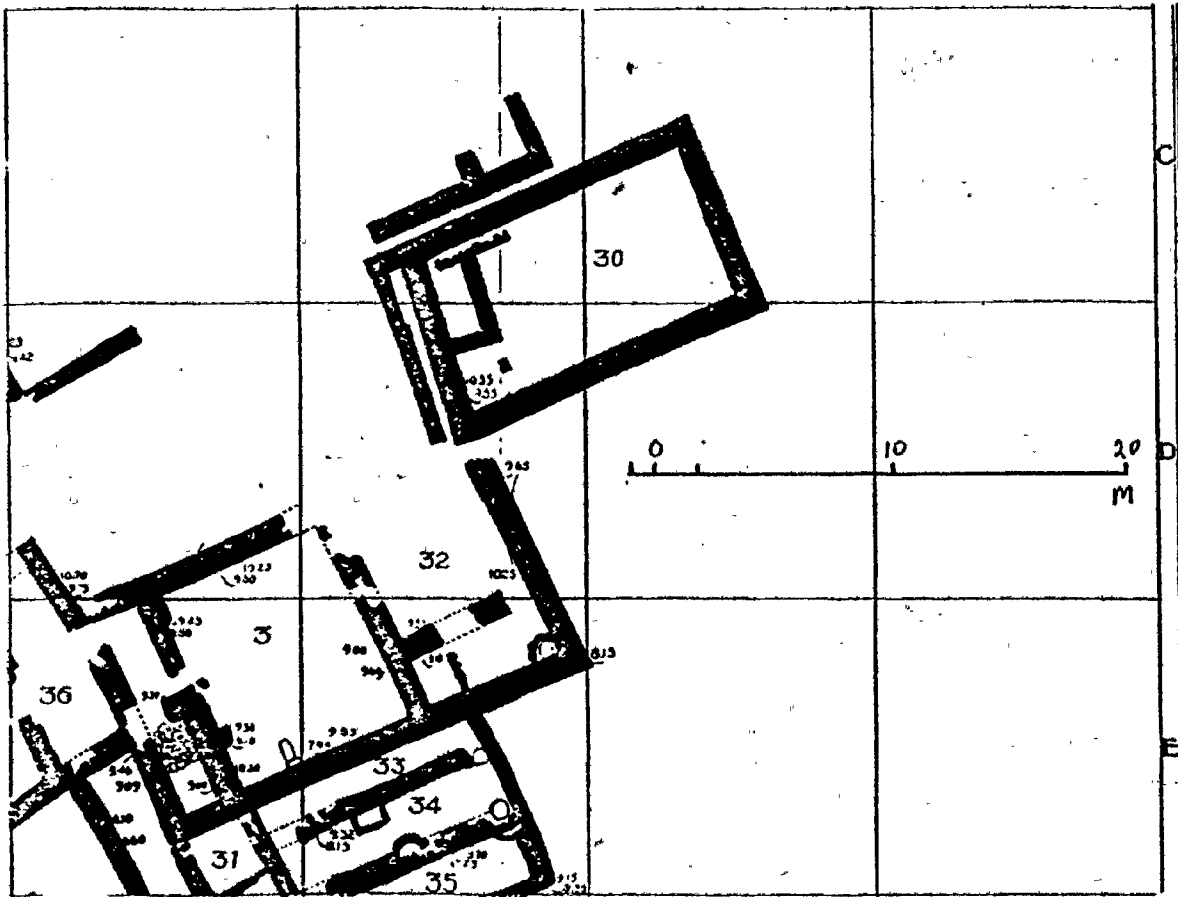


FIG. 23: TELL ABU HAWAM TEMPLE 30
(R.W. HAMILTON QDAP Vol. A 1934 Pl. IV)

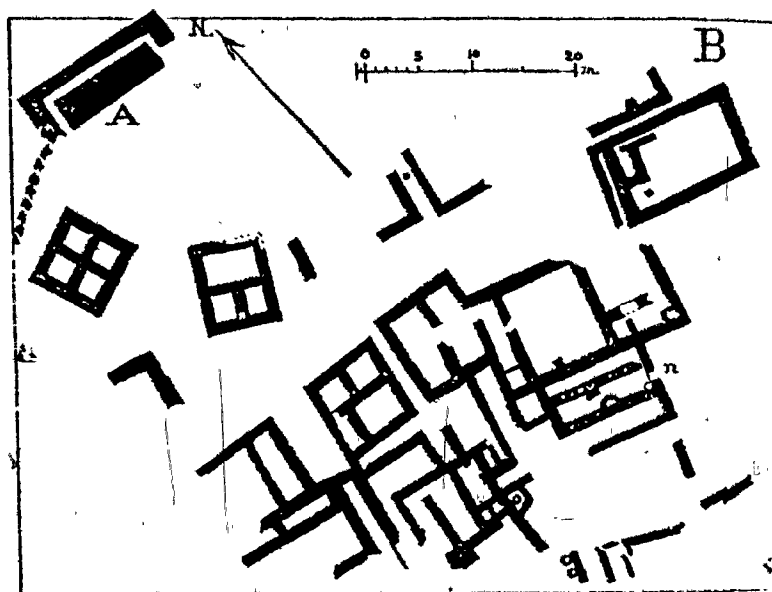


FIG. 24: TELL ABU HAWAM, TEMPLE 30 IN REACTION TO REST OF SITE.
(L.H. VINCENT; RB, Vol. 41, 1935, FIG. 3)

building 30, was rectangular in plan, being of the "Langbau" form. It measured 12.0 m. x 6.5 m., and was still on an east-west orientation. The walls were similar in construction to those of building 50, being medium sized stones interpacked with smaller field stones. They were approximately 1.0 m. in width. As a result of a lack of any evidence for interior columns, Hamilton believed that the structure was left open to the air, except at the west end where a small room was located in the northern half, and a limestone pillar just to the south of this (113). Vincent, however, believes that the plan was a hypostyled room, preceded by an altar and an elevated niche, similar to the Fosse Temple at Lachish (114). Unfortunately, the archaeological evidence is lacking to support the presence of inner columniation, or a platform and niche. Nothing further can be discerned from the remains of this structure.

OBJECTS OF THE VB & VC TEMPLES

As stated above, the excavator did not distinguish from which phase the associated artifacts came. For the most part, the objects recovered were discovered at the west end of the two structures, around the niche area of Vb, and the small room and limestone pillar of Vc. The most important object discovered was a bronze and gilt statue of a deity (Plate 19:1). This statue was 16 cm. in height, and depicted a seated male deity. Its arms were bent at the elbows and held over the knees. The left hand was clenched, and originally it may have held some staff or emblem. The right hand was held open with the palm downwards. On its head

there was a tall head-dress (115). A number of rhytons and goblets were also found (Plate 19;2-6: Plates 20,21). Three rhytons were in the form of a bull, and were of Cypriote base-ring ware. A statue of a horse and a fragment of a lion rhyton were also discovered. A faience rhyton in the form of a woman's head along with two fragments of goblets of similar form were discovered close to the pillar of building 30. A goblet in the form of a ram's head and two fragments of similar form complete the repertoire of rhytons and goblets (116).

Some of the smaller objects consisted of three faience cylinder seals. One seal of the Syro-Hittite style depicted two kneeling stags beside a guilloche border and is dated to around the XVIIIth Dynasty (117). The second depicted gazelles on either side of a palmette or stylized tree, and the third, which was fragmentary, had a similar design. Also found was a scarab with the head of a human on the back instead of the beetle form, and a design of an ibex with averted head on the flat face (Plate 22;1). Three steatite cylinder seals depicting human and animal designs, were also found along with a number of beads and pendants. One pendant was of gold, and had a human figure scratched on its front (Plate 22;2). Also found near the base of the pillar was a pair of bronze cymbals (Plate 22;3). Two statuette arms, two mace heads, a Late Helladic III figurine fragment, a model of a grape cluster, the head of a lioness, an ivory handle in the form of a twisted horn, two faience gaming pieces, a flint knife, a bronze chisel, and two bronze nails

complete the list of small items recovered (Plate 22;4-7: Plate 23;2). The remains of a chair or bed, consisting of four legs and some side pieces were discovered in the same area (Plate 23;1) (118).

The pottery consisted of a number of juglets, bowls, lamps, goblets, amphoras, and cup fragments. Worth mentioning were a number of Late Helladic III sherds, a Cypriote milk bowl, and base-ring ware fragments (119). An alabaster vase fragment was also found, which was carved with a papyrus flower design (120).

CHAPTER III
CENTRAL PALESTINE

The region of Central Palestine consists of the area between the series of rift valleys to the north (Zebulun, Jezreel, Harod, and Beth-Shean), and the Soreq Valley and Wadi system, which is just north of Jerusalem, to the south. Three sites, Tell Mevorakh, Tell el-Far'ah (North), and Shechem, have proved to have temples located at them: Tell el-Far'ah (North) is very questionable (see Map 3).

TELL MEVORAKH

The site of Tell Mevorakh (Tell Mubarak) is situated in the Sharon Plain on the southern bank of the Taninim River. It is a small rectangular mound, approximately 2 acres in size and has a maximum elevation of 12 m. above the surrounding plain. The site was excavated from 1973 to 1976 by the Institute of Archaeology of the Hebrew University under the direction of E. Stern. From the available evidence, the excavator believed that all of the possible building space on the tell was taken up by the temple complex. Since there was no sign of a settlement in the vicinity of the tell, he drew the further conclusion that the site was used as a sanctuary by travellers along the Via Maris (1). From the evidence, it would appear that the temple complex did actually take up all of the available building space, and with

MAP 3
CENTRAL PALESTINE

MEDITERRANEAN
SEA

SEA
OF
GALILEE

TELL MEVORAKH

TELL EL FAR'AH (NORTH)

SHECHEM

WADI
SOREQ



the evidence of the temple found at Nahariyah dating to the Middle Bronze Period, there is a precedent for the presence of single purpose sanctuary sites (2).

THE TEMPLE

STRUCTURE

The temple is located at the north end of the tell, with its northern wall abutting the inner side of the Middle Bronze Period earthwork embankment (Figures 25,26). The upper courses of this wall were separated from the embankment by a narrow passage paved with beaten lime. The temple consisted of a "Langbau" structure with a single "Langraum" cella, measuring 10.0 m. x 5.0 m. It was on an east-west orientation. The whole extent of this temple was excavated, except for its north-east corner. The temple has two phases, the first dating to the 15th Century B.C.E. This phase of the building was destroyed by fire and restored in the 14th century B.C.E. The dimensions and plan of the temple remained the same, with the new masonry being laid on the original walls. The walls, constructed of mud brick on stone foundations, were 0.75 m. wide. The inner walls and floor of the cella were covered by a thick chalky plaster which, in the case of the walls, was painted.

In the north-west corner of the cella, a raised rectangular platform (dais), measuring 1.0 m. x 1.5 m. and 1.0 m. in height, was found. Five steps along its eastern side led up to its top. A rectangular depression was discovered in the south side of the

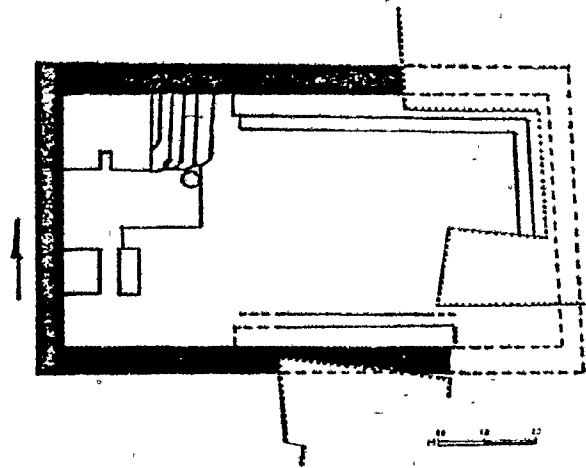


FIG. 25: TELL MEVORAKH, THE TEMPLE PLAN
 (EPHRAIM STERN, BA, VOL. 40, NO. 2, 1977, Pg. 90)

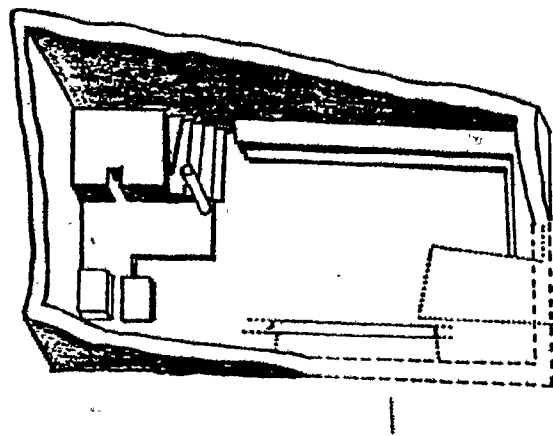


FIG. 26: TELL MEVORAKH, ISODOMIC PLAN
 (EPHRAIM STERN, BA, VOL. 40, NO. 2, 1977, Pg. 90)

platform, the function of which is unknown. Traces of a circular depression in the plaster at the southern corner of the steps may indicate that a column once stood there to support a canopy over the platform (3). A plastered bench was situated along the western wall, and two square plastered installations were found in front of it. Another plastered bench ran along the entire north wall from the corner of the platform, to the north-east corner of the cella, where it turned along the east wall. A third plastered bench was found along the south wall, which was destroyed almost to its foundation, and is indicated by a wall fragment in the south-west corner, and by the edge of the plastered floor. The floor of the building sloped slightly to the south, and the remains of a drainage ditch was discovered along the front of the south bench. A large round stone, probably a column base (4), was located in the centre of the room, indicating that the structure was roofed. Near this column base, there was found a round empty pit, which may have served a similar purpose to those found in the temples mentioned above (5). The entrance to the structure was not found, but from the positioning of the benches, it would seem necessary for it to be located in the south-east corner of the building, making it either a straightforward "Langbau" structure, or a "Knickachse" structure. The temple was then bounded on the south, east, and west sides by courtyards.

The major innovations introduced for the 14th century temple were in the platform. The fifth step was added in this phase, and

the platform was enlarged and braced by stone walls. The benches in the north and west were also reused, and a later structure has obliterated this phase in the other parts of the temple.

OBJECTS

The major cultic artifact found in the temple was a bronze coiled snake (Plate 24;2). This measured approximately 20 cm. in length, and closely resembled a bronze snake found in the temples of Hazor Area H (see above) and Timna (6). A pair of bronze cymbals were also discovered. Other finds included two Mitannian-style cylinder seals (Plate 24;1), two faience gaming discs, two identical cups, one of alabaster and the other of clay, a bronze knife, a javelin head, some arrow heads, and a ring decorated with a palmette. A large number of beads completed the assemblage.

Of the pottery found, more than a dozen vessels were chalices and cups, some plain and some decorated with geometric designs. One of the bichrome chalices had a fish and a goat drawn on it, and inside another, a goat being attacked on both sides by beasts of prey was depicted. Jars, a jug, several bowls, lamps and juglets were also found. Some Mycenaean pottery was found, but the majority of imported ware was Cypriote. This group was made up of the white-slip type (milk bowls and one cup) and many base-ring and monochrome bowls (7).

SHECHEM

The site of Shechem (Tell Balatah) is situated in the north central Palestinian Hill Country at the eastern opening of the Nablus pass, approximately 66 kilometers north of Jerusalem. This important site lies at a pivotal position near the crossroads of all the ancient roads in the North Central Palestine area. The plain which stretches east and south of the tell furnished the needed economic basis to make this one of the greatest cities in ancient Palestine (8). The southern slopes of the tell are covered by the modern village of Balatah, but it has been calculated that the ancient city covered an area of between 10 to 12.5 acres. The mound is oval in shape, and the ruins rise to a height of approximately 21 meters above the surrounding plain (9).

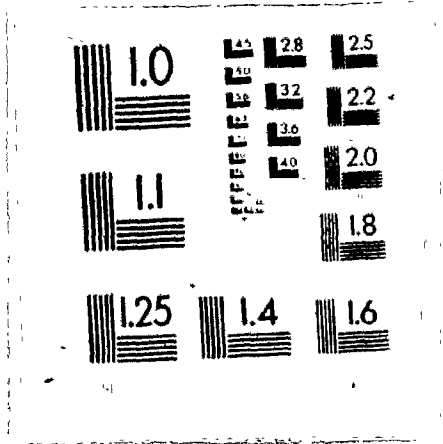
THE SHECHEM TEMPLE

STRUCTURE

The site of Shechem had one temple which went through two phases, and which was built directly over the remains of the MBIIC Fortress temple. This area is located in the north-west quadrant of the tell, just south of the main northern gateway into the city, and was enclosed in a sacred precinct. This region had been used as a sacred area as far back as approximately 1800 to 1750 B.C.E. when Temenos I phase was constructed (10).

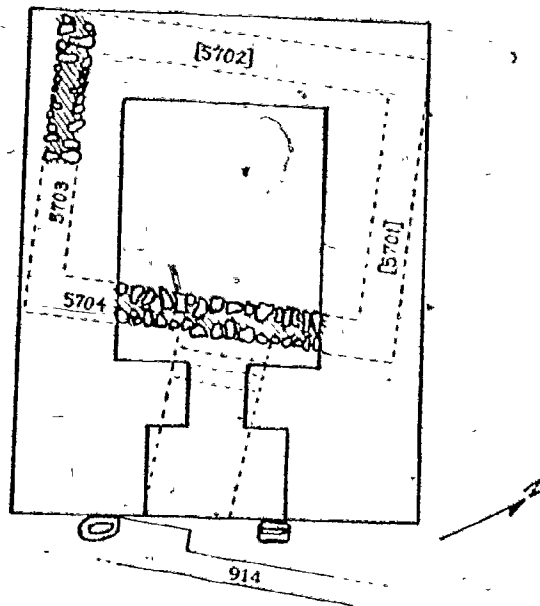
At some time during the 16th century, before the Late Bronze Period, the site suffered two conflagrations and was destroyed by the Egyptians about 1550 to 1540 B.C.E (11). After this destruction, the site was slow to recover, and did not again rise

2



to prominence until some one hundred years later. At this time the city was rebuilt and refortified. It was during this time, or shortly afterwards, that the Phase 2a temple was constructed over the MBIC temple's foundations. After some unspecified time period, the Phase 2b temple was built over Phase 2a. Due to the similarities of the two phases, they will both be discussed as the same temple, and any divergences in plan will be pointed out as they appear.

Unfortunately, the Late Bronze temple was severely destroyed due to later construction, and only a limited amount of its remains were discovered (Figures 27,28,29). From the remains of two wall sections, wall 5704 which crosses the naos of the MBIC temple near its eastern end and wall 5703 which rests on the main wall of the same temple at its south-western corner, a general plan of the temple can be deduced. It appears that the temple was constructed on a simple rectangular plan and was of the "Breitbau" type of temple. Magnus Ottosson stated that he believed that it was a "Langbau" temple, oriented east-west and roughly the same size as the Hazor Area A temple (12). All of the evidence, however, points to the fact that the cella of the temple was of the "Breitraum" form. In order for it to be considered of the "Langraum" form, the orientation would have to be changed to a north-south axis. The walls of this temple had a thickness of between 1.85 m. and 2.20 m., and were constructed of semi-hewn stones. The building had a measurement of 16.0 m. x 12.50 m., and was oriented 33 degrees south of east. This



F

FIG. 27: SHECHEM, THE TEMPLE: 2A+B REMAINS IN RELATION TO THE MBIC TEMPLE.

(G. ERNEST WRIGHT, SHECHEM: THE BIBLIOGRAPHY OF A BIBLICAL CITY, 1965, FIG. 56)

MB Walls
 LB Remains
 Granary Walls
 Podium Remains

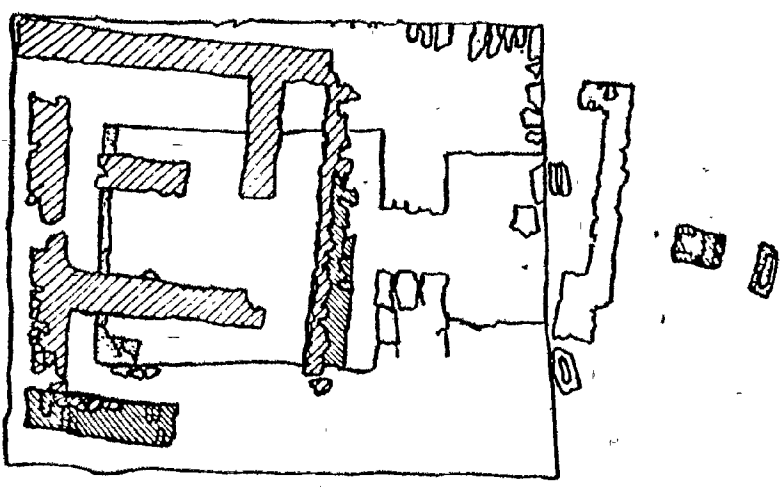


FIG. 28: SHECHEM, SHOWING THE PODIUM REMAINS.

(ROBERT J. BULL, BA, VOL. 23, NO. 4, 1965, FIG. 5)

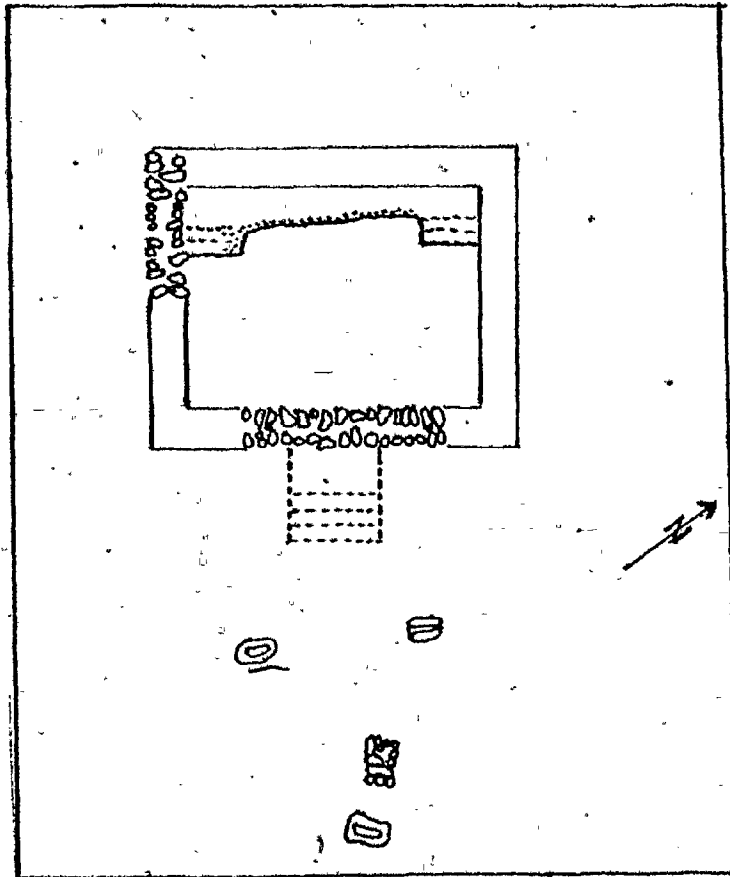


FIG. 29: THE SHECHEM TEMPLE
AUTHOR'S DRAWING
COMBINING BOTH WALL AND PODIUM REMAINS

represented a shift of 5 degrees south from the orientation of the MBIIC temple (13). G. Ernest Wright speculated that the two towers of the MBIIC temple were reconstructed during the 2a and 2b temples, but any evidence for this is lacking (14). It is more probable that, if anything, a small entrance porch would have been added to the front of the temple, making it a "Langbau" temple, rather than the towers being reconstructed.

The interior of the temple had a plastered floor which was almost entirely destroyed by pits during the Iron IA period. All along the western end of the cella, a podium was constructed over the inner edge of the thick west wall of the MBIIC temple. The podium was constructed of plaster over the original wall socket, and two flights of steps installed in the north and south corners led up to the top of the podium from the floor level. Two phases of this podium were distinguished, and these are the only clear evidence in the cella area to distinguish the 2a temple from the 2b temple. Although no evidence of the entrance way was recovered, it is highly likely that it was located in the east wall opposite to the podium.

In front of the temple, the forecourt was filled over with a layer of compact grey fill to a depth of 1.20 m. (15). In this court, there were located an altar and a large massebah, both erected in the LBII period, as well as two smaller massebot which had flanked the entrance to the MBIIC temple and which would still be visible during the LBII period. Although no later excavation came across any indication of an altar during the 2a

phase, Sellin, in his reports, says that he was able to distinguish a mud-brick altar between the MBIIC altar and the later stone-based altar of the 2b phase. Its dimensions are recorded as being 5.20 m. north-south, its breadth 7.0 m, and its thickness 27 cm. (16). This altar, along with the later stone-based altar of Phase 2b, was situated in front of and slightly to the north of the centre of the temple. Directly to the east of these altars, there was erected a large limestone massebah, which was set up in a socket. As the forecourt is located at a lower level than the platform of the temple, it is postulated that there was a ramp, or stairway, from the forecourt up to the temple, although evidence for either is missing (17).

OBJECTS

As a result of the poor preservation of the temples of 2a and 2b, no substantial artifacts were recovered within it. From the small caches of recovered pottery, the majority of the sherds was merely described as dating to the Late Bronze Period, with no descriptions given as to form, type, or function (18).

TELL EL-FAR'AH (NORTH)

The site of Tell el-Far'ah (North), which is identified as the site of ancient Tirzah, is located 11 kilometers to the north-east of Nablus on the road which runs from Nablus to Beth-Shean. The mound stands near the source of the Far'a Brook, which flows down to the Jordan. The Wadi Far'a in which it is

located is the main thoroughfare between the Jordan Valley and the western mountain district of Samaria (19). The summit of the mound is approximately 1.8 acres in size.

The Late Bronze Period levels at this site, which are dated between 1550 to 1200 B.C.E., were not well preserved. As a result, it is impossible to make any reconstruction of the town plan. In the south-western area of the tell, however, the excavators came across a structure which they identified as a temple. Today, however, this is generally viewed as a typical four-room house (20).

THE TEMPLE (?)

STRUCTURE

The western part of this structure was well preserved, with some of the walls being reused in the Iron Age, but its eastern half was completely destroyed by an Iron I Period house (Figure 30). The building was a "Langbau" structure, with a "Breitraum" cella and a narrow adyton attached to its northern end. The building was on a south-north orientation.

The so-called cella, measuring 10.0 m. x 7.60 m., had its entrance in the south-west corner through a small ante-room or vestibule. In this room three column bases were found in situ in locus 491 and a fourth is inferred by the length of the space left between the third column base and the north wall (21). The "cella", therefore, had two rows of four columns to support its roof. A long narrow room (locus 489) which the excavator called

the adyton, occupied the entire north end of the building. Its floor was 0.70 m. higher than that of the "cella", and although there is no evidence left, a stairway must have once led up to it (22).

As mentioned above, the entrance to the building was located in the southwest corner, preceded by a small ante-room (locus 487). Just inside the entrance way in the "cella" a jar was imbedded in the floor. The excavator believed that this may have had some ritualistic function in connection with entering and leaving the "temple". The construction of the structure was very poor, with its walls only being one large stone in width, of an average of 0.60 m. Apparently, a courtyard was situated directly to the south of this building (23).

OBJECTS

In the south of the eastern area (locus 491) of the cella, three dressed stones, which were covered with a gritty mortar, were found. The function of these is unknown. Next to them, however, there was found the only object which is reported as coming from the building (24). This is a small Hathor figurine (Plate 25). The figurine was approximately 10.5 cm. in height, and was made of bronze, overlaid with silver leaf. It has the curly hair-style which is one of the goddess Hathor's characteristics, and there was a hole in the top of its head where the horns, which completed her headdress, would have been inserted. It was clothed in a dress with shoulder straps, which went down to her ankles. Although both arms below the elbows are

missing, they were originally held out in front of her, being bent at the elbows. Several clay female figurines were also found in the general region of this structure (25).

CHAPTER IV
SOUTHERN PALESTINE

The region of Southern Palestine covers the area south of the Soreq Valley, all the way to the Gulf of Elat-Aqaba. Unfortunately, only two sites have proved to have temples located at them during the Late Bronze Period. These consist of Lachish and Timna (see Map 4).

LACHISH

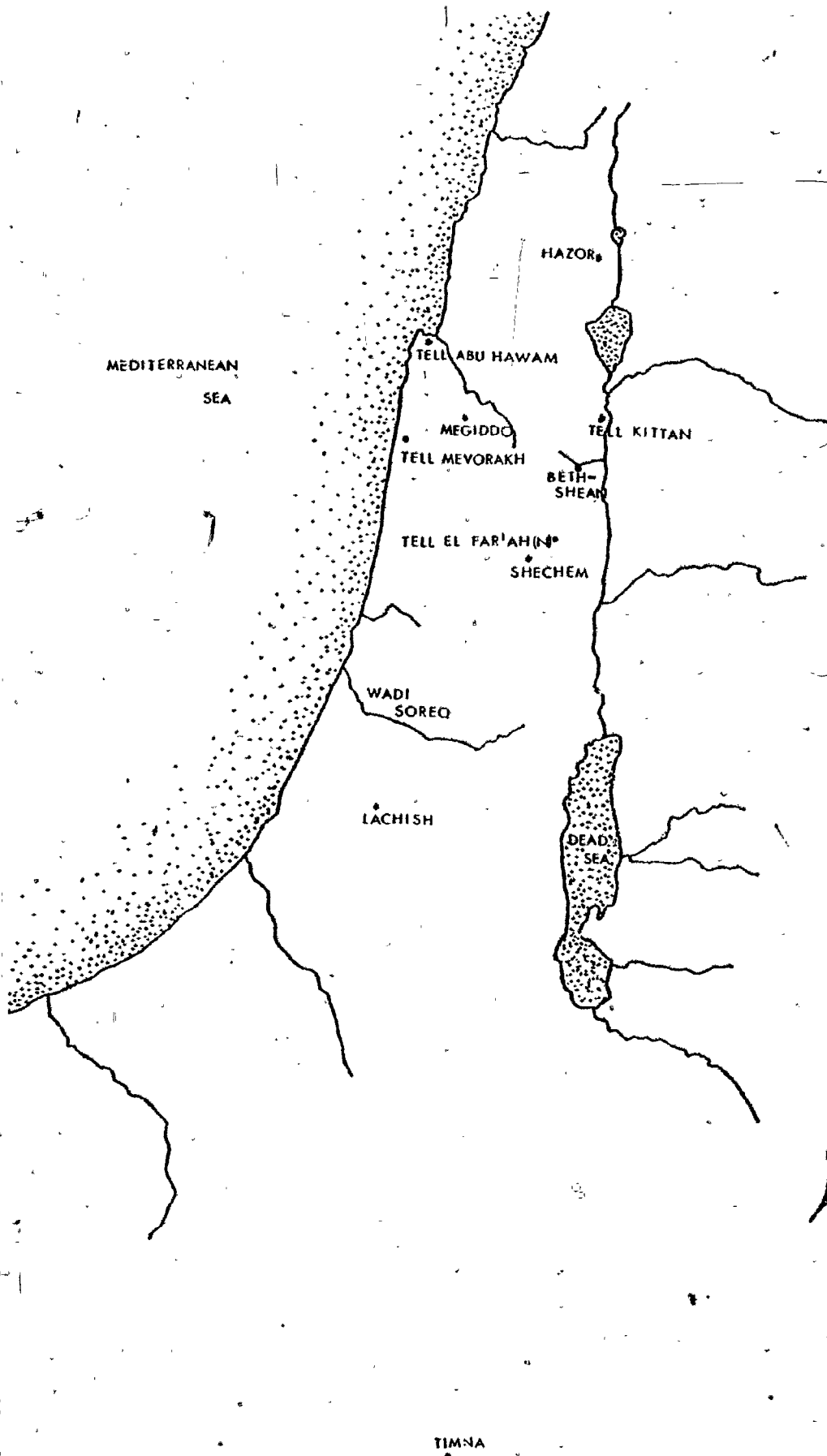
The site of Lachish (Arabic Tell ed-Duweir) is a prominent tell situated near the border of the Shephelah, about 30 kilometers south-east of Ashkelon. It is a 22 acre square-shaped mound which commands the view from its summit to the coastal plain in the west, the Hebron hills to the east, and a commanding view to both the north and the south (1).

To date, four temples dating to the Late Bronze Period have been found at the site. Of these, three are the so-called Fosse temples, because of their location in the fosse which surrounded the site. The fourth was discovered on the acropolis of the tell in Area P.

THE FOSSE TEMPLES

The Fosse temples were built in the then disused MB fosse, near the north-west corner of the mound. To the north and west of the temples, there were traces of buildings which appeared to be

MAP 4
PALESTINE



0 40
SCALE Km

contemporary with the second and third structures. As a result of their poor preservation, it is hard to distinguish their original function, but it has been speculated that they had some direct connection with the temple, either as priests' dwellings or as store rooms (2). Similar suburbs of the same period found elsewhere near the foot of the mound, point to the fact that the temple and its subsidiary buildings were not unique in their location after the construction of the second temple (3). It is only with the first temple that its position in the fosse makes it unique. The Fosse temples went through three phases, beginning with Temple I, which dates to a maximum range of 1600 to 1450 B.C.E. (4). The building of Temple II was dated to sometime around 1400 B.C.E., with its destruction around 1325 B.C.E. during the upheavals of the Amarna Period (5). The third and final temple was built shortly after the destruction of the preceding temple, and was destroyed with the rest of the city probably around 1234 to 1223 B.C.E. (6).

THE FOSSE TEMPLE I

STRUCTURE

As stated above, the first and smallest temple was constructed in the disused fosse some time after 1600 B.C.E. (Figure 31). The temple was a "Langbau" structure, consisting of a principal large "Langraum" cella (Room D) with two smaller chambers attached, one on the north end (Room A) and the other on the west (Room B). The temple was oriented north-south, with the

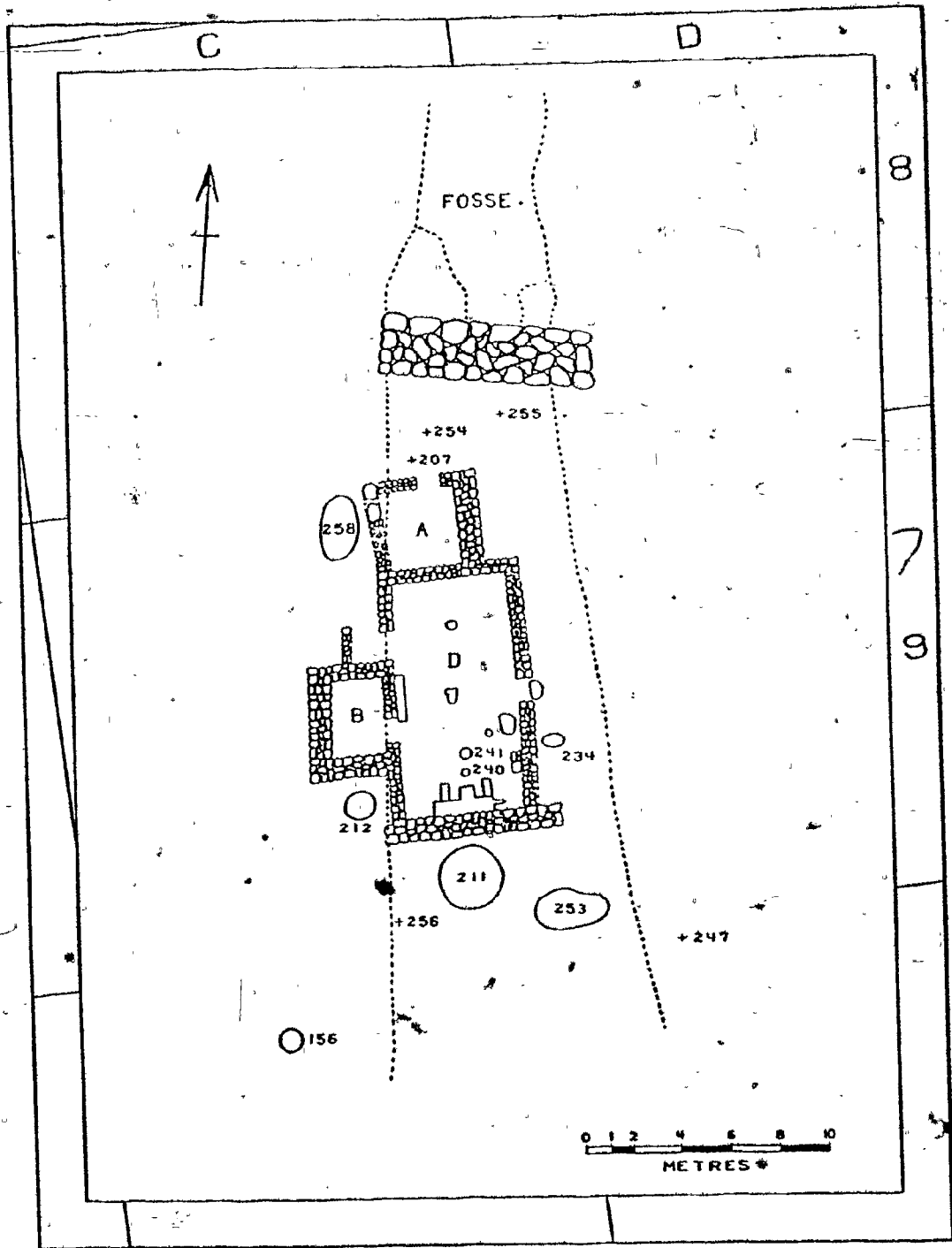


FIG. 31: LACHISH, FOSSE TEMPLE 1
 (OLGA TUFTNELL, *J.R.I.*, LACHISH II (THE FOSSE TEMPLE), 1940, PL. LXXVI)

walls constructed of rough, unsquared stones. The cella's walls, with the exception of the south wall, averaged approximately 0.60 m. in thickness. The south wall of the cella, along with the principal walls of the subsidiary rooms, were approximately 1.0 m. thick. The cella measured 10.0 m. x 5.0 m., and its floor was of beaten earth. There were two entrances into the cella. The main one was found in the west wall, about 2.0 m. from the north corner. This entrance was then screened on the outside by a projecting wall running south to north from the north wall of Room B. The second entrance was located centrally in the east wall of the cella. A large flat stone outside of this doorway, at a higher level than the interior floor, served as a step or outer threshold. Two stones set into the central area of the floor of the cella on the long axis served to support the roof of the temple. A third doorway in the cella led into Room B (7).

Against the centre of the south wall of the cella, there was a low platform (dais) of clay (see Figure 34). This platform was 0.30 m. in height, 0.60 m. wide, and 3.0 m. in length. From the face of this platform, three square (or rectangular) blocks projected towards the centre of the room. The central block was the same height as the platform and projected 0.50 m. The two blocks on either side of the central one were only half the height of the platform and projected 0.76 m. At the east end of the platform, a small cavity was left between its face and the south wall of the cella, which may have served as a small cupboard. These three projections have led to the speculation

that three deities were worshipped in this temple, or another speculation that the three projections were used as the places of three types of offerings, (i.e. incense, meat, and drink) (8). Although it is quite possible that three deities were indeed worshipped, there is no conclusive evidence to that effect. Based on the analogy of the placement of the cultic artifacts found in the Hazor Area H LBIIB temple, mentioned above, where there was a central portable incense altar flanked by two offeratory tables and two large kraters, it is very possible that the three projections were used for three types of offerings.

In front of the platform, two jars were set deep into the floor on the central line of the cella. The jar nearest to the platform was an ordinary two-handled water jar which had its base removed before it was buried. This was probably used for libations. The evidence points to the fact that this jar was out of use during the final phase of the occupation of the temple. The second jar was a large, four-handled jar, which had its base, but which may have been perforated when it was buried. The placement of small stones at the bottom of the hole in which this jar was buried may have been to facilitate drainage. The evidence points to the fact that this larger jar was used as a replacement for the earlier jar (9). Between the main entrance to the cella and the entrance into Room B, a small bench was located. This bench was made of mud-brick and moulded clay.

Room B was a small room attached to the west wall of the temple. It measured 3.20 m. north-south, and 2.10 m. east-west.

This was probably used as a small storage room for the temple. Room A was located at the north-west corner of the temple. Its dimensions were 3.30 m. north-south, and 3.0 m. east-west. There seems to have been no doorway connecting it with the cella, and it was entered by a doorway located in its northern wall (10). This may have been another storage room, or, quite possibly, the living quarters of the priest(s) of the temple.

OBJECTS

A large quantity of pottery was discovered at the east end of the platform and in other areas of the temple. Of the 522 vessels found in the temple, 422 were bowls (11). A large number of the group found at the end of the platform were dipper flasks, and a water jar was discovered in the north-east area of the cella. A disc-shaped platter was leaning against one of the corners of the cella. Of the imported pottery identified, there were three Cypriote milk bowls, one Cypriote monochrome bowl, and a Cypriot base-ring II bowl. Also found was a Mycenaean cup, an Egyptian drop vase, and a bottle with parallels from Egypt, Syria, and Cyprus (12).

The smaller finds consisted of two stone beads, an onyx bead with a gold band, and a plain gold bead. Only one scarab was discovered in the cella (Plate 26;1). It was of the type usually called "Hyksos" and dated to the XIIIth - XVth Dynasties (13). A bronze dagger with a tang was discovered in the rubbish against the south wall of Room B. Also found were two small buttons of gold sheet, a star pendant, and a fragment of a gold toggle-pin

(Plate 26;3,4,7,8).

A bronze statuette of a male deity was found outside of the east wall of the temple to the north-east (Plate 27;1-3). This has been related to the Temple I phase. The statuette measured about 8.30 cm. in height with bronze pegs below the feet to secure it in a stand. It had a pointed headdress and a short kilt. The excavators stated that the deity depicted was Reshef or Teshub (14).

In the two libation jars set into the floor of the cella, the remains of animal bones were discovered. A number of "knucklebones" were also found near the platform: practically all of the bones have been identified as the metacarpals of the right foreleg of young animals (15).

THE FOSSE TEMPLE II

STRUCTURE

After the destruction of Temple I, a new temple, Temple II, with a completely new plan, was constructed (Figure 32). Only the position of the platform remained unchanged. The temple was still of the "Langbau" form, but the cella was enlarged towards the west, so that it absorbed Room B of Temple I. An additional room (Room F) was constructed onto the south-east corner of the temple. A new ante-room (Room A) was enlarged and built over Room A of the preceding temple. The width of the major walls was approximately 1.20 m. The walls of the ante-room were 1.0 m. for the eastern and northern walls, and 0.80 m. for the western wall.

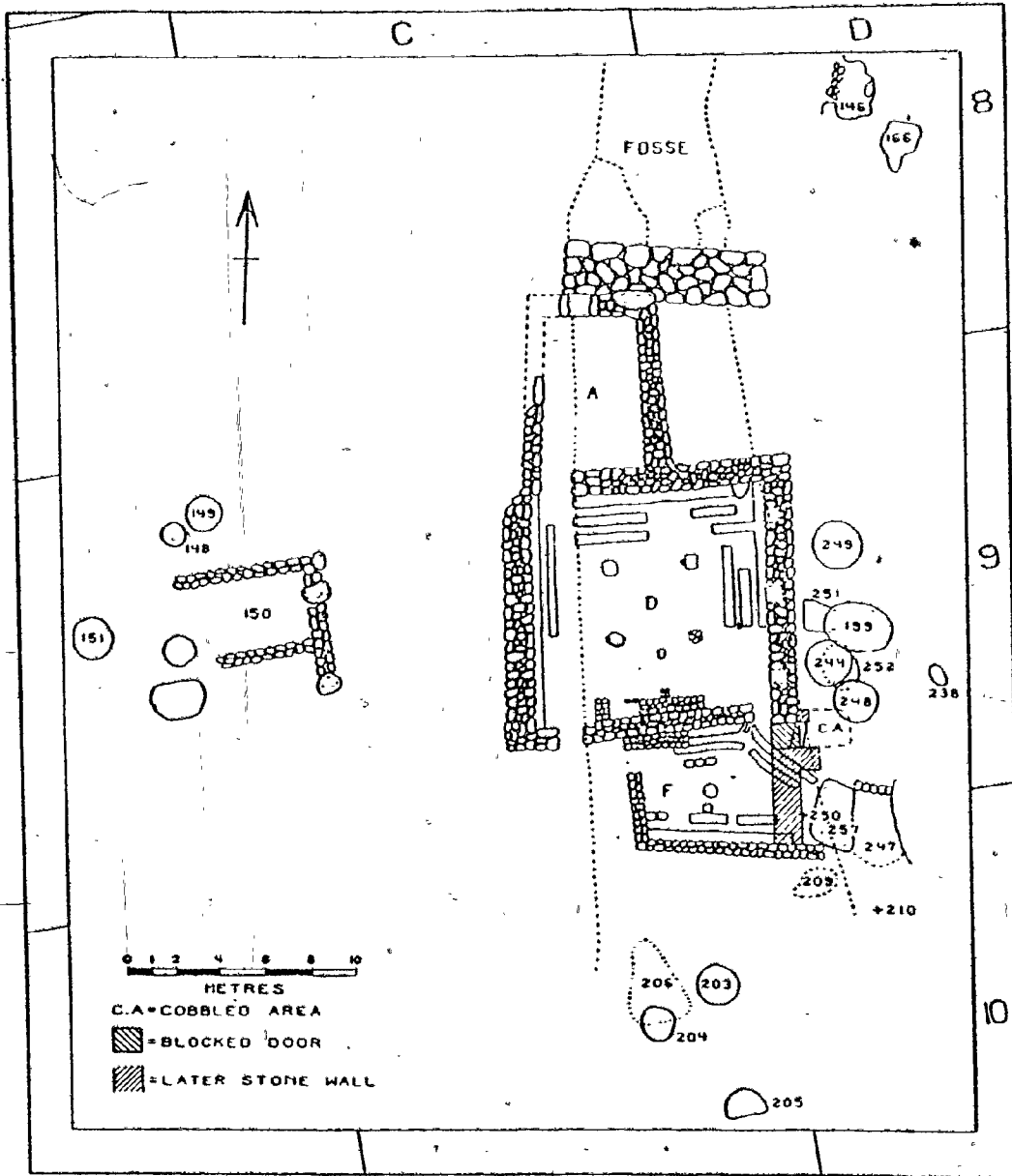


FIG. 32: LACHISH, FOSSE TEMPLE II

(OLGA TUFNELL et al, LACHISH II (THE FOSSE TEMPLE), 1940, PL. LXVII)

The walls of Room F averaged about 0.50 m. in thickness. As in Temple I, the walls were constructed of rough unsquared stones.

The cella (Room D) was enlarged until it was almost square in shape. It measured 10.0 m. north-south, and 10.40 m. east-west. The main entrance into the cella was located in the north-west corner of the room and was preceded by the ante-room (Room A). Two other doorways were found in the south wall on either side of the platform. One, on the south-west, led to the outside, and the other on the south-east led into Room F. Four stone bases, one of which was reused in Temple III, were situated in the central area of the cella, indicating that the cella's roof was supported by four columns (16).

A platform (dais), directly over that of the earlier temple, was constructed against the centre of the southern wall (see Figure 34). It was built of rough stones and measured 3.50 m. long, 0.65 m. wide, and 0.25 m. in height. In place of three projections, however, there was only one projection located at the centre of the platform. It was the same height and measured about 0.38 m. square (17). A small storage cupboard was incorporated into the west end of the platform. Further to the west of the platform there was a small butt of a wall which extended into the cella and screened the platform from the south-west entrance.

About 1.0 m. in front of the platform, immediately above the four-handled jar of Temple I, a hearth had been constructed. It was formed by a small hollow in the floor, surrounded by a curb

of plaster and clay. Inside the hearth were ashes and an inverted bowl (18).

Except for a break for the entrance into the cella, a continuous row of low benches ran along the western, the northern, and three quarters of the eastern walls. A second bench was placed in front of the western wall's bench for about half of its northern length, and two extra rows of benches were placed in front of the northern and eastern benches. These two rows were of irregular lengths, with a break almost directly opposite to the centre of the platform. The benches, which were of mud and plaster, measured approximately 0.20 m. to 0.40 m. in height, and 0.40 m. in width, and were separated from each other by an interval of approximately 0.30 m. (19). A number of bowls were found sitting on or beside these benches.

The ante-room (Room A), was approximately 7.60 m. north-south by 4.30 m. east-west. Its entrance was partially preserved in its northern wall (20). Room F, which was attached to the south-east end of the cella, had two means of access. The first was by an entranceway from the cella mentioned above, and the second was by an entrance to the outside located in its north-west corner. This room went through two phases of construction. During the earlier phase, the eastern wall was placed approximately 2.30 m. to the east of that of the second phase. During this phase, two rows of benches were placed along the northern and southern walls, and angled across the north-east corner of the room. These fell out of use during the later phase (21). During the second phase, the

eastern wall was moved inward some 2.30 m. which left the room measuring 5.20 m. north-south and 5.80 m. east-west. The floor was some 0.20 m. higher than the rest of the temple, and a large stone found in the centre of the floor was the base of a column which supported the roof.

OBJECTS

The principal type of artifact recovered from Temple II was pottery. 798 intact or restorable vessels, of which 615 were bowls, were recovered (22). Also found were twenty-five vessels of imported wares.

Besides the pottery, a bone inlay of a human-head and an ivory lid of a toilet spoon, which had the figure of a duck pegged to it, were found (Plate 28;1-2). Two pendants of sheet gold with repouse work were also found (Plate 2;3,4). A bronze arrow head, and a steatite spindle whorl also come from the cella. Three scarabs, one faience and the others of steatite, were recovered from the cella (Plate 28;6-8). Some twenty-one different beads rounded out the objects found in the temple.

THE FOSSE TEMPLE III

STRUCTURE

When Temple II was destroyed, it was quickly replaced by Temple III, which was rebuilt on basically the same plan as the preceding temple (Figure 33). The walls of the ante-room, cella, and Room F, followed the exact lines as those of Temple II. They remained the same thickness, and were constructed of rough uncut

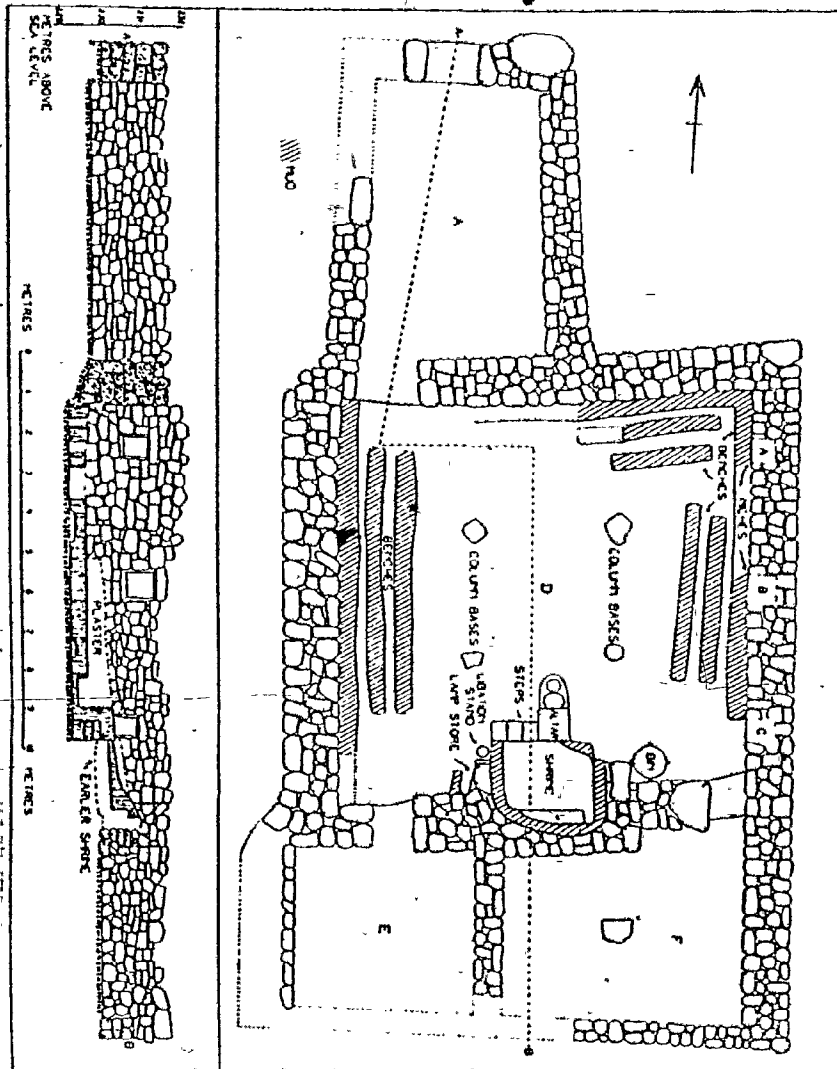


FIG. 33: LACHISH, FOSSE TEMPLE III
 (OLGA TUNNELL et al., LACHISH II (THE FOSSE TEMPLE),
 1940, PL. LXVIII)

stones. The main innovations to be seen, are in the addition of a second room at the southwest end of the cella (Room E), opposite to Room F, and in the construction of the platform against the south wall of the cella.

The cella was again almost square in plan, measuring 10.0 m. x 10.40 m. Four column bases were placed exactly over those of Temple II, with one being reused from the preceding temple. The three entranceways were positioned in the same locations as those of Temple II (23). Low clay benches again ran along the west, north, and east walls, with two further rows of varying lengths, placed in front of these (24). As in Temple II, the two auxiliary rows of benches along the north wall did not extend into the space directly opposite to the centre of the platform.

As stated above, the platform showed a marked development over those of the preceding temples and went through two phases of construction (see Figure 34). The first phase consisted of a large white plastered platform measuring 2.25 m. wide, 2.50 m. long, and 0.60 m. in height. This was partly recessed into the wall, thus creating a small niche. The south wall of the cella was thickened to take the niche. The side walls of this niche were extended about 0.60 m. into the room and left only about 0.50 m. of the platform exposed to the room. The front edge of the platform was raised slightly and a small raised bench, about 0.40 m. wide, was found at the back of the niche. This is reminiscent of the arrangement of the niche at the Hazor "Orthostats" temples discussed above. Unlike the preceding two

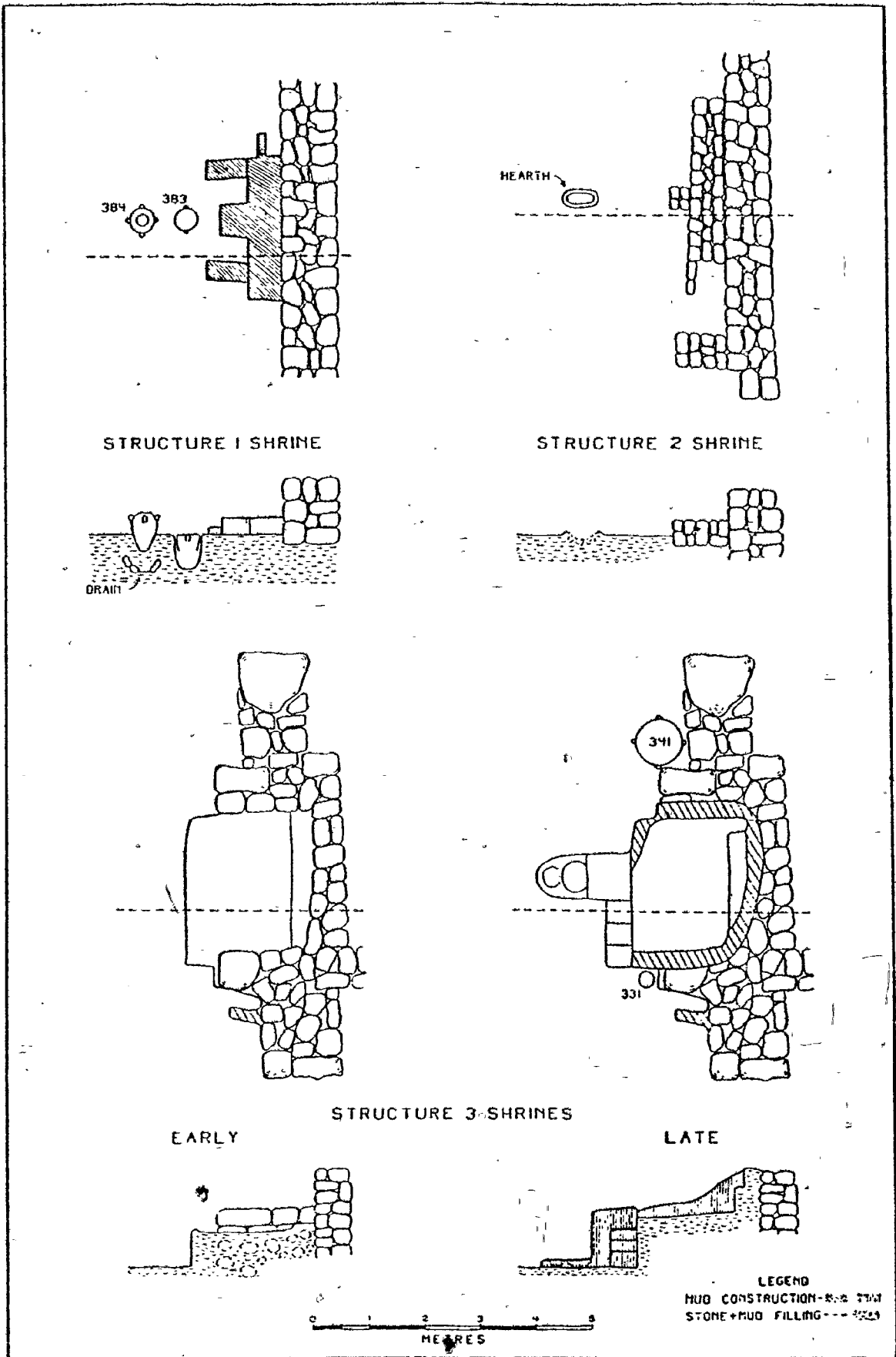


FIG. 34: LACHISH, THE SHRINES IN SECTION AND PLAN
 (OLGA TOFANEL et al., LACHISH II (THE FOSSE TEMPLE), 1940, PL. LXVI)

temples there was no altar attached to the front of the platform in this phase (25).

In the second phase of the platform an altar of mud brick, slightly higher than the platform, was built against its face. On the west side of this altar a flight of three steps led up to the platform. During this phase the platform had been slightly raised and covered with a white plaster. At the same time a facing of mud-bricks was added to the back of the niche (26).

Directly in front of the platform there was a hearth placed exactly above that of the preceding temple, which had two depressions in place of the one of Temple II's hearth. A narrow cupboard of plastered mud containing lamps was located at the west of the platform. At the foot of the stairs, in front of this cupboard stood a tall tubular pottery libation stand pierced by two holes near its base. Inside it and scattered around its base were the fragments of a bowl which had been perforated in its base. This originally sat upon the top of the libation stand. On the east side of the platform was a large four-handled pottery bin (27).

Another innovation of Temple III, was the placing of three cupboards, or niches, in the east wall of the cella about 1.10 m. above the floor. These measured an average of 0.75 m. high by 0.60 m. wide and 0.75 m. deep, with the central one being slightly larger than the other two. Although no traces remained of them, there were probably inner selves placed in these cupboards (28).

OBJECTS

As in Temples I and II the main artifacts from Temple III were pottery, of which 845 were complete, or nearly complete, vessels. Of these, 769 were bowls (29). Eighteen of the vessels showed signs of foreign influence.

On the platform of the temple a cache of vessels and ornaments of ivory, glass, faience, and alabaster, was found. Also in this cache were some scarabs, cylinder seals, and beads. Of the ivory objects, two of the most spectacular consisted of a perfume flask in the shape of a lady (Plate 29), and a cylindrical box with two registers of reliefs of bulls and lions (Plate 30). Other ivory objects consisted of a head for inlay, a small statuette, an eye for inlay, and the figurines of a cat, a reposing calf, and the heads of three antelopes and one duck (Plate 31;1-9). Three ivory lids for the bowls of toilet spoons, two toilet spoons (Plate 32;1-2: Plate 33;1), six sceptre rods (Plate 33;2-7), a comb, two bowls and a bosse complete the list of ivory artifacts (Plate 34;1-4). A number of glazed glass and alabaster bowls were also found. Two pottery figurines, one human and one of a lion, were also attributed to this temple (Plate 34;5-6).

The smaller objects consisted of a small gold sheet pendant with a rosette design on it, a gold ear-ring, 30 beads of faience, glass, carnelian, paste, amber and glaze, eight scarabs, and five cylinder seals (Plates 35&36). A number of glazed pendants in the shapes of a flower or shell, a flower, a grape

cluster, a fish, and just a plain design finish off the list of artifacts (Plate 37).

THE AREA P TEMPLE

STRUCTURE

During the 1973-77 excavations conducted at Tell Lachish an LBIIB period temple was discovered on top of the tell in Area P, from Level VI (Figure 35). This temple may have been used in connection with the palace of the site and was built over the site of the MBII period palace (30). As a result of the downward slope towards the north and west in this area, the temple was built in successive levels up the slope and was on a west-east orientation.

The temple was made up of three principal units, i) an ante-room, ii) the cella, and iii) an adyton (31). The temple was constructed of mud brick on stone foundations and its walls measured approximately 1.75 m. in width.

The cella was of the "Langraum" form, measuring approximately 16.50 m. x 13.20 m. The southern end of the cella, except for the south-west corner, is unexcavated. The floor of the cella was made of well-laid bricks with the western side being laid on a layer of white plaster. In the centre of the room were two round roughly hewn limestone bases, which supported columns that bore the roof. The roof is attested to by the remains of charred beams of cedar of Lebanon discovered on the floor where they had collapsed. The southern column base, which was well preserved,

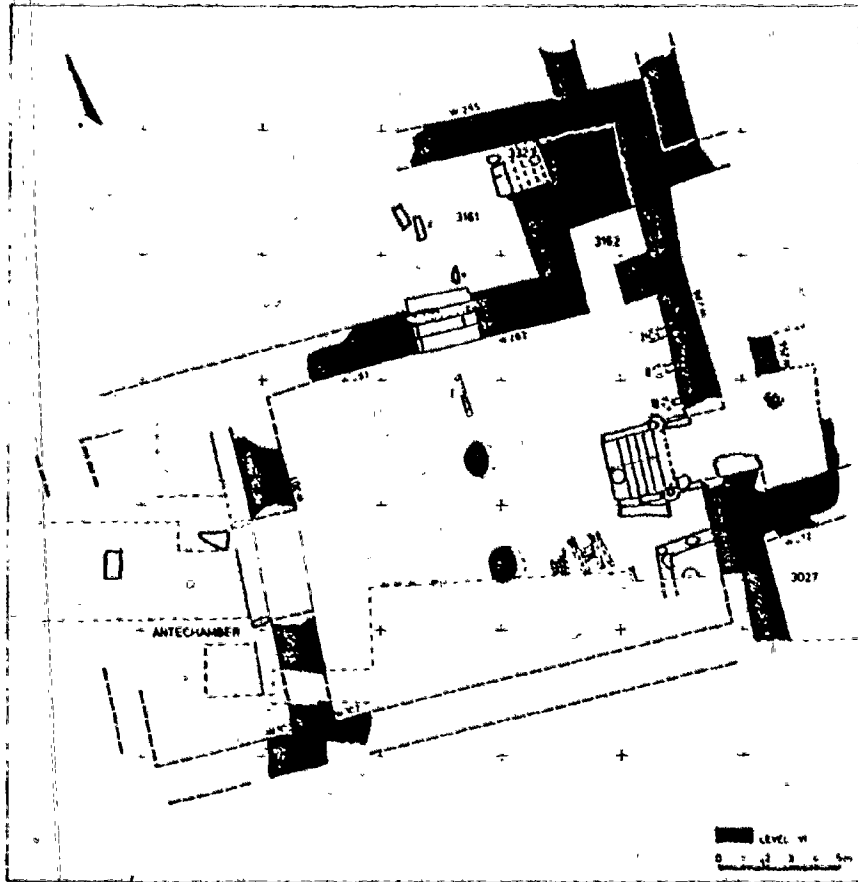


FIG. 35: LACHISH, THE AREA D TEMPLE
(DAVID USSISHKIN, TAL AVIV, VOL. 5, NO. 1-2, 1978, FIG. 5)

measured 0.85 m. in diameter (32).

The principal entrance into the cella was found in the centre of the west wall and was preceded by the ante-room. A secondary entrance was located in the northern wall directly opposite to the two column bases, and gave access to the subsidiary units to the north. This northern entrance was very well preserved and gives one an indication of the elaborate nature of the structure. The threshold consisted of three chalk slabs with a wooden plank, about 40 cm. wide, inserted between two of the slabs. The remains of two round wooden posts, each about 12 cm. in diameter, were found protruding at each end of the plank. The presence of the posts was further indicated by a vertical recess, about 13 cm. wide, in the plastered door jambs at each end of the threshold plank. The absence of door sockets would indicate that there was no doors to this entrance (33).

Along the northern half of the eastern wall of the cella three round column bases of hewn chalk were discovered. Each of these bases was attached to the wall by a plastered brick pilaster or pier. The flat tops of the two outer bases (bases I & III) were incised with circles about 28-29 cm. in diameter with four shallow incisions radiating from them. The centre column base (base II) was marked with an octagonal shape in high relief. The remains of three tapering octagonal column shafts, hewn of chalk, were uncovered in the temple area and were probably originally placed on the three bases. One of these columns was completely restorable and indicated that the column shafts and

capitals were 1.49 m. in height and were then attached with the aid of pegs to a cornice (34).

Along the southern half of the eastern wall of the cella, although not fully excavated, there was found a large installation which is assumed to extend all the way into the corner of the room. The walls of this installation were about 1.10 m. high and were built of stone which was covered by several layers of plaster. Its bottom was also covered with several layers of plaster and had a depression approximately 0.60 m. in diameter and 0.60 m. deep. This was probably used to store some sort of liquid (35).

Directly in the centre of the eastern wall, opposite to the main entrance, there was a monumental seven stepped staircase, which led up to the raised adyton. This staircase was on a direct east-west orientation. It was constructed of well-hewn stone slabs, mostly of chalk, with the exception of the first two steps and the two column bases which were carved of nari. Each step was carved from a single slab, except the lower two which were cut from the same block. The lowest step served as a threshold since it was wider and almost flush with the level of the floor. A circle, 54 cm. in diameter, was engraved on the right hand side of this threshold and probably marked the position of a stand or a small altar. This circle also marked the true central axis of the cella, since the staircase was built slightly to the left of centre. The four lowest steps of the staircase were found intact with the fifth and sixth steps only partially preserved. The

seventh step is inferred by the height of the raised landing in front of the entrance to the adyton (36). Flanking the four lowest steps, on either side, was a parapet made of two well-hewn slabs, which rested upon column bases which were placed beside the fifth step. These columns, which were of cedar of Lebanon, must have supported a small roof or canopy over the staircase (37). The remains of numerous painted plaster fragments discovered in the eastern part of the cella indicate that the walls were once plastered and painted. The colours represented were black, white, red, yellow, with light blue being predominant (38).

The adyton (called the cella by the excavators) was very badly preserved and its plan has been mostly reconstructed. It was a small narrow room bounded by wall 272 on the south. A line of stones arranged near the edge of wall 272 may represent the eastern (back) wall, and wall 256 was part of its northern wall (39). Thus the main room of the adyton measured approximately 2.75 m. east-west and 4.25 m. north-south. An entranceway between the north wall (256) and the west wall (288) gave access into a subsidiary room to the north. Perhaps this represented a store room similar to that found at the Stratum VII temple at Beth-Shean. The adyton was paved with stones which were then covered with plaster, some of which was preserved. The remains of a possible column base, which is tentatively assigned to this level, was found in the northern area of the room and a second one, now missing, may have flanked it to the south. If this

arrangement is correct, the columns may have supported a canopy or roof over the principal element of the adyton. Based on the analogy of the level UI temple at Beth-Shean, this may have been a raised platform (dais) on which the statue of the deity stood.

Like the adyton, the ante-room of the temple was poorly preserved and was only partially excavated. The northern and western walls were completely eroded away but their presence was indicated, first by the discovery of the continuation of the south wall of the cella (W. 302) into the area of the ante-room and secondly by the presence of a floor of paved stones, with traces of plaster, located directly in front of the west wall of the cella. A large slab found on the west side of the ante-room marks the position of the threshold to the ante-room since no architectural remains were discovered beyond this point (41). Although no remains of one were discovered, based on the fact that the ante-room was 1.30 m. lower than the cella, a staircase would have been needed to reach the cella. A stone ledge or step thickened the west wall of the cella on the ante-room side. This ledge may have helped support the staircase and threshold into the cella (42). The entrance to the cella is indicated by a stone slab found standing at the southern side of the central part of the ledge. This, along with a similar stone slab found lying near the north side of the conjectured entrance, probably formed part of the door jamb or the parapet of the staircase (43).

Other elements of the temple consisted of a small store room (locus 3162) which opened onto the cella at its north-eastern

corner. This room was also paved with bricks and was the location of most of the remains found within the temple. To the north of this store room, in the corner of walls 288 and 295, there was located a large platform of well-laid bricks which may have been the base of a staircase up to a second story, or the roof of the temple. A large stone slab found in situ may represent the lowest step of the now missing staircase. Other units consisting of open courts and rooms continued to the north of the temple (44).

OBJECTS

Due to the vandalism and robbing prior to the destruction of the temple relatively few finds were recovered, and those that were, were mostly fragmentary. Of main interest were two chalk slabs with graffiti on them. One of these, discovered outside the secondary northern entrance to the cella (marked X on the plan) portrayed what is believed to be a standing god (Plate 38;1). The design depicted the head and torso of a deity brandishing a lance in his two hands above his head. His head faced to the left, he had a long beard, large eyes, wore a conical hat or crown with a hanging streamer, and two straps crossed from his shoulders to his belted waist (45). A second graffiti from a slab from room 3161 (marked Y on the plan) portrayed two heads back to back, with a male on the right and a female on the left (Plate 38;2). The male, who is beardless, wore a conical cap and had a long neck. The woman is depicted with a possible ear-ring. Either her hair was depicted by vertical lines and long plaits, or she wore a round cap with hanging streamers (46).

Of the other objects recovered, the majority were located in the small store-room (3162) or its entrance. These finds included six broken pottery stands found standing in a row along the back wall of the room. The majority of the pottery vessels consisted of small bowls of varying size and shapes. Other pottery consisted of cup- and-saucer bowls, cooking pots, and storage jars. The imported wares consisted of twelve sherds of imported Mycenaean ware, of which two were from a pictorial amphoroid krater portraying chariots. The Mycenaean wares dated to Mycenaean IIIA2-IIIB (47).

Other finds included alabaster and Egyptian type vessel fragments, ivory plaques or small box fragments, numerous pieces of gold foil, a stone lid with a painted lotus design, a bronze chisel, beads and pendants, a scarab, painted fragments of an ostrich egg, pieces of gesso with imprints of textile, and pieces of oxidized iron (48).

Of special notice was a small plaque of sheet gold found outside the temple in locus 3323, the area directly behind the lower step of the conjectured staircase north of the store room. The gold sheet, which was discovered torn in five pieces, measured 19 x 11 cm. and was originally secured to some other object. The plaque portrayed a naked goddess standing on the back of a horse, which is shown in profile. The goddess was depicted in frontal view with her head looking right. Her pubic area and right eye were emphasized by insets. Her long hair, held in position with a vertical band, ends in Hathor style curls. Her

headdress is composed of horizontal leaves and two horns at the bottom. In each hand she holds two lotus flowers (49).

The botanical and osteological remains consisted of seeds of wheat, barley, grapes, vetch, and olives. The bones of pigeons, ducks, dogs, and large sea fish were also recovered (50).

TIMNA

The Timna Valley (formerly the Wadi Mene'iyeh) is located 20 to 30 kilometers north of the Gulf of Elat-Aqaba and is a large semi-circular erosional formation of some 70 square kilometers. It opens towards the Arabah on the east and is enclosed by 500 m. to 700 m. high cliffs of dolomite and limestone on the north, west, and south sides. In the centre of this valley rises Mount Timna, a granite outcrop of some 435 m. in height. This valley was used since the Chalcolithic Period as a copper mining and smelting area with the most intensive use being in the Late Bronze to Iron I Periods (50).

Beginning as early as 1845 the area of the Timna Valley has been explored and excavated, with a number of individual sites being uncovered. At one of these sites (Site 200) a Hathor temple dating to the 14th to 12th Centuries B.C.E. was uncovered (51). This site was located by B. Rothenberg in 1966 and was a low mound, measuring 15.0 m. x 15.0 m. in size, and 1.50 m. in height, which leaned against one of King Solomon's Pillars. These pillars are located at the south-west end of Mount Timna.

The pillar at this point formed a high rock ledge overhanging a major part of the mound. Excavations at the site took place from March to June of 1969 and again in September to October of 1974. During these excavations five distinct habitation levels were distinguished with that of Stratum IV dating from the 14th to 13th centuries B.C.E.

THE STRATUM IV "HATHOR" TEMPLE

STRUCTURE

The first temple erected at the site was built during the reign of either Sethos I (1348-1304 B.C.E.) or Ramesses II (1304-1237 B.C.E.) of the Nineteenth Dynasty (52) (see Figure 36). The shrine consisted of an open court measuring 9.0 m. x 7.0 m. and walls constructed of mainly Nubian sandstone and some limestone boulders built against the face of the pillar. Although no entrance was discovered for this temple, it was probably located near the centre of the eastern wall opposite the naos (53). Inside this court, built against the face of the pillar, which constituted the western side of the court, a small naos or shrine was constructed. This measured 2.70 m. x 1.70 m. and was constructed of white limestone, which must have been carried to the site from quite a distance. Very little of the masonry of the original naos remained in situ, but enough was left to give some idea of its construction.

Two well-dressed square bases survived in situ at the two outer corners of the naos. These were apparently bases for two

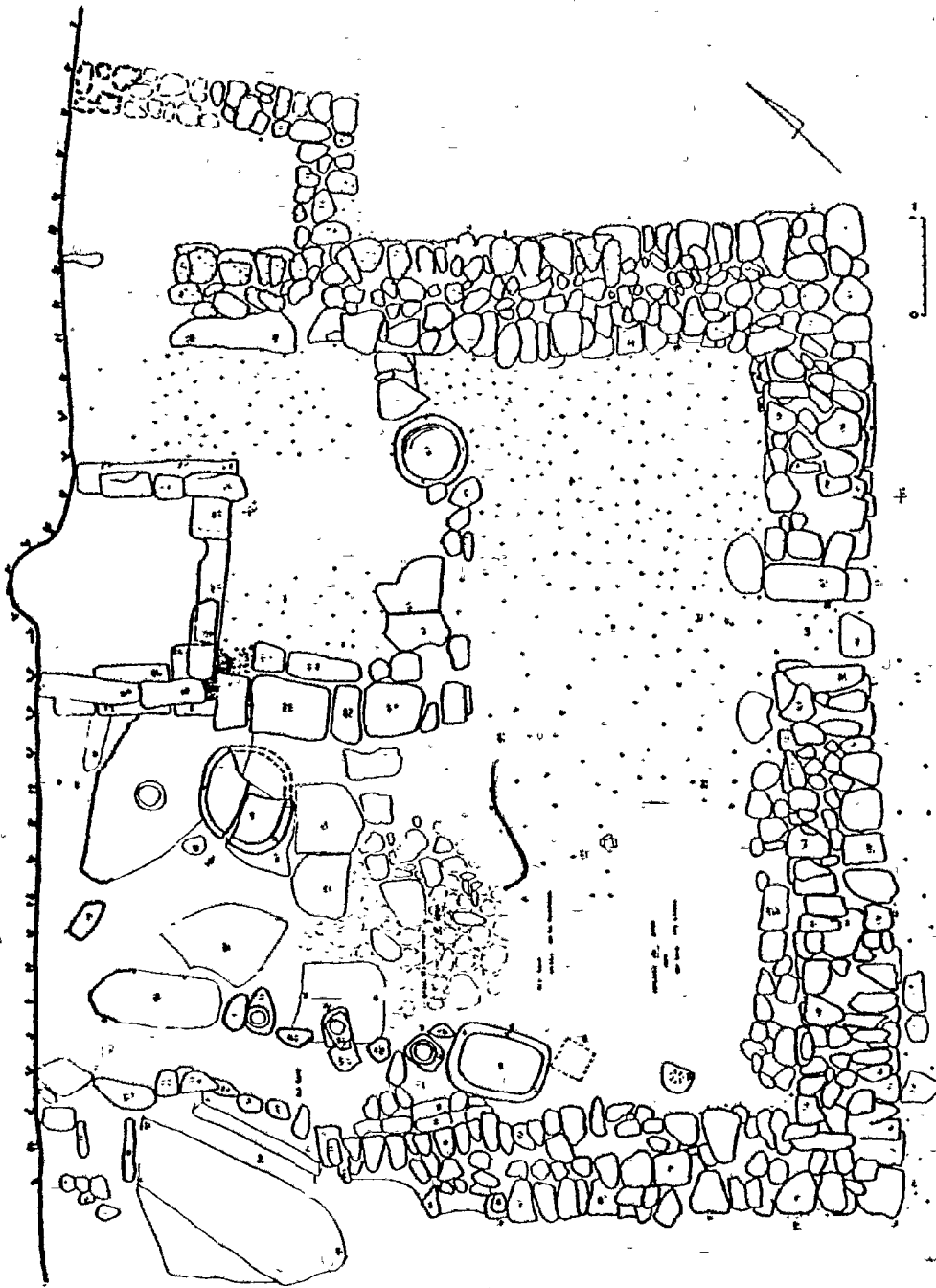


FIG. 36: TIMNA, THE HATHOR STRATUM III SHRINE
(BENI ROSENBERG, *BH* 12, 1970, PL. 2)

square pillars bearing the sculptural representations of the head of Hathor which were reused in a later temple. These pillars in turn supported a large stone architrave, the outer edges of which sat on the pillars and the inner ends of which rested in two niches cut into the face of the rock. In all probability the naos was not roofed since the overhang of the cliff would have made a natural roof for it (54). Inside the small naos, cut into the face of the rock, was a large almost man-high semi-circular niche. It was here that the statue of the goddess would have stood. The recovery of well-dressed and finely ornamented architectural elements testify to the high aesthetic quality of the original naos.

OBJECTS

As a result of the poor preservation of this temple it was not possible to distinguish between the main artifacts from this and the later Iron Age I temples. It was, however, possible to distinguish certain larger items which were reused in the Stratum III temple construction, as belonging to the Stratum IV temple. These consisted of a number of finely tooled Egyptian incense altars, which were found in locus 106, and two flat rectangular offering tables. One of these offering tables of white limestone measured 0.72 m. x 0.56 m. and had a groove all around its edges (55).

Although it was not possible to determine whether the other artifacts belonged to this temple or the following one, a number of Egyptian-made votive offerings may relate to this phase of the

temple. These included pottery, stone and alabaster vessels, faience beads, wands, ringstands, menats, glazed bowls and vases, glass, gold ornaments, animal figures, scarabs and seals, and several Hathor figurines and plaques. Many of these objects bore hieroglyphic inscriptions and royal cartouches (56). The list of kings represented in these inscriptions and cartouches for this temple were, Sethos I (1318-1304 B.C.E.), Ramesses II (1304-1237 B.C.E.), Merneptah (1236-1223 B.C.E.), and Sethos II (1216-1210 B.C.E.) (57).

CHAPTER V
CONCLUSIONS

From the preceding chapters, a number of intriguing factors can be seen. The first of these concerns the chronological elements and is illustrated by the first three charts discussed below. In each of these, the temples are presented in chronological order, and are divided into the three geographical areas. The charts discuss, i) the "Overall Form", ii) the "Cella Form", and iii) the "Interior Elements", of each of the temples involved.

CHART I: THE LBI PERIOD TEMPLES.

<u>TEMPLE</u>	<u>OVERALL FORM</u>	<u>CELLA FORM</u>	<u>INTERIOR ELEMENTS</u>
NORTHERN AREA			
HAZOR TEMPLE (AREA A)	Langbau	Langraum	Platform
HAZOR TEMPLE (AREA F)	Square	Centralized Square	----
HAZOR TEMPLE (AREA H)	Langbau	Breitraum	Screened Niche Benches
TELL KITTAN	Langbau	Langraum	----
CENTRAL AREA			
TELL MEVORAKH (PHASE 1)	Langbau	Langraum	Stepped Platform Benches
SOUTHERN AREA			
LACHISH FOSSE TEMPLE I	Langbau Knickachse	Langraum	Platform Bench

From Chart I, it would appear that a number of tentative conclusions can be drawn. The first of these is that the principal "Overall Form" of the temples is the "Langbau" form, with the exception of the Hazor Area F temple. This temple is an

anomaly and does not fit into the normal stream of temples. As a result, it will not figure in the following conclusions. Of the cellas of the temples, the principal form is the "Langraum" type, with one exception. This exception is the Hazor Area H temple, which is of the "Breitraum" type. The interior elements consist mainly of a platform, occasionally stepped, usually in combination with benches located along the sides of the cella. Again, the Hazor Area H temple is an exception. In place of a platform, this temple had a niche, which was screened by a partition wall from the rest of the cella. It also had benches located along the walls of the cella.

CHART II: THE LBIIA PERIOD TEMPLES.

<u>TEMPLE</u>	<u>OVERALL FORM</u>	<u>CELLA FORM</u>	<u>INTERIOR ELEMENTS</u>
NORTHERN AREA			
HAZOR TEMPLE (AREA C)	Breitbau	Breitraum	Semi-circular Niche & Benches
HAZOR TEMPLE (AREA H)	Langbau	Breitraum	Screened Niche with Ledge
MEGIDDO TEMPLE VIII	Langbau	Langraum	Niche
BETH-SHEAN STRATUM IX	Langbau	Langraum & Adyton	Niche
CENTRAL AREA			
TELL MEVORAKH (PHASE 2)	Langbau	Langraum	Stepped Platform Benches
SHECHEM (PHASE 2A)	Breitbau?	Breitraum	Stepped Platform
SOUTHERN AREA			
LACHISH FOSSE TEMPLE II	Langbau	Square	Platform Benches

With the LBIIA period, it appears that a number of interesting changes are taking place. The principal "Overall

is still the "Langbau" type. There are, however, two exceptions to this. The Hazor Area C temple is of the "Breitbau" form, and Shechem's temple is also believed to be of the "Breitbau" form; however, due to its poor preservation, this is not certain.

Of the available temples, the trend in "Cella Form" appears to be changing also. Of the seven known temples, three are of the "Breitraum" form. These are situated in the north and central areas of Palestine and consist of Hazor's Area C and Area H temples, and Shechem's temple. Another three of the temples are of the "Langraum" form. These consist of the Megiddo Stratum VIII temple, Beth-Shean's Stratum IX temple, and Tell Mevorakh's temple. These are also situated in the north and central areas of Palestine. Of these, Beth-Shean's temple has the addition of an adyton. The seventh temple, is the Lachish Fosse II temple found in Southern Palestine. This temple has a cella which is basically square in shape, varying only an additional 0.40 m. in width from the length.

The most obvious change is seen in the "Interior Elements". The principal LBI element was the platform, but with the LBIIA period, the niche appears in all of the northern temples. These account for four of the known seven temples. For the central and southern areas, the platform continues to be the principal element. Benches still appear occasionally in connection with both the niche and the platform, throughout the entire area.

CHART III: THE LBIIB PERIOD TEMPLES.

<u>TEMPLE</u>	<u>OVERALL FORM</u>	<u>CELLA FORM</u>	<u>INTERIOR ELEMENTS</u>
NORTHERN AREA			
HAZOR TEMPLE (AREA C)	Breitbau	Breitraum	Niche with Platform
HAZOR TEMPLE (AREA H)	Langbau	Breitraum	Screened Niche with Ledge Benches Platform
MEGIDDO TEMPLE VIIB	Langbau	Langraum	Platform
MEGIDDO TEMPLE VIIA	Langbau	Langraum	Niche with Stepped Platform
TELL ABU HAWAM VB	Langbau	Langraum	Niche?
TELL ABU HAWAM VC	Langbau	Langraum	----
BEIH-SHEAN STRATUM VII	Langbau	Breitraum & Adyton	Platform? Benches
CENTRAL AREA SHECHEM (PHASE 2B)	Breitbau?	Breitraum	Stepped Platform
SOUTHERN AREA LACHISH FOSSE TEMPLE III	Langbau	Square	Niche with Stepped Platform Benches
LACHISH (AREA P)	Langbau	Langraum & Adyton	---

From Chart III, one can see that the "Overall Form" of the temple is still principally of the "Langbau" type, with the exception of Hazor's Area C temple and Shechem's temple, as it was in the LBIIA period.

With the LBIIB period, of the ten known temples, four are now of the "Breitraum" cella form, and five are of the "Langraum" cella form. When one further realizes that the Megiddo Stratum VIIA temple is a rebuilding of the Stratum VIIB temple, the slight predominance of the "Langraum" form is basically cancelled

out. It should be noted that the "Breitraum" cella form still only appears in the north and central areas of Palestine, while the "Langraum" form is found throughout the area. The Lachish Fosse III temple continued to be basically square in cella form.

With this period, the "interior elements" of the temple again show a change. While the niche alone, or the platform alone, still appears in various temples, there is a pronounced trend to combine these two elements. Thus at Hazor's Area C temple, Megiddo's Stratum VIIA temple, and Lachish's Fosse III temple, one finds the platform in combination with the niche being the principal interior element. With the Lachish Fosse III temple, the niche appears for the first time in the south of Palestine during the Late Bronze Period. The niche was also an integral element of the Timna shrine of the same period. Since it was essentially an Egyptian shrine and out of the general area of Palestine, it does not really have any bearing on the conclusions of this thesis.

When all three of the above charts are considered together, there appear to be a number of interesting traits. It should be noted, however, that due to the fact that only two temples are to be found in the southern area, any conclusions on trends have to be tentative, and any definite conclusions will have to be drawn at the end of this chapter after all of the evidence has been considered. The major trait is an apparent north-south division, and a north to south drift of elements. This is somewhat evident from the cella forms, where the "Breitraum" form only appears in

the north and central areas of Palestine. The most evident element which illustrates this north-south division and the north to south drift is the interior elements. This is shown by the appearance of the niche, first in the northern area, beginning with the LBI period (it should be noted that the niche was present as early as the MBII period at the Hazor Area H temple), and finally appearing in the south by the LBIIB period. It is also interesting to note how the platform and niche started out as separate elements, and then finally became united in the LBIIB period.

The two following charts, Charts IV and V, illustrate the effect that the location of the temple, within or outside the city, has on the temple form and its interior elements. The first chart discusses the temples of the "Langraum" form, and the second chart discusses those of the "Breitraum" form.

CHART IV: LOCATION OF THE LANGRAUM TEMPLES AND THEIR ELEMENTS.

<u>TEMPLE</u>	<u>LOCATION</u>	<u>INTERIOR ELEMENTS</u>
HAZOR TEMPLE (AREA A)	Central area of tell proper next to a possible palace	Platform
TELL KITTAN	Tell proper in residential area	----
MEGIDDO TEMPLES VIII-VIIA	Eastern side of tell proper in temenos area with residential area to the east and unknown to west	VIII - Niche VIIB - Platform VIIA - Niche with Platform
BETH-SHEAN STRATUM IX	Southern end of tell next to possible palace with residential area to the west	Niche in Adyton

TELL ABU HAWAM VB & VC	Eastern side of tell with residences between it and the citadel/palace	VB - Niche? VC - ?
TELL MEVORAKH (PHASES 1-2)	Northern side of tell proper with no residential area	Stepped Platform Benches
LACHISH FOSSE TEMPLE I	Outside of city and tell proper in north-west corner of the fosse	Platform Bench
LACHISH (AREA P)	On tell proper attached to a possible palace	Adyton

CHART V: LOCATION OF THE BREITRAUM TEMPLES AND THEIR ELEMENTS.

<u>TEMPLE</u>	<u>LOCATION</u>	<u>INTERIOR ELEMENTS</u>
HAZOR TEMPLES (AREA H) LBI-LBIIB	Lower city at extreme northern end of the area	LBI-Screened Niche Benches LBIIA-Screened Niche & Ledge Benches LBIIB-Screened Niche & Ledge Benches
HAZOR TEMPLE (AREA C) LBIIA-LBIIB	South-west corner of lower city in commercial and residential area	LBIIA-Niche Benches LBIIB-Niche with Platform
SHECHEM (PHASE 1-2)	North-west area of tell next to gate area	Stepped Platform
BETH-SHEAN STRATUM VII	Southern end of tell next to possible Governor's residence and a Migdal	Platform? in Adyton Benches

From Chart IV, it will be noticed that the Tell Mevorakh, and the Lachish Fosse I temples were the only ones to be located outside of a regular inhabited area. Tell Mevorakh was located by itself on a site, and Lachish's Fosse I temple was located in the fosse by itself, outside of the town proper. As a result,

these will be viewed as special cases, and will be discussed later, in connection with the later Fosse temples.

Of the remaining six temples, in three out of six cases, they are in close proximity, or directly connected to, a possible palace. These temples are, i) Hazor Temple A, ii) Beth-Shean Stratum IX, and iii) Lachish Area P. The other three, however, are not known to be near a palace, but rather they are in residential areas, usually set apart by open courts or temenos areas. These temples are, i) Tell Kittan, ii) Megiddo (VIII-VIIIA), and iii) Tell Abu Hawam (Vb & Vc). In his study, Ottosson believed that the "Langraum" form of temple was always found in connection with the palace of the site, and so should be considered as "Royal" temples (1). This is not precisely the case. It would be more accurate to consider the "Langraum" temples as being the "Official Temple" or the "Official Cult Centre" of the site. The temples of Mevorakh and the Lachish Fosse I temple would also fit into the "Official Cult Centre" view, as they also are of the "Langraum" form and are the principal temples of the sites where they are found. They are not, however, connected to a palace. This is not to say that the "king" or leader of the city did not have control over the temple. As the leader of the city he would of course have held an important role in the functions and rituals celebrated in the "Official Cult Centre" of the city.

From Chart V, two of the temples, Hazor Area H, and Area C, are not the principal temples of the site. They are, rather,

secondary temples, located away from the city's official centre. Two, however, are the principal temples of the site. These are the Shechem temple, and the Beth-Shean Stratum VII temple. When one considers the poor preservation of Shechem's temple, and the fact that the Beth-Shean temple is heavily influenced by Egyptian elements, and probably served as the temple for the Egyptian garrison (2), one can tentatively state that the "Breitraum" form of temple was used for the "Secondary" temple(s) on the site, if there was any.

Another very interesting fact seen from the above two charts, which might substantiate the above view is that the "Langraum" temples, with the exception of Mevorakh and Lachish's Fosse I, do not have any benches located within their cellas. The "Breitraum" temples, on the other hand, with the exception of the poorly preserved Shechem temple, had benches as an element of their cellas. Why would this be the case? The function of the benches seems to have been for the setting out of offerings given to the temple. These were usually placed in bowls, as is attested by those that were found in situ on the benches at the Lachish Fosse temples, Hazor's Area H and C temples, and Beth-Shean's Stratum VII temple. It would seem, therefore, that offerings were not displayed in the "Langraum" temples. This may be due to the different uses of the two temple forms. As the "Official Cult Centre" of the site, the temple would have been principally for official use only. The ordinary people of the city would not have been allowed into the cella area of these temples. They would

have been allowed into the court areas only, where they could make their sacrifices, petition the priests to propitiate the god(s) for them, and take part in any official state sacrifices. This arrangement is illustrated in the Bible in relation to the Solomonic Temple, which was the "Official Cult Centre" for the Israelites (1 Kings 8). In the dedication of the temple King Solomon and the assembled Israelites gathered in the court before the temple to pray and offer sacrifice, and the priests entered into the temple to minister before the Ark. With the "Breitraum" temples, however, the presence of benches may indicate that the people were able to enter the cella area, and place their offerings on the benches before the god(s). Not being the "Official" temple of the site, the ordinary people could have freer access to the deity(s) worshipped in the secondary temples.

This is where the Fosse Temples and Tell Mevorakh's temples can now be discussed. As stated above, they are both situated outside the regular residential areas. Mevorakh was a sanctuary used by travellers on the Via Maris, and as such, the travellers who stopped to worship at the site would probably have been allowed to enter the cella area. The benches located within this temple would have served for this purpose. A wayside sanctuary would not have had the elaborate rituals, rules, and personnel, which would have governed a regular "Official Cult Centre" found in a major city. The Fosse Temples were also outside the city proper. In fact, Fosse Temple I was first constructed when there was only a very nebulous settlement on the tell. It is quite

possible that the Fosse temple started out as being used by travellers who passed by on the trade routes, just as the Mevorakh temple was. This would possibly account for its location in the north-west corner of the fosse, since it would be of easy access to travellers who passed the tell. They would not have had to climb up to the top of the tell, in order to worship at the temple. Then, as the site of Lachish became more prosperous, the Fosse temple benefited from this prosperity and was constructed on a larger scale. As Lachish grew in the LBIIA and LBIIB periods, an "Official" temple was built on the summit of the tell, possibly as early as the LBIIA period (3). The Fosse temples would therefore have kept their original function as a wayside temple and become a "Secondary" temple to the site. This may explain why Temples II and III were not constructed as "Langraum" temples when they were enlarged, but as square, or slightly "Breitraum" temples. The presence of benches would also indicate that the people were given access to the cella area of the temple.

Ottosson suggested that the Fosse temples were actually pottery shops. He based this view on the amount of pottery recovered from the temples and on the comparison with the Hazor Area C pottery shops (4). This view does not take into account the interesting aspect of the continuity preserved in the position of the building's interior elements. The fact that the platform's location was kept in precisely the same spot throughout the temple's long history needs to be taken into

account. This was not the only instance of continuity found within the building. The placement of the four-handled libation jar of Temple I and the hearths of the two following temples also remained constant throughout the structure's long history. These two facts would suggest that something other than coincidence was at work, namely the sacredness of the structure and the elements found in it, especially the platform.

When one looks at the artifacts found within the various temples one is struck by the fact that most of the artifacts are derived from the milieu of the North-West Semitic culture, rather than that of the Egyptian. This is especially surprising since Egypt was in control of Palestine during this period. The artifacts show a very thin overlay of Egyptianizing elements, but the bulk are straight out of the Semitic background. The figurines discovered bear this out especially. One gets the seated "Enthroned" god from Hazor, Megiddo and Tell Abu Hawam (Plate 2;4: Plate 10;1: Plate 19;1), or the "Striking" god from Hazor and Lachish (Plate 9;1: Plate 27;1-3). The female deities depicted also show their Semitic background (Plate 6;3: Plate 8;1: Plate 13;1,3,4: Plate 17;5,7-9). The exception to these are those found at Beth-Shean which are Egyptian in form (Plate 17;6,10,11). Other well known Semitic symbols which show up in the figurines are the bull (Plate 7;4: Plate 9;2: Plate 19;2,3,4,6: Plate 30: Plate 31;6), the snake (Plate 4;1: Plate 8;3: Plate 18;9,10: Plate 24;2), and the lion (Plate 22;6: Plate 30: Plate 34;6). Of special note are the two liver omen models,

one from Hazor and one from Megiddo (Plate 5;1: Plate 15;4). These are directly derived from the Mesopotamian culture, especially the one from Hazor with its Cuneiform inscription. Although a number of scarabs do appear, many of them are local imitations of the Egyptian originals. Moreover, although they have the Egyptian form, many of them have North-West Semitic designs on the flat face instead of hieroglyphic inscriptions (e.g. Plate 11:2; Plate 26:1; Plate 35:5), with one substituting the beetle form with a human head (Plate 22:1). There are also numerous cylinder seals in the Mitannian style which are taken directly from the Semitic cultural background. The above discussion of the artifacts illustrates how they were basically derived from the North-West Semitic culture, and only partially influenced by the Egyptian culture. One last example to illustrate how this Egyptian influence was only a thin over-laying, is shown by the model of a throne which was discovered at the Stratum VII temple at Beth-Shean (Plate 17;1). This object was engraved on the back with the Egyptian motif of a vulture, with the "djed" and "ankh" signs, but on either side of the throne there is the figure of a winged griffin, which is very much a North-West Semitic motif. The pervasive North-South Semitic nature of the artifacts strengthens the north to south drift of interior elements within the temples. Whereas the Canaanites were under the rule of the Egyptians, this rule did not affect their culture to any great extent. They were still a Semitic culture, influenced by the other Semitic cultures to the

north in Syria and ultimately in Mesopotamia. Since this is the case, one would expect to find a north to south drift of new elements which were entering the Palestine area.

Unfortunately, other than the discussion given above, the preservation of artifacts is too spotty to allow one to make any definitive observations concerning them. Besides the obvious statuettes of deities found in the various temples, a number of items are fairly common throughout. These are basically small, portable luxury items and jewelry, such as beads, scarabs, cylinder seals, amulets and pendants. Also interesting to note was the presence of spear and arrow heads at a number of the temples. Three possible explanations for their presence come to mind. The first of these is that they may represent votive offerings thanking the god for some military victory. Secondly, they may also reflect the militaristic aspect of the god being worshipped. The third explanation is possibly explained by the Biblical passage, Judges 9:46-49. This passage relates how the last defenders of Shechem sought to make their last stand against Abi-Melech in the "house of Ba'al Berith", the temple. Unfortunately for them, Abi-Melech merely burned down the temple with them in it. It may be, therefore, that many ancient cities used the temple as the place to make their last defence and may have kept a supply of weapons stored within its walls. Of special interest was a number of bronze cymbals uncovered in some of the temples. These would substantiate the written evidence to the effect that music was an integral element of the cultic rituals.

The presence of portable and non-portable altars, incense stands, offeratory tables, and libation tables and jars, indicates that other rituals took place in the temples. These included the burning of incense, the pouring of libations, and the placing of solid offerings, possibly grains and meats, centrally in front of the platform or niche of the temple, where the statue(s) or emblem(s) of the deities were placed.

To sum up, from Charts I to III, there seemed to be a north-south division of the temples of ancient Palestine between those of the "Langraum" cella form, found throughout, and those of the "Breitraum" cella form, which appeared in the north and central areas only. With the inclusion of Charts IV and V, however, this apparent division is discounted. There are, rather, two "types" of temples involved, the "Official Cult" temples of the "Langraum" cella form and the "Secondary" temples of the "Breitraum" cella form. The recovery of these "Secondary" temples just gave the appearance that there was a north-south division to the temples. The criteria to distinguish these two "types" of temples is as follows. The "Official Cult" temple is located within the main residential areas, often attached to or next to the palace of the site. Its cella is of the "Langraum" form and it does not include benches as an interior element. The "Secondary" temples are, on the other hand, located away from the main centres of the site, have cellas of the "Breitraum" form, and include benches as an integral part of their interior elements.

In regard to the interior elements, from Charts I to III, there was a pronounced north to south drift of elements, especially seen in the appearance and spread of the niche. One saw that the platform started out in the LBI period as the principal interior element, but gradually gave way to, or became combined with the niche by the LBIIB period for most temples. The niche first appeared at Hazor, the northern most site, during the MBIIC period, and it gradually spread south until it appeared in combination with a platform at the southern site of Lachish during the LBIIB period. This north to south drift of interior elements is not effected by Charts IV and V, and is further strengthened by the evidence provided by the artifacts, which also drew their influence from the north.

END NOTES

CHAPTER I

- 1) G. Ernest Wright, "The Significance of the Temple in the Ancient Near East, Part III; The Temple in Palestine Syria", BA 7, No. 4, 1944, pp. 65-77.
- 2) Ibid., p. 70.
- 3) Ibid.
- 4) M. W. Seton-Williams, "Palestinian Temples", Iraq 11, 1949, pp. 77-89.
- 5) Ibid., pp. 79-80.
- 6) Ibid., p. 79.
- 7) Ibid., pp. 81-83.
- 8) Ibid., p. 83.
- 9) Ibid., p. 89.
- 10) G. R. H. Wright, "Pre-Israelite Temples in the Land of Canaan", PEQ, 1971, pp. 17-32.
- 11) Ibid., p. 30.
- 12) Ibid., pp. 31-32.
- 13) Th. A. Busink, Der Tempel von Jerusalem; Von Salomo bis Herodes, Leiden, E. J. Brill, 1970.
- 14) Th. A. Busink, "Les origines du Temple de Salomon", Jahrbuch Ex Oriente Lux, No. 17, 1963, pp. 165-192.
- 15) Ibid., p. 191.
- 16) Rudolf Naumann, Architektur Kleinasien, Tübingen, Verlag Ernst Wasmuth, 1971.
- 17) Magnus Ottosson, Temples and Cult Places in Palestine, BOREAS 12, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations, Uppsala, Acta Universitatis Upsaliensis, 1980.
- 18) Ibid., p. 115.
- 19) Ibid., p. 117.

20) Ibid., p. 118.

CHAPTER II

HAZOR

- 1) Yigael Yadin, Hazor; The Schweich Lectures, 1970, London, Oxford University Press, 1972, pp. 14-15.
- 2) Ibid., p. 15.
- 3) Ibid., pp. 15,17.
- 4) Yigael Yadin, "Excavations at Hazor, 1968-69", IEJ 19, No. 1, 1969, p. 3.
- 5) Yigael Yadin, Hazor; The Schweich Lectures, 1970, London, Oxford university Press, 1972, p. 102.
- 6) Ibid.
- 7) Ibid., pp. 102-103.
- 8) Yigael Yadin, "Excavations at Hazor, 1968-69", IEJ 19, No. 1, 1969, p. 4.
- 9) Yigael Yadin, Hazor; The Schweich Lectures, 1970, London, Oxford University Press, 1972, p. 103.
- 10) Yigael Yadin, et.al., Hazor I, Jerusalem, Hebrew University, 1958, p. 84
- 11) Yigael Yadin, Hazor; The Schweich Lectures, 1970, London, Oxford University Press, 1972, pp. 67-69.
- 12) Ibid., p. 69.
- 13) Ibid., pp. 68-69.
- 14) Ibid., p. 69.
- 15) Ibid., p. 71.
- 16) Ibid., pp. 72-73.
- 17) Ibid., pp. 71-72.
- 18) Ibid., p. 72.
- 19) Ibid.

- 20) Ibid., p. 73.
- 21) Ibid.
- 22) Ibid., pp. 73-74.
- 23) Magnus Ottosson, Temples and Cult Places in Palestine, BOREAS 12, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations, Uppsala, Acta Universitatis Upsaliensis, 1980, p. 20.
- 24) Yigael Yadin, Hazor; The Schweich Lectures, 1970, London, Oxford University Press, 1970, p. 99.
- 25) G. R. H. Wright, "Temples at Shechem-A Detail", ZAW 87, 1975, pp. 14-15.
- 26) G. R. H. Wright, "Temples at Shechem-A Detail", ZAW 87, 1975, pp. 56-64.; E. Sellin, "Der gegenwartige Stand der Ausgrabung von Sichem und ihre Zukunft", ZAW 50, 1932, pp. 303-308.; Robert G. Bröling, "Bronze Age Buildings at the Shechem High Place; ASOR Excavations at Tananir", BA 32, 1969, pp. 82 ff.
- 27) J. B. Hennessy, "Excavation of a Late Bronze Age Temple at Amman", PEQ, 1966, pp. 155-162.; G. Lancaster Harding, "Recent Discoveries in Jordan", PEQ, 1958, pp. 10-12.
- 28) Yigael Yadin, Hazor; The Schweich Lectures, 1970, London, Oxford University Press, 1972, p. 76.
- 29) Ibid.; p. 77.
- 30) Ibid., pp. 76-79.
- 31) Ibid., pp. 77,80.
- 32) Ibid., p. 80.
- 33) Ibid., p. 81.
- 34) Ibid.
- 35) Ibid.
- 36) Ibid., p. 82.
- 37) Ibid.
- 38) Ibid.
- 39) Ibid., p. 81.

- 40) Ibid., pp. 82-83.
- 41) Ibid., p. 84.
- 42) Magnus Ottosson, Temples and Cult Places in Palestine, BOREAS 12, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations, Uppsala, Acta Universitatis Upsaliensis, 1980, p. 30.
- 43) Yigael Yadin, Hazor; The Schweich Lectures, 1970, London, Oxford University Press, 1972, p. 85.
- 44) Ibid.
- 45) Ibid., p. 86.
- 46) Ibid.
- 47) Ibid.
- 48) Ibid., p. 87.
- 49) Ibid., pp. 89-91.
- 50) Ibid., p. 89.
- 51) Ibid.
- 52) Ibid., pp. 92-93.
- 53) Ibid., p. 93.
- 54) Ibid., p. 94.
- 55) Ibid.
- 56) Ibid., p. 95.

MEGIDDO

- 57) Michael Avi-Yonah & Ephraim Stern, eds., "Megiddo", Encyclopedia of Archaeological Excavations in the Holy Land, Vol. III, London, Oxford University Press, 1977, p. 833.
- 58) G. Ernest Wright, "The Second Campaign at Tell Balatah (Shechem)", BASOR 148, 1957, p. 20.; I. Dunayevski and A. Kempinski, "The Megiddo Temples", ZDPV Band 89, 1973, pp. 161-187.
- 59) Claire Epstein, "An Interpretation of the Megiddo Sacred Area During Middle Bronze II", IEJ 15,

1965, pp. 204-221.

- 60) I. Dunayevski and A. Kempinski, "The Megiddo Temples", ZDPV Band 89, 1973, p. 187.
- 61) Ibid., p. 182.
- 62) Gordon Loud, Megiddo-II, Seasons of 1935-39, Vol. 2, Chicago, The University of Chicago Press, 1948, p. 102.
- 63) I. Dunayevski and A. Kempinski, "The Megiddo Temples", ZDPV Band 89, 1973, p. 184.
- 64) Claire Epstein, "An Interpretation of the Megiddo Sacred Area During Middle Bronze II", IEJ 15, 1965, p. 216.
- 65) Ibid., p. 215.
- 66) I. Dunayevski and A. Kempinski, "The Megiddo Temples", ZDPV Band 89, 1973, p. 182.
- 67) Michael Avi-Yonah & Ephraim Stern, eds., "Megiddo", Encyclopedia of Archaeological Excavations in the Holy Land, Vol. III, London, Oxford University Press, 1977, pp. 833-834.
- 68) Gordon Loud, Megiddo II, Seasons of 1935-39, Vol. 2, Chicago, The University of Chicago Press, 1948, p. 29.
- 69) Ibid., Pl. 236 & 242.

BETH-SHEAN

- 70) Michael Avi-Yonah, ed., "Beth-Shean", Encyclopedia of Archaeological Excavations in the Holy Land, Vol. I, London, Oxford University Press, 1975, p. 209.
- 71) Ibid.
- 72) Alan Rowe, The Topography and History of Beth-Shan, Vol. I, Philadelphia, University Press for the University of Pennsylvania Museum, 1930, p. 15.
- 73) Ibid., p. 11.
- 74) Henry O. Thompson, Mekal the God of Beth-Shean, Leiden, E. J. Brill, 1970, p. 12.
- 75) Magnus Ottosson, Temples and Cult Places in Palestine,

- BOREAS 12, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations, Uppsala, Acta Universitatis Upsaliensis, 1980, p. 63.
- 76) Alan Rowe, The Topography and History of Beth-Shean, Vol. I, Philadelphia, University Press for the University of Pennsylvania Museum, 1930, p. 14.
- 77) Ibid., p. 13.
- 78) Magnus Ottosson, Temples and Cult Places in Palestine, BOREAS 12, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations, Uppsala Acta Universitatis Upsaliensis, 1980, p. 64.
- 79) Michael Avi-Yonah, ed., "Beth-Shean", Encyclopedia of Archaeological Excavations in the Holy Land, Vol. I, London, Oxford University Press, 1975, p. 209.
- 80) Magnus Ottosson, Temples and Cult Places in Palestine, BOREAS 12, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations, Uppsala, Acta Universitatis Upsaliensis, 1980, p. 64.
- 81) Ibid.
- 82) Alan Rowe, The Topography and History of Beth-Shan, Vol. I, Philadelphia, University Press for the University of Pennsylvania Museum, 1930, p. 14.
- 83) Henry O. Thompson, Mekal the God of Beth-Shan, Leiden, E. J. Brill, 1970, p. 6.
- 84) Magnus Ottosson, Temples and Cult Places in Palestine, BOREAS 12, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations, Uppsala, Acta Universitatis Upsaliensis, 1980, p. 43.
- 85) Alan Rowe, The Four Canaanite Temples of Beth-Shan; Part I, The Temples and Cult Objects, Philadelphia, University of Pennsylvania Press, 1940, p. 7.
- 86) Ibid., p. 8.
- 87) Ibid.
- 88) Magnus Ottosson, Temples and Cult Places in Palestine, BOREAS 12, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations, Uppsala, Acta Universitatis Upsaliensis, 1980, p. 44.
- 89) Alan Rowe, The Four Canaanite Temples of Beth-Shan; Part I, The Temples and Cult Objects, Philadelphia,

University of Pennsylvania Press, 1940, p. 8.

- 90) Ibid., pp. 8-9.
- 91) Ibid., p. 7.
- 92) Ibid., p. 6.
- 93) Ibid., p. 8.
- 94) Ibid., p. 9.
- 95) Ibid.
- 96) Ibid., pp. 8-10.

TELL KITTAN

- 97) Emmanuel Eisenberg, "The Temples at Tell Kittan",
BA 40, No. 2, 1977, p. 78.
- 98) Daniella Saltz, ed., "Tell Kittan", American Schools
of Oriental Research Newsletter, No. 10, 1977, p. 5.
- 99) Emmanuel Eisenberg, "The Temples at Tell Kittan",
BA 40, No. 2, 1977, p. 79.
- 100) Ibid., p. 80.
- 101) Ibid.
- 102) Ibid.
- 103) Daniella Saltz, ed., "Tell Kittan", American Schools
of Oriental Research Newsletter, No. 10, 1977, p. 5.
- 104) Emmanuel Eisenberg, "The Temples at Tell Kittan",
BA 40, No. 2, 1977, p. 80.
- 105) Ibid.

TELL ABU HAWAM

- 106) B. Maisler (Mazar), "The Stratification of Tell Abu Hawam
on the Bay of Acre", BASOR, No. 124, 1951, p. 22.
- 107) R. W. Hamilton, "Excavations at Tell Abu Hawam", QDAP
4, 1934, pp. 1-69.

- 108) W. F. Albright, AASOR 21-22, 1943, p. 6.; L. H. Vincent, "Tell Abou Hawam; Origines de Haifa", RB 44, 1935, pp. 416-437. ; B. Maisler (Mazar), "The Stratification of Tell Abu Hawam on the Bay of Acre", BASOR, No. 124, 1951, pp. 21-25.; G. W. Van Beek, "Cypriote Chronology and the Dating of Iron I Sites in Palestine", BASOR, No. 124, 1951, pp. 26-29.
- 109) Michael Avi-Yonah, ed., Encyclopedia of Archaeological Excavations in the Holy Land, Vol. 1, London, Oxford University Press, 1974, p. 12.
- 110) James M. Weinstein, "Was Tell Abu-Hawam a 19th Century Egyptian Naval Base ?", BASOR, No. 238, 1980, p. 45.
- 111) L. H. Vincent, "Tell Abou Hawam; Origines de Haifa", RB 44, 1935, p. 420.
- 112) This is based on analogy with the "Orthostats" Temple at Hazor, Area H. See above.
- 113) R. W. Hamilton, "Excavations at Tell Abu Hawam", QDAP 4, 1934, p. 11.
- 114) L. H. Vincent, "Tell Abou Hawam; Origines de Haifa", RB 44, 1935, p. 426.
- 115) R. W. Hamilton, "Excavations at Tell Abu Hawam", QDAP 4, 1934, p. 52.
- 116) Ibid., pp. 58,64.
- 117) Ibid., p. 63.
- 118) Ibid., p. 60.
- 119) Ibid., pp. 49-52.
- 120) Ibid., p. 57.

CHAPTER III

TELL MEVORAKH

- 1) Ephraim Stern, "A Late Bronze Temple at Tell Mevorakh", BA Vol. 40, No. 2, 1977, pp. 89, 91.
- 2) I. Ben-Dor, "A Bronze Age Temple at Nahariyah", QDAP 14, 1950, pp. 1-41. ; M. Dothan, "Excavations at Nahariyah", IEJ, 1956, pp. 14-25.

- 3) Ephraim Stern, "Tell Mevorakh, 1975", IEJ, 26, 1976, p. 50.
- 4) Ephraim Stern, "A Late Bronze Temple at Tell Mevorakh", BA 40, No. 2, 1977, p. 89.
- 5) Ibid.
- 6) Michael Avi-Yonah & Ephraim Stern, eds., Encyclopedia of Archaeological Excavations in the Holy Land, Vol. III, London, Oxford University Press, 1977, p. 869.
- 7) Ephraim Stern, "A Late Bronze Temple at Tell Mevorakh", BA 40, No. 2, 1977, pp. 90-91.

SHECHEM

- 8) Michael Avi-Yonah & Ephraim Stern, eds., Encyclopedia of Archaeological Excavations in the Holy Land, Vol. IV, London, Oxford University Press, 1979, p. 1083.
- 9) Ibid.
- 10) Ibid., p. 1092.
- 11) G. Ernest Wright, Shechem, The Bibliography of a Biblical City, New York, McGraw-Hill Book Company, 1965, p. 101.
- 12) Magnus Ottosson, Temples and Cult Places in Palestine, BOREAS 12, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations, Uppsala, Acta Universitatis Upsaliensis, 1980, p. 125, End note 17.
- 13) Karl Jaros, Sichem, Eine archäologische und religionsgeschichtliche Studie mit besonderer Berücksichtigung von Jos 24, Göttingen, Vandenhoeck & Ruprecht, 1976, p. 39.
- 14) G. Ernest Wright, Shechem, The Bibliography of a Biblical City, New York, McGraw-Hill Book Company, 1965, p. 99.
- 15) L. E. Toombs and G. E. Wright, "The Third Campaign at Balatah (Shechem)", BASOR, No. 169, 1963, p. 21.
- 16) G. Ernest Wright, Shechem, The Bibliography of a Biblical City, New York, McGraw-Hill Book Company, 1965, p. 99.
- 17) L. E. Toombs and G. E. Wright, "The Third Campaign at Balatah (Shechem)", BASOR, No. 169, 1963, p. 21.

- 18) Robert J. Bull, "A Re-examination of the Shechem Temple",
BA 23, No. 4, 1960, p. 119.

TELL EL-FARAH

- 19) Michael Avi-Yonah, ed., Encyclopedia of Archaeological Excavations in the Holy Land, Vol. II, London, Oxford University Press, 1976, p. 395.
- 20) Mervyn D. Fowler, "Cultic Continuity at Tirzah?, A Re-examination of the Archaeological Evidence", PEQ 1981, pp. 28-29.
- 21) R. De Vaux, "Les fouilles de Tell el-Far'ah, pres Naplouse, sixieme campagne", RB 64, 1957, p. 574.
- 22) Ibid., p. 575.
- 23) R. De Vaux, "The Excavations at Tell el-Far'ah and the Site of Ancient Tirzah", PEQ, 1956, p. 132.
- 24) Ibid.
- 25) Ibid.

CHAPTER IV

LACHISH

- 1) Jerome Murphy-O'Connor, The Holy Land, Oxford, Oxford University Press, 1980, p. 229.
- 2) Olga Tufnell, et. al., Lachish II (The Fosse Temple), London, Oxford University Press, 1940, p. 45.
- 3) Ibid., p. 35.
- 4) Michael Avi-Yonah & Ephraim Stern, eds., Encyclopedia of Archaeological Excavations in the Holy Land, Vol. III, London, Oxford University Press, 1977, p. 742.
- 5) Olga Tufnell, et. al., Lachish II (The Fosse Temple), London, Oxford University Press, 1940, p. 22.
- 6) Michael Avi-Yonah & Ephraim Stern, eds., Encyclopedia of Archaeological Excavations in the Holy Land, Vol. III, London, Oxford University Press, 1977, p. 743.

- 7) Olga Tufnell, et. al., Lachish II. (The Fosse Temple), London, Oxford University Press, 1940, p. 36.
- 8) Ibid., pp. 38-39.
- 9) Ibid., p. 39.
- 10) Ibid., pp. 36-37.
- 11) Ibid., p. 79.
- 12) Ibid., p. 83.
- 13) Ibid., p. 68.
- 14) Ibid., pp. 66-67.
- 15) Ibid., pp. 93-94.
- 16) Ibid., p. 37.
- 17) Ibid., p. 39.
- 18) Ibid.
- 19) Ibid., p. 40.
- 20) Ibid., p. 37.
- 21) Ibid., p. 40.
- 22) Ibid., p. 79.
- 23) Ibid., p. 42.
- 24) Ibid., p. 40.
- 25) Ibid.
- 26) Ibid., p. 41.
- 27) Ibid., p. 42.
- 28) Ibid., p. 79.
- 29) David Ussishkin, "Excavations at Tel Lachish, 1973-1977; Preliminary Report", Tel Aviv 5, NO. 1-2, Tel Aviv University, 1978, p. 10.
- 30) Ibid., p. 12.
- 31) Ibid., p. 13.

- 32) Ibid., p. 14.
- 33) Ibid., pp. 14-15.
- 34) Ibid., p. 15.
- 35) Ibid., p. 16.
- 36) Ibid.
- 37) Ibid.
- 38) Ibid., p. 17.
- 39) Ibid.
- 40) Ibid., p. 12.
- 41) Ibid., p. 13.
- 42) Ibid.
- 43) Ibid., p. 17.
- 44) Christa Clamer & David Ussishkin, "A Canaanite Temple at Tell Lachish", BA 40, No. 2, 1977, p. 76.
- 45) David Ussishkin, "Excavations at Tel Lachish, 1973-1977; Preliminary Report", Tel Aviv 5, No. 1-2, Tel Aviv University, 1978, p. 18.
- 46) Ibid., p. 19.
- 47) Ibid., p. 20.
- 48) Ibid., p. 21.
- 49) Ibid.

TIMNA

- 50) Michael Avi-Yonah & Ephraim Stern, eds., Encyclopedia of Archaeological Excavations in the Holy Land, Vol. IV, London, Oxford University Press, 1979, p. 1184.
- 51) Ibid., p. 1186.
- 52) Ibid., p. 1190.
- 53) Beno Rothenburg, Timna; Valley of the Biblical Copper Mines, Great Britain, Thames and Hudson, 1972, p. 130.

- 54) Ibid., p. 132.
- 55) Ibid., p. 131.
- 56) Beno Rothenburg, "An Egyptian Temple of Hathor Discovered in the South 'Arabah (Israel)", BH 12, 1970, p. 30.
- 57) Ibid., p. 31.

CHAPTER IV

- 1) Magnus Ottosson, Temples and Cult Places in Palestine, BOREAS 12, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations, Uppsala, Acta Universitatis Upsaliensis, 1980, p. 117.
- 2) Henry O. Thompson, Mekal the God of Beth-Shean, Leiden, E. J. Brill, 1970, p. 13.
- 3) David Ussishkin, "Excavations at Tel Lachish, 1973-1977; Preliminary Report", Tel Aviv 5, No. 1-2, Tel Aviv University, 1978, p. 10.
- 4) Magnus Ottosson, Temples and Cult Places in Palestine, BOREAS 12, Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations, Uppsala, Acta Universitatis Upsaliensis, 1980, pp. 90-92.

BIBLIOGRAPHY

- Albright, W. F. AASOR 21-22. 1943. p. 6
- The Archaeology of Palestine. London. Penguin Books Ltd. 1949.
- Anati, Emmanuel. Palestine Before the Hebrews. New York. Alfred A:Knopf. 1965.
- Avi-Yonah, Michael. ed. Encyclopedia of Archaeological Excavations in the Holy Land. Vols. I and II. London. Oxford University Press. 1974 and 1976.
- Avi-Yonah, Michael and Ephraim Stern. eds. Encyclopedia of Archaeological Excavations in the Holy Land. Vols. III and IV. London. Oxford University Press. 1977 and 1979.
- Ben-Dor, I. "A Bronze Age Temple at Nahariyah". QDAP 14. 1950. pp. 1-41.
- Boling, Robert G. "Bronze Age Buildings at the Shechem High Place; ASOR Excavations at Tananir". BA 32. 1969. pp. 82ff.
- Bull, Robert J. "A Re-Examination of the Shechem Temple". BA 23. No. 4. 1960. pp. 110-119.
- Bull, Robert J. et. al. "The Fifth Campaign at Balatah (Shechem)". BASOR No. 180. 1965. pp. 7-41.
- Busink, Th. A. Der Tempel von Jerusalem; Von Salomo bis Herodes. Leiden. E. J. Brill. 1970.
- "Les origines du Temple de Salomon". Jahrbericht Ex Oriente Lux. No. 17. 1963. pp. 165-192.
- Campbell, Edward F. and G. E. Wright. "Tribal League Shrines in Amman and Shechem". BA 32. No. 4. 1969. pp. 104-116.
- Clamer, Christa and David Ussishkin. "A Canaanite Temple at Tell Lachish". BA 40. No. 2. 1977. pp. 71-76.
- De Vaux, R. "Les fouilles de Tell el-Far'ah, pres Naplouse, sixieme campagne". RB 64. 1957. pp. 522-580.
- "The Excavations at Tell el-Far'ah and the Site of Ancient Tirzah". PEQ 1956. pp. 125-140.

- Dothan, M. "Excavations at Nahariyah". IEJ 1956. pp. 14-25.
- Dunayevski, I. and A. Kempinski. "The Megiddo Temples". ZDPV Band 89. 1973. pp. 161-187.
- Eisenberg, Emmanuel. "The Temples at Tell Kittan". BA 40. No. 2. 1977. pp. 77-81.
- "The Middle and Late Bronze Age Temples at Tell Kittan (Synopsis of Lecture)". in Temples and High Places in Biblical Times. Avraham Biran ed. Jerusalem. The Nelson Glueck School of Biblical Archaeology of Hebrew Union College. 1981. p. 159.
- Epstein, Claire. "An Interpretation of the Megiddo Sacred Area During Middle Bronze II". IEJ 15. 1965. pp. 204-221.
- FitzGerald, G. M. The Four Canaanite Temples of Beth-Shan; The Pottery. Vol. II.2. Philadelphia. University of Pennsylvania. 1930.
- Fowler, M. D. "Cultic Continuity at Tirzah? A Re-Examination of the Archaeological Evidence". PEQ 1981. pp. 27-31.
- Gray, John. The Canaanites. London. Thames and Hudson. 1964.
- Hamilton, R. W. "Excavations at Tell Abu Hawam". QDAP 4. 1934. pp. 1-69.
- Harding, G. Lancaster. "Recent Discoveries in Jordan". PEQ 1958. pp. 10-12.
- Hennessey, J. B. "Excavations of a Late Bronze Age Temple at Amman". PEQ 1966. pp. 155-162.
- Horn, S. H. "Shechem, History and Excavations of a Palestinian City". Jahrbuch Ex Oriente Lux. No. 18. 1965. pp. 284-306.
- James, Frances. The Iron Age at Beth Shan; A Study of Levels VI - IV. Philadelphia. The University Museum. University of Pennsylvania. 1966.
- Jaros, Karl. Sichem: Eine archäologische und religionsgeschichtliche Studie mit besonderer Berücksichtigung von Jos. 24. Göttingen. Vandenhoeck & Ruprecht. 1976.
- Kenyon, Kathleen M. Amorites and Canaanites: The Schweich Lectures, 1963. London. Oxford University Press. 1966.
- Archaeology of the Holy Land. London. Ernest Benn

Ltd. 1960.

- Loud, Gordon. Megiddo II, Seasons of 1935-1939. Vols I and II. Chicago. The University of Chicago Press. 1948.
- Majisler (Mazar), B. "The Stratification of Tell Abu Hawam on the Bay of Acre". BASOR No. 124. 1951. pp.
- Murphy-O'Connor, Jerome. The Holy Land. Oxford. Oxford University Press. 1980.
- Negbi, Ora. Canaanite Gods in Metal: An Archaeological Study of Ancient Syro-Palestinian Figures. Tel Aviv. Tel Aviv University. 1976.
- Nelson, Harold H. "The Significance of the Temple in the Ancient Near East, Part I, The Egyptian Temple". BA 7. No. 3. 1944. pp. 44-53.
- Naumann, Rudolf. Architektur Kleinasiens. Tübingen. Verlag Ernst Wasmuth. 1971.
- Oppenheim, A. Leo. "The Significance of the Temple in the Ancient Near East, Part II, The Mesopotamian Temple". BA 7. No. 3. 1944. pp. 54-63.
- Ottosson, Magnus. Temples and Cult Places in Palestine. BOREAS 12. Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations. Uppsala. Acta Universitatis Upsaliensis. 1980.
- Ross, James F. and L. E. Toombs. "Six Campaigns at Biblical Shechem". in Archaeological Discoveries in the Holy Land. New York. Thomas Y. Crowell Company. 1967. pp. 119-128.
- Rothenburg, Beno. "An Egyptian Temple of Hathor Discovered in the South 'Arabah (Israel)". BMI 12. 1970. pp. 28-35.
- Timna: Valley of the Biblical Copper Mines. Great Britain. Thames and Hudson. 1972.
- Rowe, Alan. The Four Canaanite Temples of Beth-Shan; Part I, The Temples and Cult Objects. Philadelphia. University of Pennsylvania Press. 1940.
- The Topography and History of Beth-Shan. Vol. I. Philadelphia. University Press for the University of Pennsylvania Museum. 1930.
- Saltz, Daniella. ed. "Tell Kittan". American Schools of Oriental Research Newsletter. No. 10. 1977. p. 5.
- Sellin, E. "Der gegenwertige Stand der Ausgrabung von

- Sichem und ihre Zukunft". ZAW 50. 1932. pp. 303-308.
- Seton-Williams, M. W. "Palestinian Temples". Iraq 11. 1949. pp. 77-89.
- Stern, Ephraim. "A Late Bronze Temple at Tell Mevorakh". BA 40. No. 2. 1977. pp. 89-91.
- "Tell Mevorakh, 1975". IEJ 26. 1976. pp. 49-50.
- "Tell Meborach". IEJ 23. 1973. pp. 256-257. and 199-200.
- Thompson, Henry O. Mekal the God of Beth-Shean. Leiden. E. J. Brill. 1970.
- Toombs, L. E. and G. E. Wright. "The Fourth Campaign at Balatah (Shechem)". BASOR No. 169. 1963. pp. 1-60.
- "The Third Campaign at Balatah (Shechem)". BASOR No. 161. 1961. pp. 11-54.
- Tufnell, Olga et. al. Lachish II (The Fosse Temple). London. Oxford University Press. 1940.
- Ussishkin, David. "Excavations at Tel Lachish, 1973-1977; Preliminary Report". Tel Aviv 5. No. 1-2. Tel Aviv University. 1978. pp. 1-97.
- Van Beek, G. W. "Cypriote Chronology and the Dating of Iron I Sites in Palestine". BASOR No. 124. 1951. pp. 26-29.
- "The Date of Tell Abu Hawam, Stratum III". BASOR No. 138. 1955. pp. 34-38.
- Vincent, L. H. "Tell Abou Hawam; Origine de Haifa". RB 44. 1935. pp. 416-437.
- Vincent, Father and Alan Rowe. "New Light on the Evolution of Canaanite Temples". PEQ 1931. pp. 12-21.
- Weinstein, James M. "Was Tell Abu-Hawam a 19th Century Egyptian Naval Base?". BASOR No. 238. 1980. pp. 43-46.
- Wright, G. Ernest. Shechem, The Bibliography of a Biblical City. New York. McGraw-Hill Book Company. 1965.
- "The Second Campaign at Tell Balatah (Shechem)". BASOR. No. 148. 1957. pp. 11-28.
- "The Significance of the Temple in the Ancient Near East, Part III, The Temple in Palestine Syria". BA

7. No. 4. 1944. pp. 65-77.

..... "The Discoveries at Megiddo, 1935-1939". BA
15. No. 2. 1950. pp. 28-46.

Wright, G. R. H. "Pre-Israelite Temples in the Land of
Canaan". PEQ 1971. pp. 17-32.

..... "Temples at Shechem - A Detail". ZAW 87. 1975.
pp. 56-64.

..... "Temples at Shechem". ZAW 80. 1968. pp. 1-35.

Yadin, Yigael. "Excavations at Hazor, 1956; Preliminary
Communique". IEJ Vol. 17. No. 1. 1957. pp. 118-123.

..... "Excavations at Hazor, 1968-69; Preliminary
Communique". IEJ Vol. 19. No. 1. 1969. pp. 1-19.

..... Hazor; The Schweich Lectures, 1970. London. Oxford
University Press. 1972.

..... "The Rise and Fall of Hazor". in Archaeological
Discoveries in the Holy Land. New York. Thomas Y.
Crowell Company. 1967. pp. 57-66.

Yadin, Yigael. et. al. Hazor I. Jerusalem. Hebrew
University. 1958.

..... Hazor II. Jerusalem. Hebrew University. 1960.

..... Hazor III-IV. Jerusalem. Hebrew University. 1961.

PLATE 1: Hazor

No	Object	Description	Material	Reference
1	Stand	"Phallic-like"	Pottery	Hazor III-IV, Pl. CLIX.26
2	Stand	"Phallic-like"	Pottery	Hazor III-IV, Pl. CLIX.27
3	Stand	"Phallic-like"	Pottery	Hazor III-IV, Pl. CLIX.28
4	Stand	"Phallic-like"	Pottery	Hazor III-IV, Pl. CLIX.29
5	Stand	"Phallic-like"	Pottery	Hazor III-IV, Pl. CLIX.30
6	Stand	"Phallic-like"	Pottery	Hazor III-IV, Pl. CLIX.31
7	Stand	"Phallic-like"	Pottery	Hazor III-IV, Pl. CLIX.32
8	Stand	"Phallic-like"	Pottery	Hazor III-IV, Pl. CLIX.33
9	Stand	"Phallic-like"	Pottery	Hazor III-IV, Pl. CLIX.34
10	Stand	"Phallic-like"	Pottery	Hazor III-IV, Pl. CLIX.35
11	Stand	"Phallic-like"	Pottery	Hazor III-IV, Pl. CLIX.36

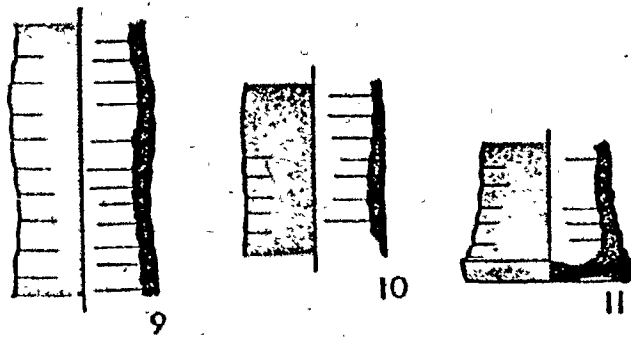
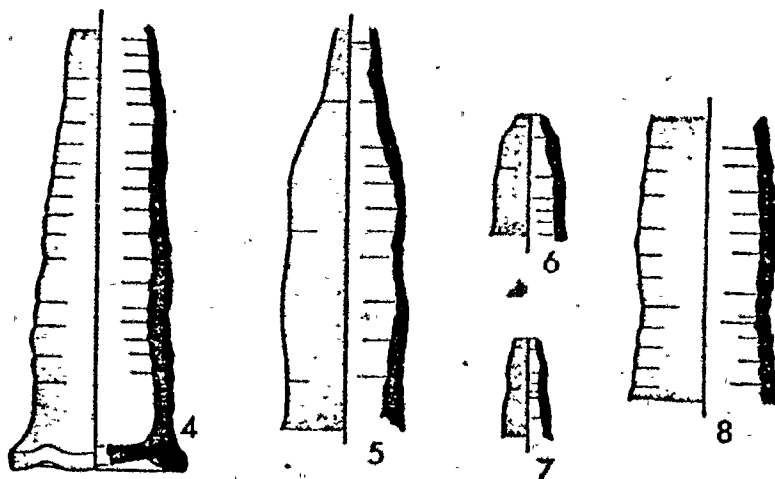
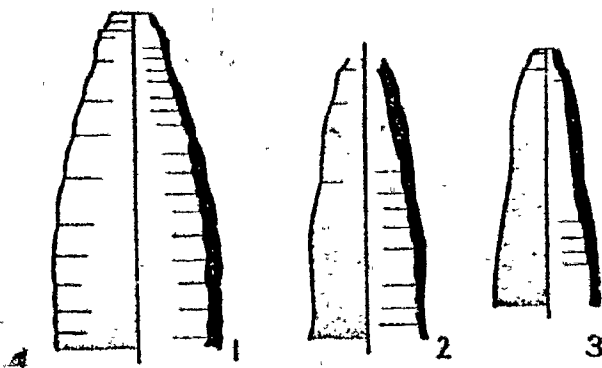
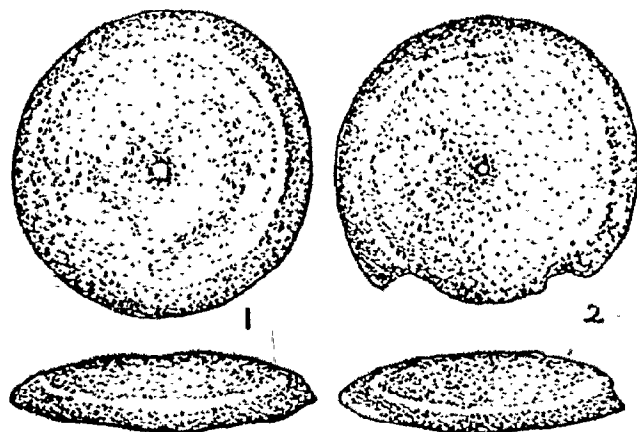
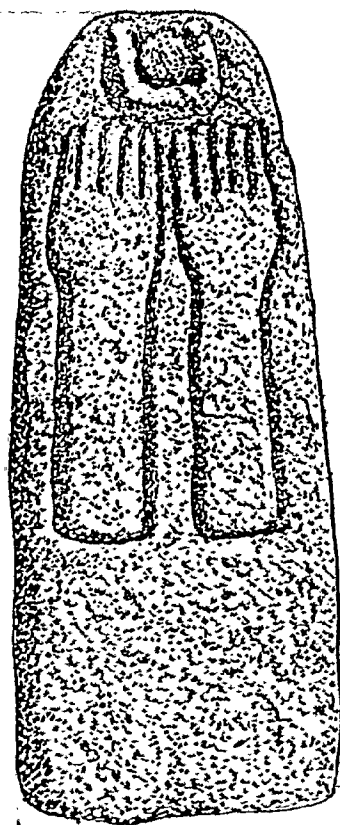


PLATE 2: Hazor

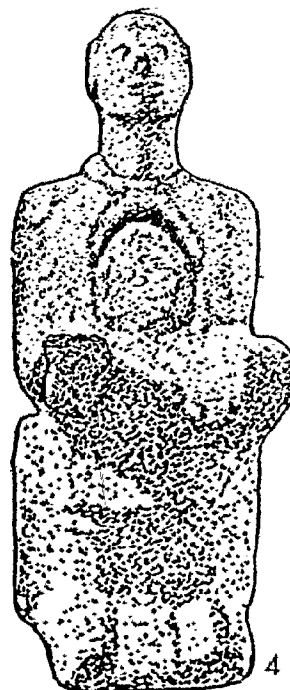
NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Cymbal		Bronze	HazorII,Pl.CLXII.2
2	Cymbal		Bronze	HazorII,Pl.CLXII.3
3	Stele	Relief of full and crescent moon with raised hands	Basalt	HazorII,Pl.XXIX.2
4	Statue	Seated deity with crescent pendant	Basalt	HazorII,Pl.XXXI.1



2:5



0 5 cm



0 5 cm

PLATE 3: Hazor

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Mace Head		Dolerite	HazorII,Pl.CLXI.3
2	Figurine	Human	Basalt	HazorII,Pl.CLXII.7
3	Stone	"Phallis-shaped"		HazorII,Pl.CLXII.5
4	Sceptre	Egyptian glass with bronze rod	Glass	HazorII,Pl.CLXII.4

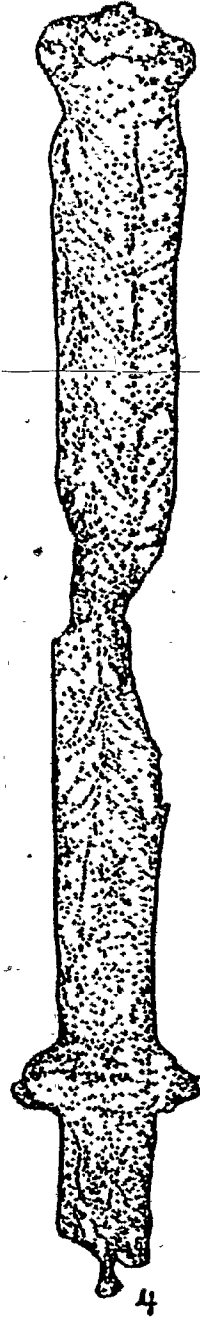
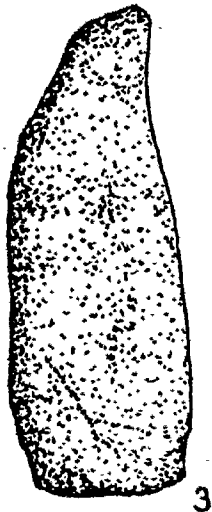
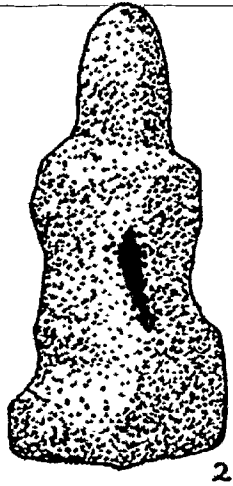
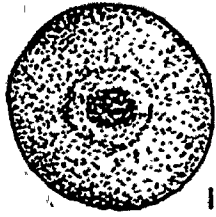


PLATE 4: Hazor

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Standard	Crescent, Snake & female figure	Bronze	HazorSchw.Pl.XV.c
2	Mask	For Statue?	Pottery	HazorSchw.Pl.XV.b



PLATE 5: Hazor

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Liver Model	Divination model with cuneiform inscription	Pottery	HazorSchw.Pl.X.a
2	Stand	Incense stand	Pottery	HazorII,Pl.CCLXVII.4

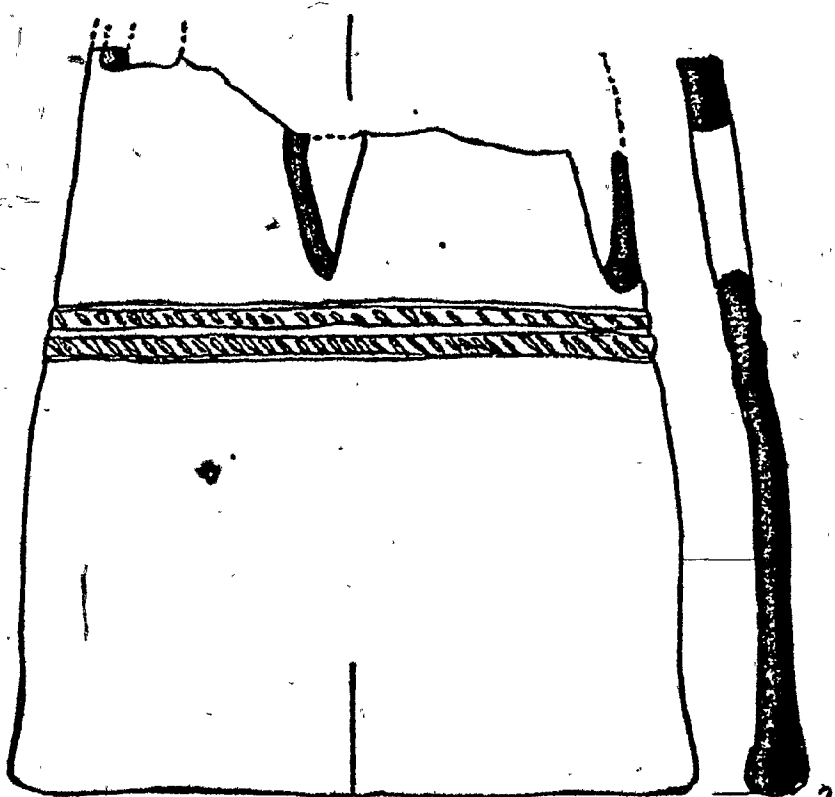
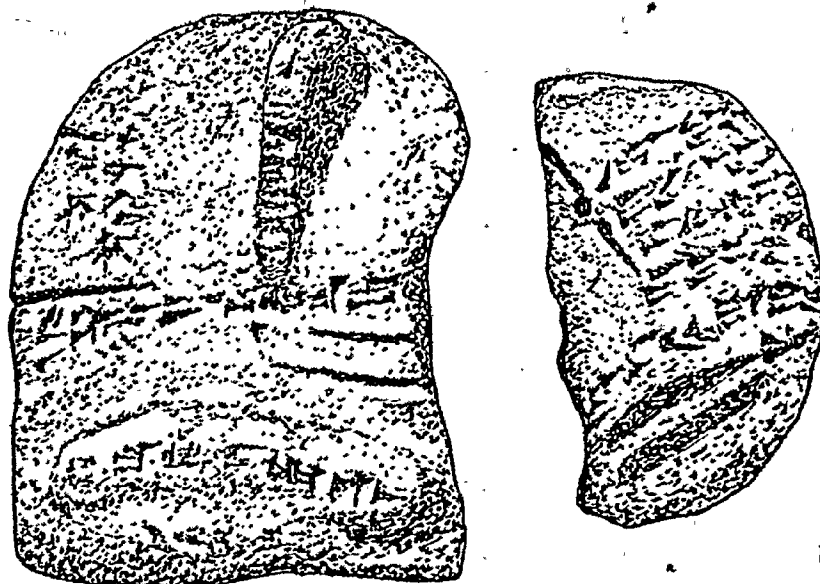
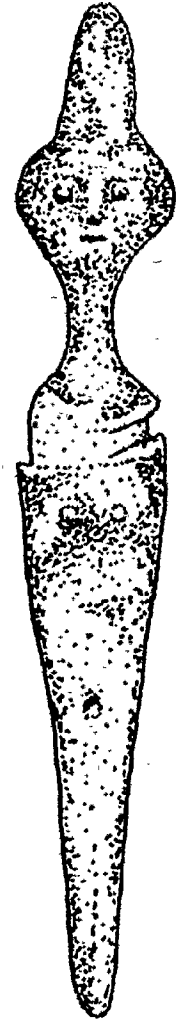


PLATE 6: Hazor

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Plaque	Depiction of a "dignitary"	Bronze	HazorSchw.Pl.X.c
2	Figurine	Half and half female figure	Bronze	HazorSchw.Pl.XXI.c
3	Figurine	Tall crowned goddess	Silver-Leaf	Hazor III-IV, Pl.CCCXXXIX.9



1



3



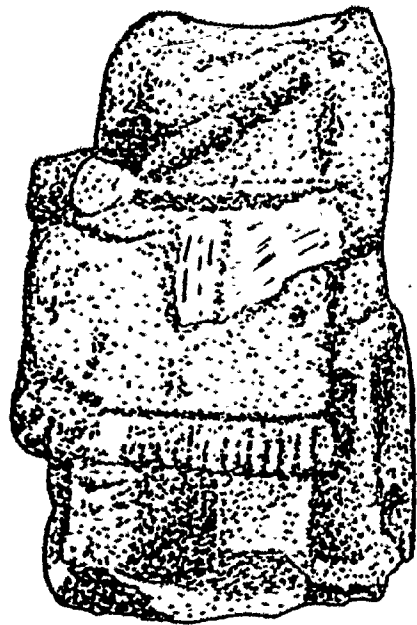
2:1

2

2:1

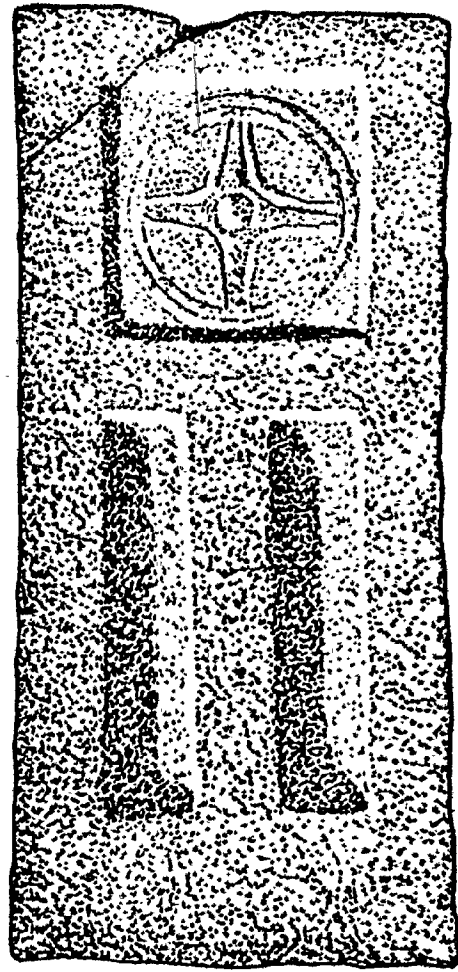
PLATE 7: Hazor

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Statuette	Seated "headless" male figure	Basalt	Hazor III-IV, Pl. CCCXX.3
2	Figurine	Male "peg" figurine	Bronze	HazorSchw. Pl. XXI.d
3	Altar	Incense altar with four-rayed sun disc	Basalt	Hazor III-IV, Pl. CCCXXI.1
4	Figurine	Bull Figurine	Bronze	HazorSchw. Pl. XX.b



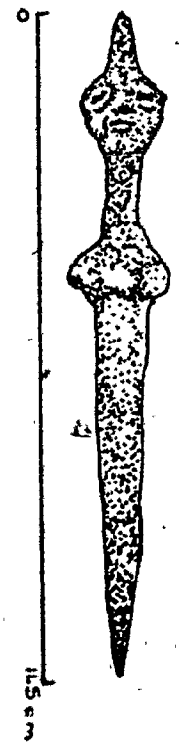
1:3.5

1

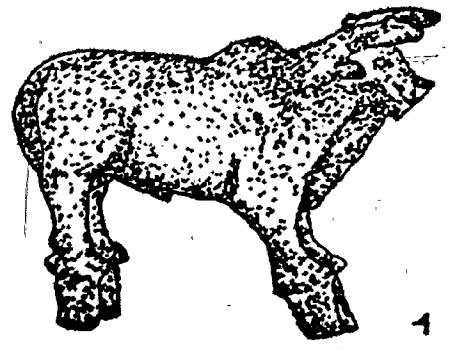


3

1:8



2



4

5 cm

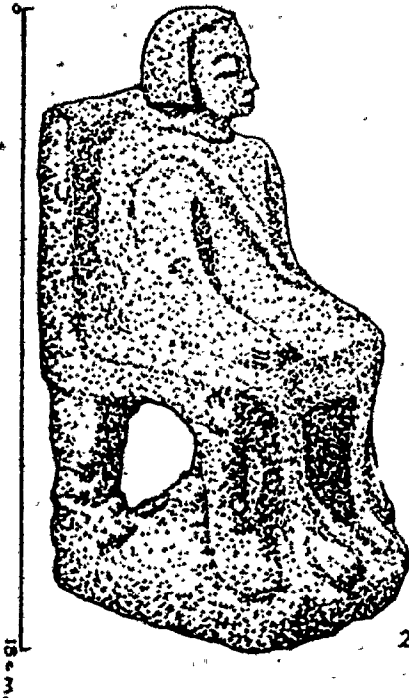
PLATE 8: Hazor

<u>NO</u>	<u>OBJECT</u>	<u>DESCRIPTION</u>	<u>MATERIAL</u>	<u>REFERENCE</u>
1	Figurine	Female goddess	Bronze	Hazor III-IV, Pl.CCCXXXIX.7
2	Statuette	Male seated figure	Basalt	Hazor Schw.Pl.XXI.b
3	Figurine	Snake figurine	Bronze	Hazor III-IV, Pl.CCCXXXIX.6



1:1

1



2

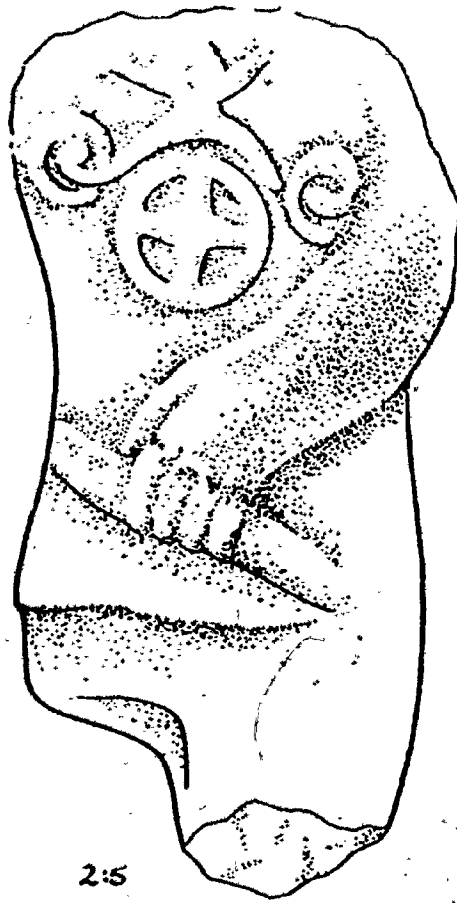


1:1

3

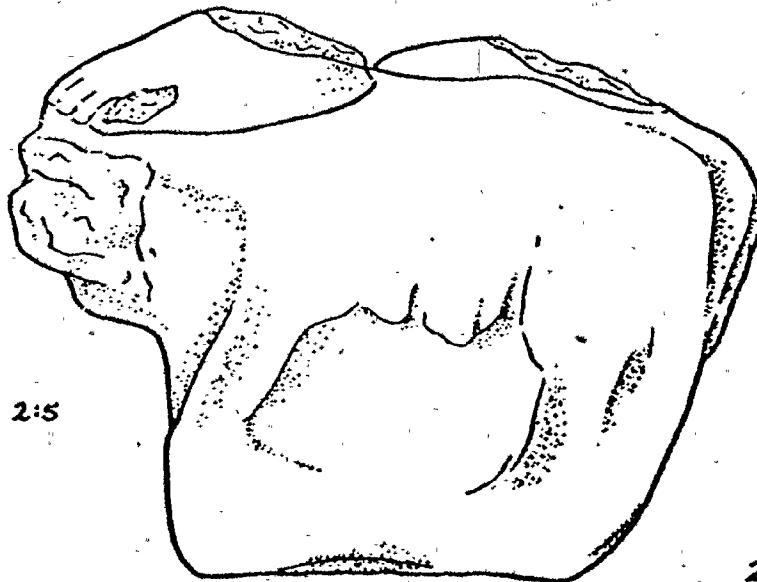
PLATE 9: Hazor

<u>NO</u>	<u>OBJECT</u>	<u>DESCRIPTION</u>	<u>MATERIAL</u>	<u>REFERENCE</u>
1	Statue	Torso of a standing deity with four-rayed sun pendant	Basalt	Hazor III-IV, Pl.CCCXXIV.1
2	Base of Statue	Bull figure, base of above	Basalt	Hazor III-IV, Pl.CCCXXIV.2



2:5

1



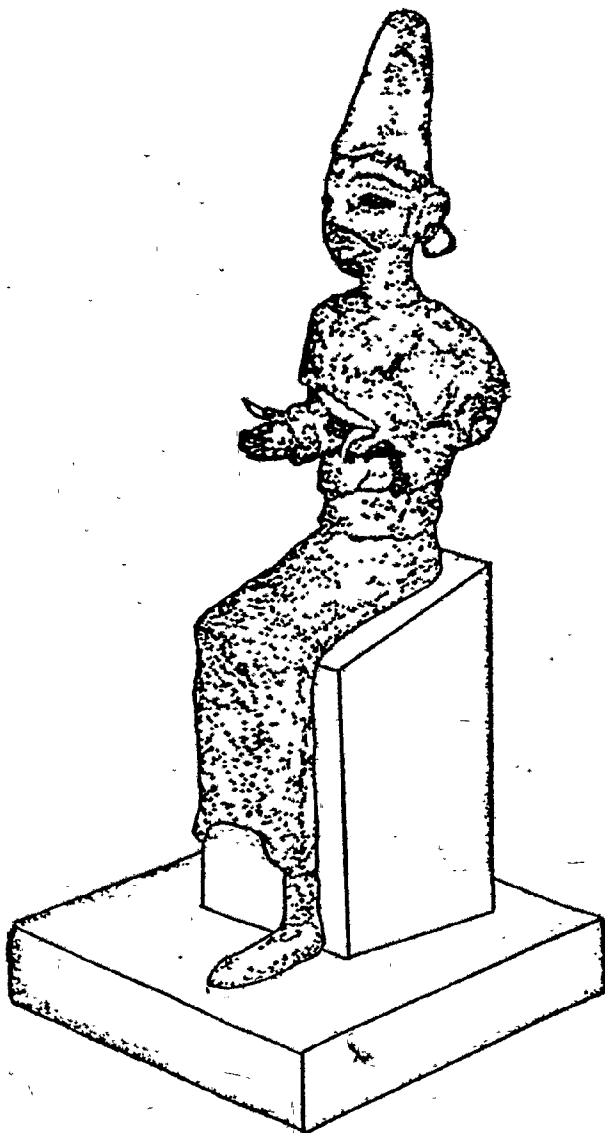
2:5

2

PLATE 10: Megiddo

<u>NO</u> <u>OBJECT</u>	<u>DESCRIPTION</u>	<u>MATERIAL</u>	<u>REFERENCE</u>
1 Figurine	Seated "Reshef" figurine	Bronze *	Megiddo II.P1.238.30

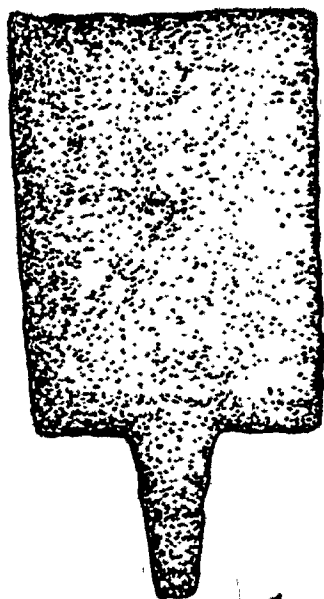
U



1:2

PLATE 11: Megiddo

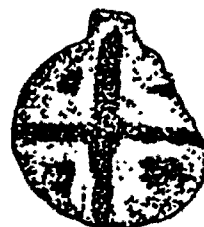
NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Standard	Plaque, no clear design	Bronze	Megiddo II.P1.283.3
2	Scarab		Faience	Megiddo II.P1.152.157
3	Pendant		Faience	Megiddo II.P1.213.66
4	Pendant		Faience	Megiddo II.P1.213.64
5	Pendant	"Phallic"	Faience	Megiddo II.P1.213.72
6	Cymbals	Three	Bronze	Megiddo II.P1.185.4



1



2



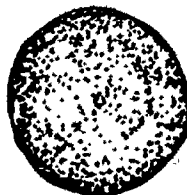
3



4



5



6

PLATE 12: Megiddo

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Spear Head		Bronze	Megiddo II.P1.175.29
2	Spear Head		Bronze	Megiddo II.P1.175.28
3	Spear Head		Bronze	Megiddo II.P1.175.25
4	Arrow Head		Bronze	Megiddo II.P1.175.27
5	Arrow Head		Bronze	Megiddo II.P1.175.26
6	Knife		Bronze	Megiddo II.P1.180.39
7	Chisel	Found with Bronze Standard	Bronze	Megiddo II.P1.184.12



3 3

OF / DE

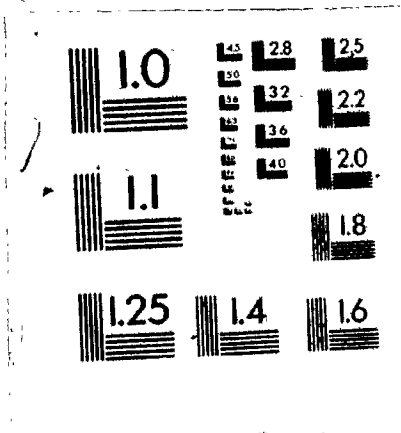


PLATE 13: Megiddo

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Figurine	Torso of female	Bronze	Megiddo II.Pl.236.28
2	Figurine	Forearm and hand	Bronze & Gold	Megiddo II.Pl.236.27
3	Figurine	Head of female	Pottery	Megiddo II.Pl.242.12
4	Figurine	Female fertility figurine,missing its head	Pottery	Megiddo II.Pl.242.8
5	Figurine	"Peg" figurine	Bronze	Megiddo II.Pl.236.29

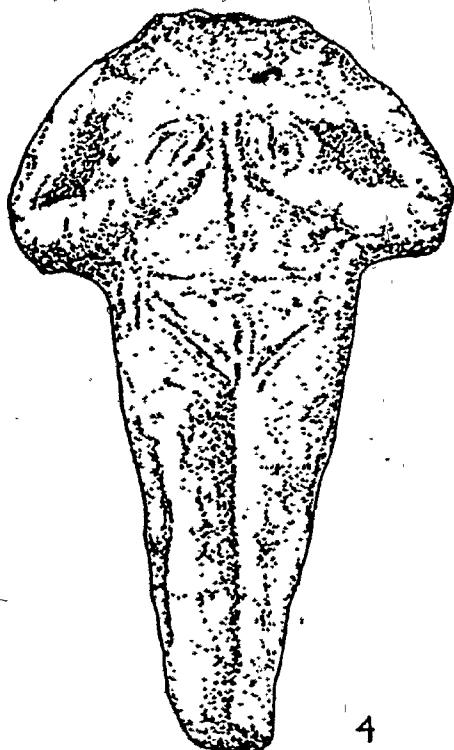
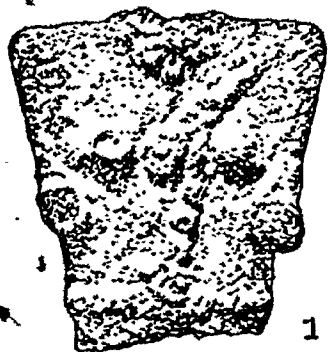
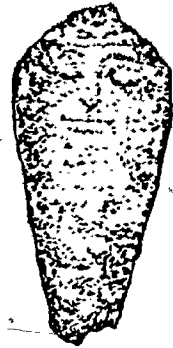


PLATE 14: Megiddo

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Cylinder Seal	"Mitannian" Style	Faience	Megiddo II.P1.161.13
2	Pendant	"Astarte" figure	Silver	Megiddo II.P1.214.80
3	Pendant	Crescent shaped	Bronze	Megiddo II.P1.214.85
4	Ring		Bronze	Megiddo II.P1.224.9
5	Ring	Figure on it	Faience	Megiddo II.P1.224.10
6	Bead		Faience	Megiddo II.P1.214.87
7	Stamp Seal		Red stone	Megiddo II.P1.162.8
8	Cymbal		Bronze	Megiddo II.P1.185.5
9	Pendant	Crescent shape	Bronze	Megiddo II.P1.214.83
10	Pendant	Crescent shape	Gold	Megiddo II.P1.214.81
11	Pendant	Crescent shape	Gold	Megiddo II.P1.214.82
12	Ring		Gold & Faience	Megiddo II.P1.224.26



1



2



3



4



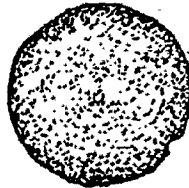
5



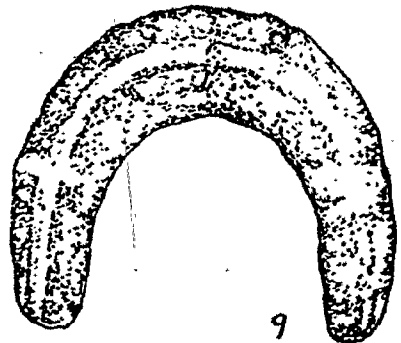
6



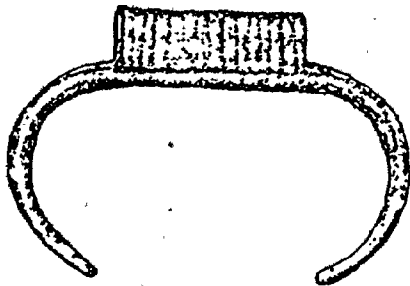
7



8



9



10



11



12

PLATE 15: Megiddo

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Spear Head		Bronze	Megiddo II.P1.175.36
2	Spear Head		Bronze	Megiddo II.P1.175.40
3	Chisel		Bronze	Megiddo II.P1.184.6
4	Liver Model	For divination	Pottery	Megiddo II.P1.255.1



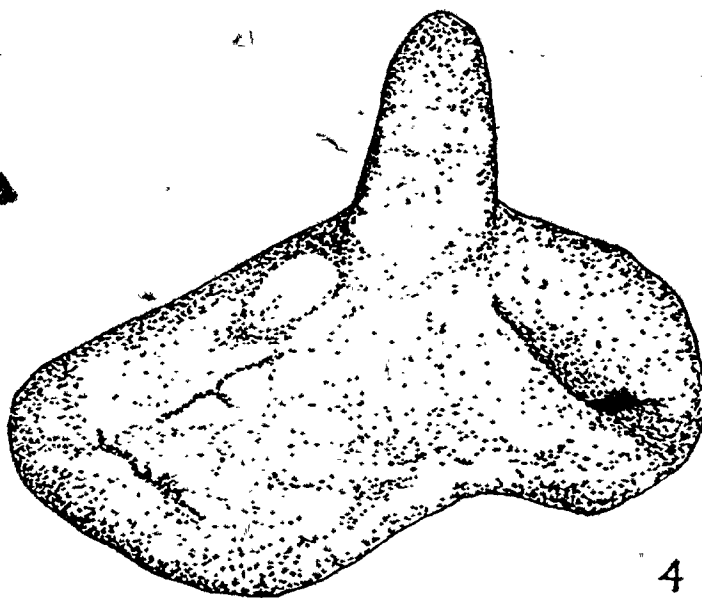
1



2



3



4

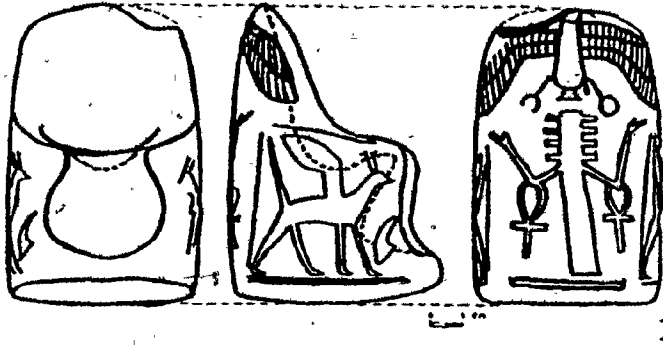
PLATE 16: Beth-Shean

<u>NO</u> <u>OBJECT</u>	<u>DESCRIPTION</u>	<u>MATERIAL</u>	<u>REFERENCE</u>
1 Stele	Depiction of the God Mekal	Stone	Rowe, 1940. Frontispiece

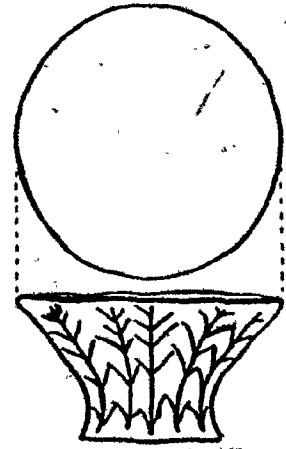


PLATE 17: Beth-Shean

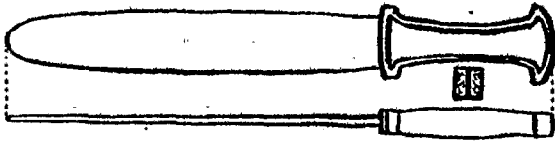
NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Model of a throne	Egyptian designs	Basalt	Rowe, 1940. Pl. XIX. 13
2	Model of an altar	"Tree of Life" design	Plaster	Rowe, 1940. Pl. XIX. 14
3	Dagger	Wood inlay handle	Bronze	Rowe, 1940. Pl. XXXII. 3
4	Axe Head	End of haft in form of hand	Bronze	Rowe, 1940. Pl. XXXII. 2
5	Figurine	Ashtoreth	Pottery	Rowe, 1940. Pl. XXXV. 11
6	Figurine	Ashtoreth in Egyptian dress	Limestone Drawing	Rowe, 1940. Pl. XXXV. 5
7	Figurine	Ashtoreth	Pottery	Rowe, 1940. Pl. XXXV. 15
8	Figurine	Ashtoreth	Pottery	Rowe, 1940. Pl. XXXV. 16
9	Figurine	Ashtoreth	Pottery	Rowe, 1940. Pl. XXXV. 14
10	Head	Hathor headed object	Ivory	Rowe, 1940. Pl. XXXV. 13
11	Head	Same as 10	Ivory	Rowe, 1940. Pl. XX. 23



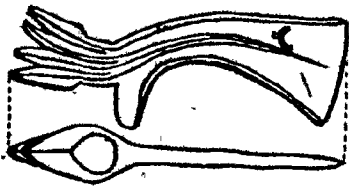
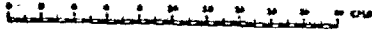
1



2



3



4



5



6



7



8



9



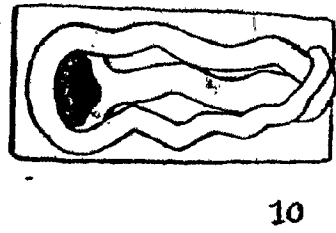
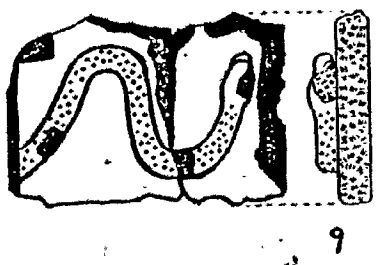
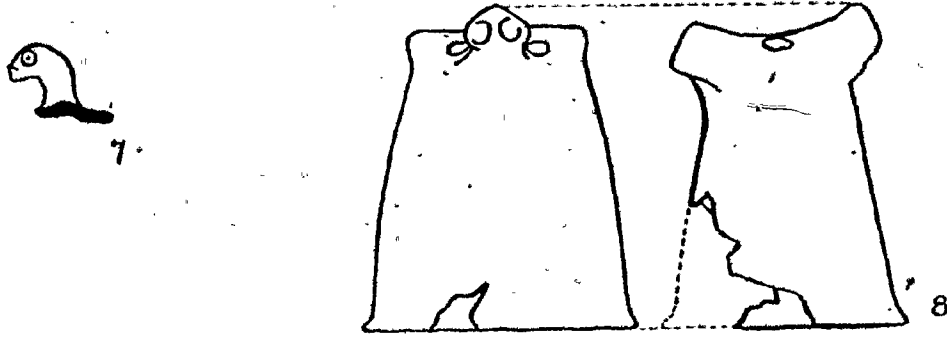
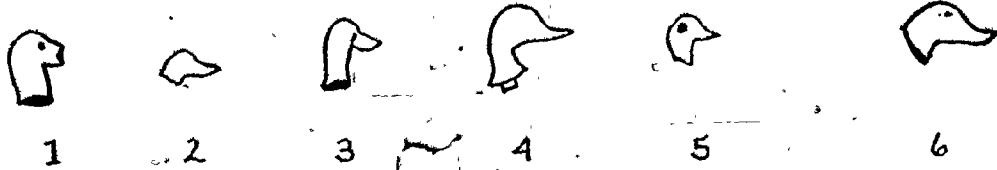
10



11

PLATE 18: Beth-Shean

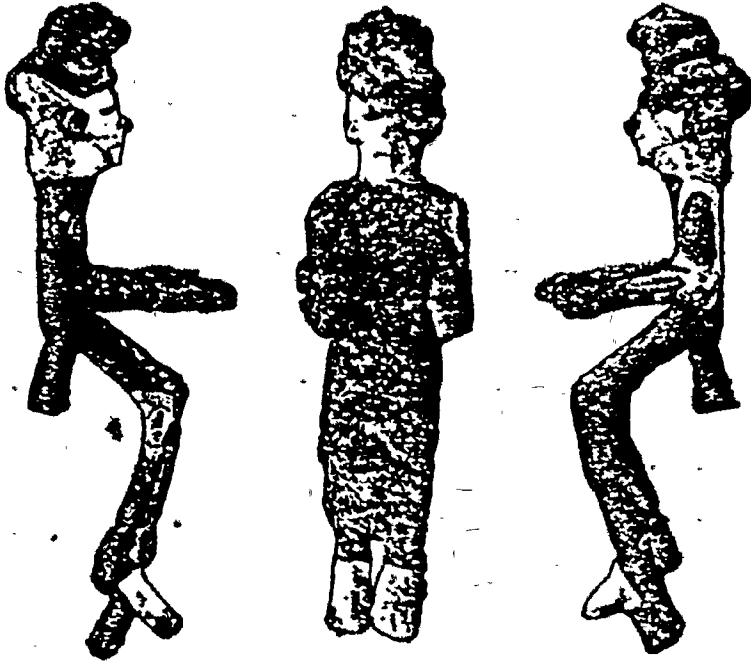
NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Duck Head		Pottery	Rowe, 1940. Pl. XX. 14
2	Duck Head		Pottery	Rowe, 1940. Pl. XX. 15
3	Duck Head		Pottery	Rowe, 1940. Pl. XX. 16
4	Duck Head		Pottery	Rowe, 1940. Pl. XX. 17
5	Duck Head		Pottery	Rowe, 1940. Pl. XX. 18
6	Duck Head		Pottery	Rowe, 1940. Pl. XX. 13
7	Duck Head		Pottery	Rowe, 1940. Pl. XXI. 8
8	Boar Head	Cylindrical cult object	Pottery	Rowe, 1940. Pl. XIX. 2
9	Serpent	Attached to a base	Pottery	Rowe, 1940. Pl. XX. 2
10	Serpent	On a plaque	Pottery	Rowe, 1940. Pl. XX. 3



1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

PLATE 19: Tell Abu Hawam

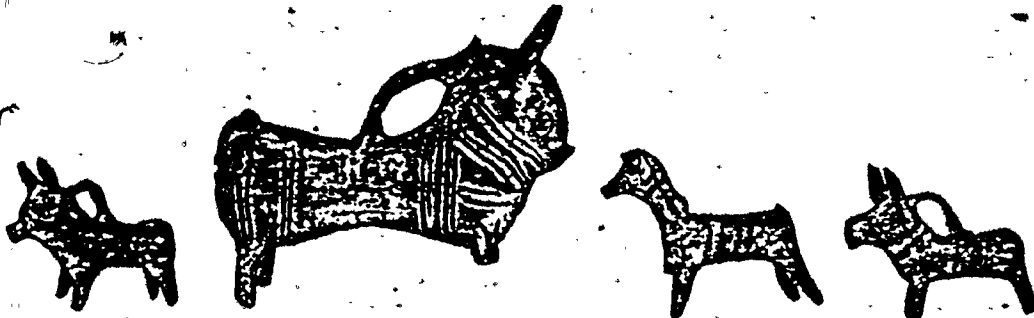
<u>NO</u>	<u>OBJECT</u>	<u>DESCRIPTION</u>	<u>MATERIAL</u>	<u>REFERENCE</u>
1	Figurine	Seated male deity	Bronze & Gilt	Hamilton, 1934. Pl. XV. 2
2	Rhyton	Bull figure	Pottery	Hamilton, 1934. Pl. XVII. 304
3	Rhyton	Bull figure	Pottery	Hamilton, 1934. Pl. XVII. 303
4	Rhyton	Bull figure	Pottery	Hamilton, 1934. Pl. XVII. 286
5	Rhyton	Horse figure	Pottery	Hamilton, 1934. Pl. XVII. 305
6	Rhyton	Bull figure	Pottery	Hamilton, 1934. Pl. XVII. 302



1



2



3

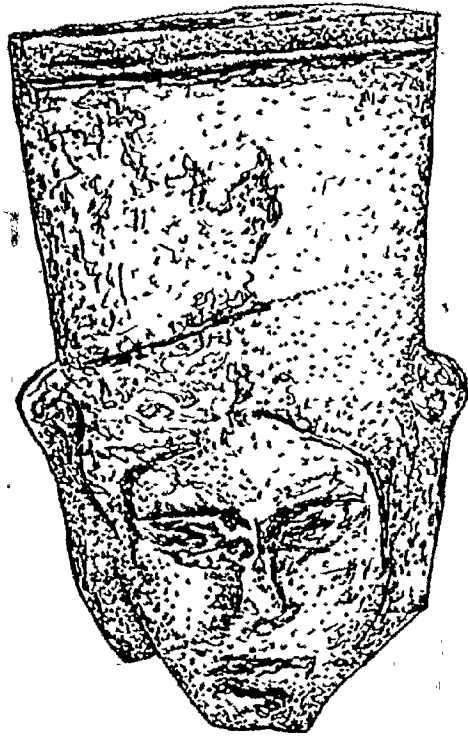
4

5

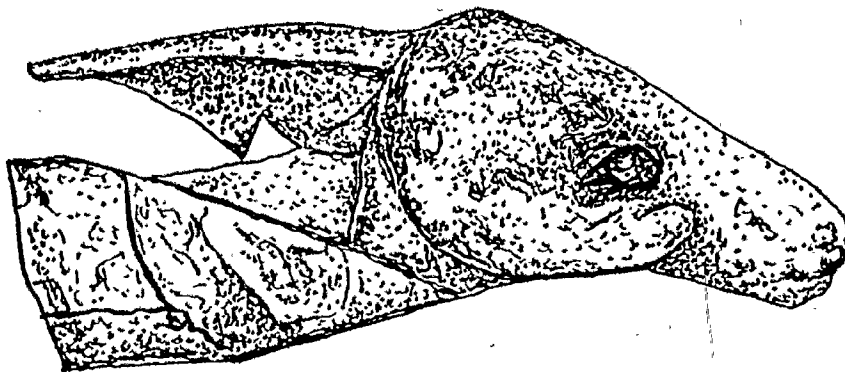
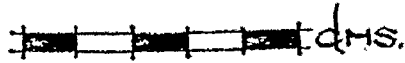
6

PLATE 20: Tell Abu Hawam

<u>NO</u>	<u>OBJECT</u>	<u>DESCRIPTION</u>	<u>MATERIAL</u>	<u>REFERENCE</u>
1	Rhyton	Woman's head	Faience	Hamilton, 1934. Pl. XXVII. 425
2	Goblet	Ram's head	Faience	Hamilton, 1934. Pl. XXX. 428



1

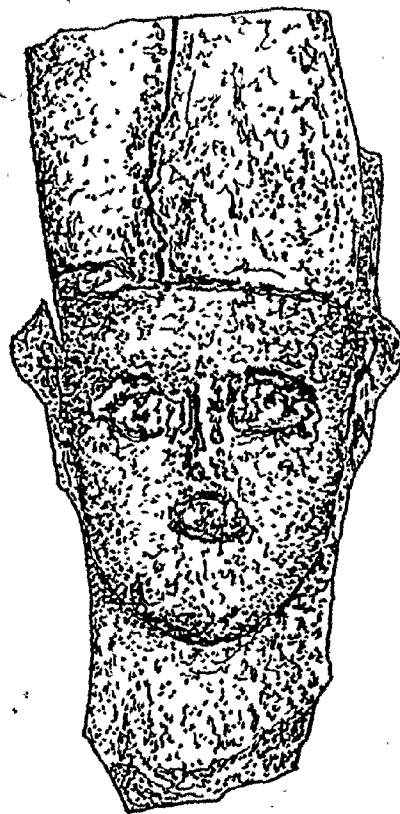


2

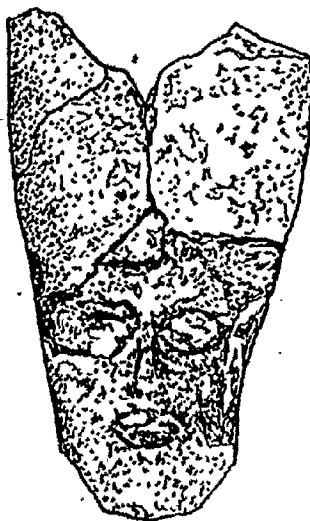
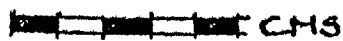


PLATE 21: Tell Abu Hawam

<u>NO</u>	<u>OBJECT</u>	<u>DESCRIPTION</u>	<u>MATERIAL</u>	<u>REFERENCE</u>
1	Goblet	Male head	Faience	Hamilton, 1934. Pl. XXIX. 426
2	Rhyton	Male head	Faience	Hamilton, 1934. Pl. XXVII. 427



1

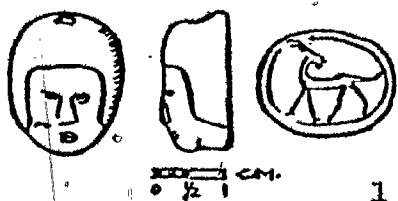


2

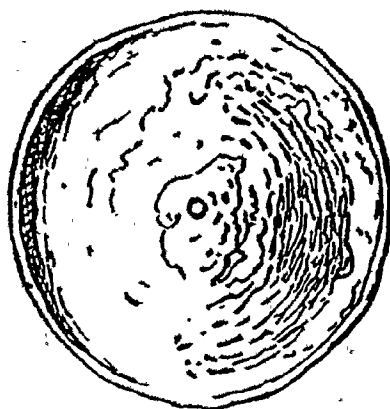


PLATE 22: Tell Abu Hawam

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Scarab	Human headed with antelope	Steatite	Hamilton, 1934.p.63
2	Pendant	Female figure scratched on	Gold	Hamilton, 1934.Pl.XXXIX.416
3	Cymbal	One of two	Bronze	Hamilton, 1934.p.60.
4	Figurine	Arm only	Bronze & Gold	Hamilton, 1934.Pl.XXXIX.372
5	Figurine	Arm only	Bronze	Hamilton, 1934.Pl.XXXIII.373
6	Lion's Head	Hole for rivet		Hamilton, 1934.p.60
7	Pendant	Grape cluster	Paste & Glaze	Hamilton, 1934.Pl.XXXIX.424



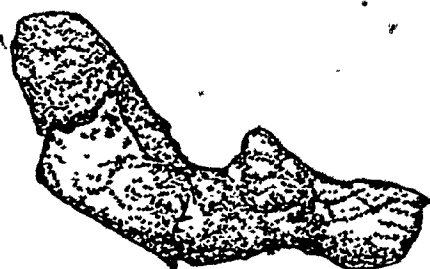
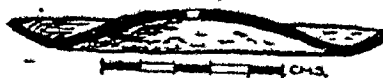
1



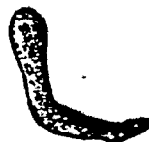
3



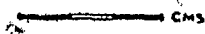
2



4



5



6

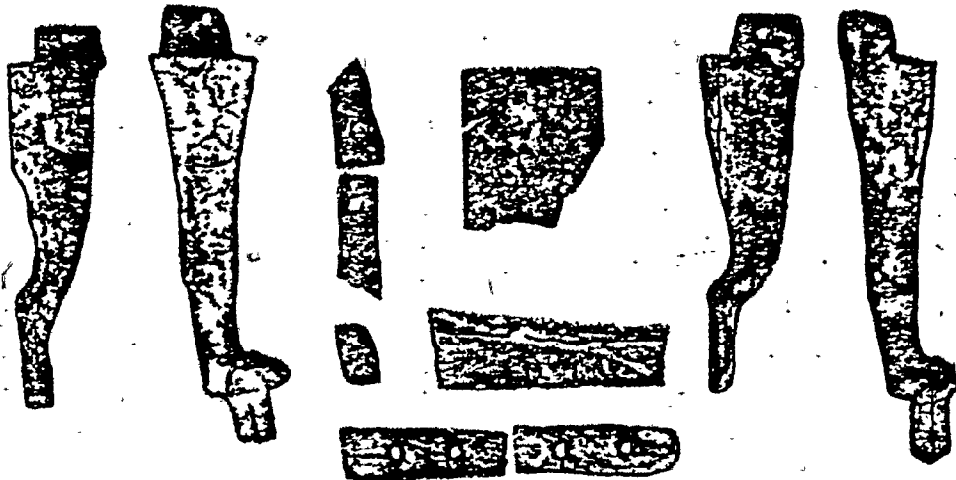


7



PLATE 23: Tell Abu Hawam & Tell Kittan

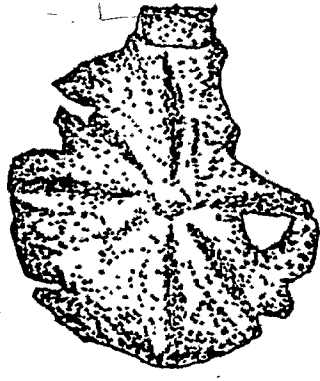
NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Fragments of Table or Bed	Four legs and some side pieces	Ivory	Hamilton, 1934. Pl. XXXII. 375
2	Handle	Horn shaped	Ivory	Hamilton, 1934. Pl. XXXII. 376
3	Pendant	Rosette "Sun"	Silver	Eisenberg, BA. 1977. p. 81



1



2



3

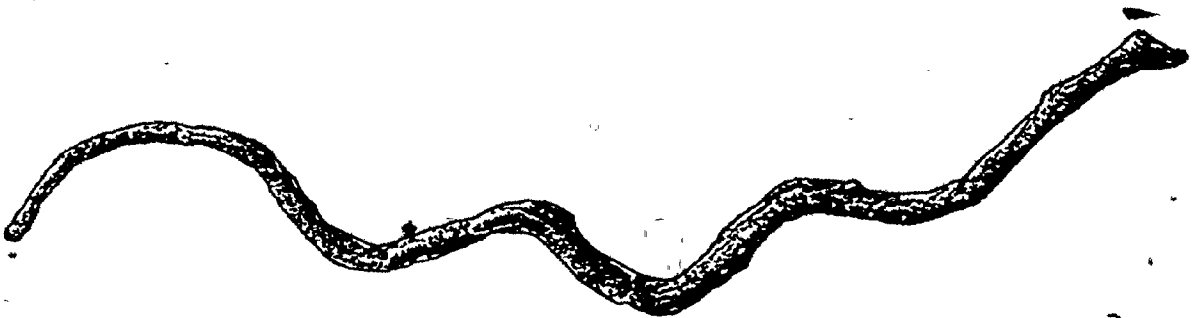
L

PLATE 24: Tell Mevorakh

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Cylinder Seal	"Mitannian" style		Stern, <u>BA</u> . 1977. p. 90
2	Snake	Coiled	Bronze	Stern, <u>BA</u> . 1977. p. 90



1



2

PLATE 25: Tell el-Far'ah (North)

<u>NO</u>	<u>OBJECT</u>	<u>DESCRIPTION</u>	<u>MATERIAL</u>	<u>REFERENCE</u>
1	Figurine	"Hathor" figure	Silver	DeVaux, <u>RB.64</u> .Pl.XI.a

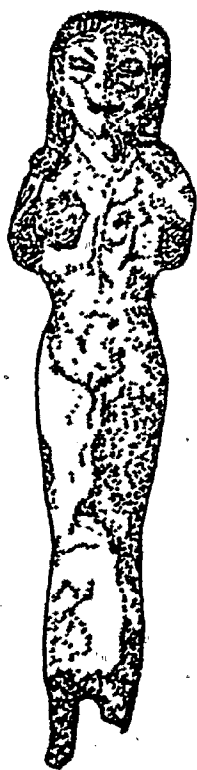
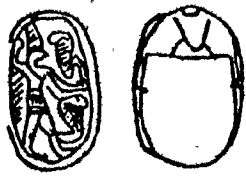
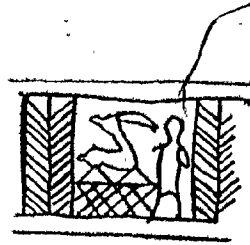


PLATE 26: Lachish

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Scarab		Steatite	Lachish II.P1.XXXIIA.1
2	Cylinder Seal		Faience	Lachish II.P1.XXXIIIA.40
3	Bosse		Sheet Gold	Lachish II.P1.XXVI.21
4	Bosse		Sheet Gold	Lachish II.P1.XXVI.20
5	Stud	Embossed centre	Sheet Gold	Lachish II.P1.XXVI.29
6	Stud		Bronze & Gold	Lachish II.P1.XXVI.30
7	Pendant	Rosette	Sheet Gold	Lachish II.P1.XXVI.5
8	Wire	Square	Gold	Lachish II.P1.XXVI.8.



1



2



3



4



5



6



7



8

PLATE 27: LACHISH

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1&	Figurine	'Reshef' figure before cleaning	Bronze	Lachish II.Pl.XXVI.31
2	Figurine	'Reshef' figure, after cleaning	Bronze	Lachish II.Pl.XXVI.32



1



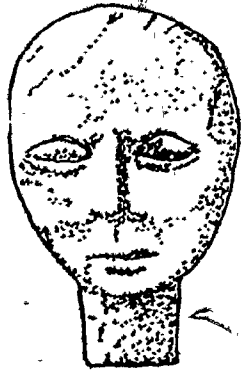
2



3

PLATE 28: Lachish

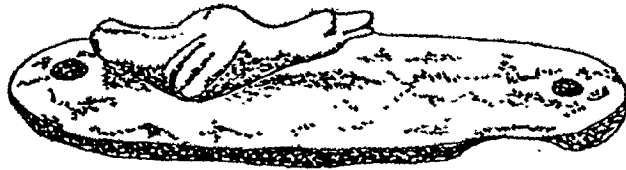
NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Head	Used for inlay	Bone	Lachish II.Pl.XVI.2
2	Lid	Duck figure For toilette spoon	Ivory	Lachish II.Pl.XIX.19
3	Pendant	Repousse of figure	Sheet Gold	Lachish II.Pl.XXVI.4
4	Pendant	Repousse	Sheet Gold	Lachish II.Pl.XXVI.6
5	Stud		Bronze & Gold	Lachish II.Pl.XXVI.23
6	Scarab		Faience	Lachish II.Pl.XXXII.2
7	Scarab		Steatite	Lachish II.Pl.XXXII.6
8	Scarab		Steatite	Lachish II.Pl.XXXII.12



1



1



2



3



4



5



6



213

7



8

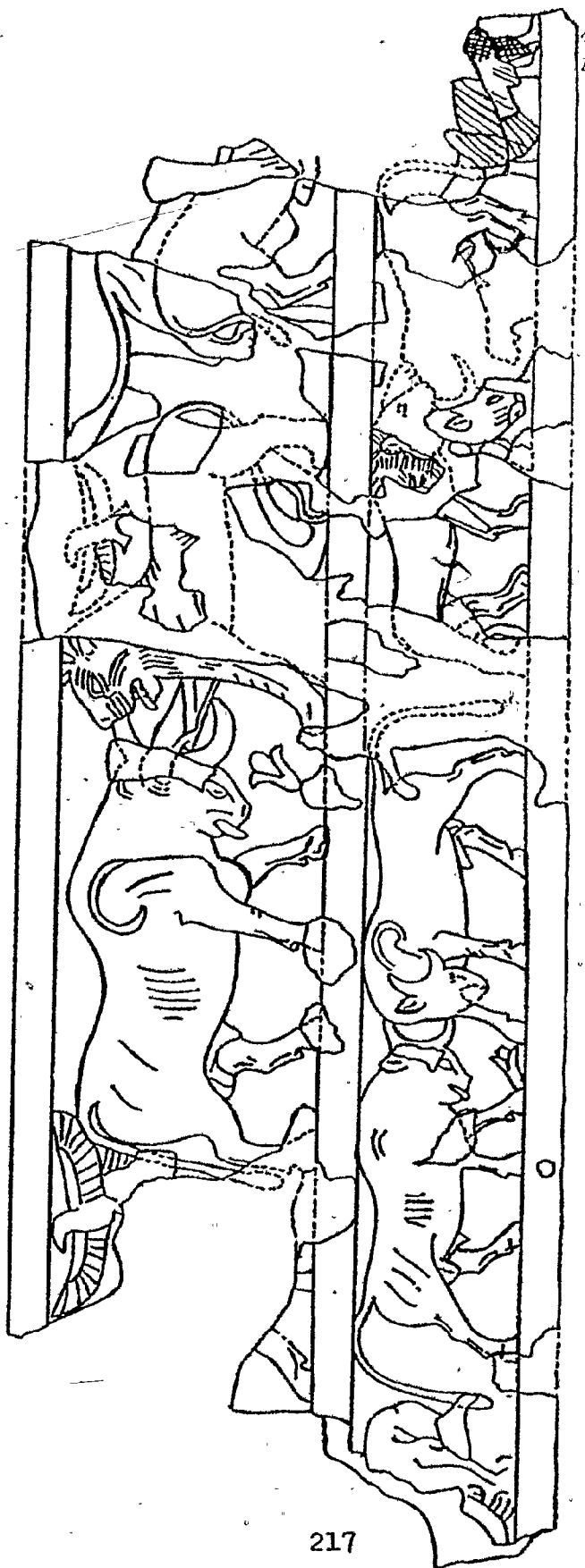
PLATE 29: Lachish

<u>NO</u>	<u>OBJECT</u>	<u>DESCRIPTION</u>	<u>MATERIAL</u>	<u>REFERENCE</u>
1	Perfume Flask	Female figure	Ivory	Lachish II.Pl.XV



PLATE 30: Lachish

<u>NO</u>	<u>OBJECT</u>	<u>DESCRIPTION</u>	<u>MATERIAL</u>	<u>REFERENCE</u>
1	Box	Cylindrical with two registers of bulls and lions	Ivory	Lachish II.Pl.XVIII A



CYLINDRICAL BOX

Scale 1:1

PLATE 31: Lachish

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Head	For inlay	Ivory	Lachish II.Pl.XVI.2
2	Figurine	"Ptah Soker"	Ivory	Lachish II.Pl.XVI.4
3	Eye	For inlay	Ivory	Lachish II.Pl.XVI.8
4	Duck Head		Ivory	Lachish II.Pl.XVII.10
5	Figurine	Cat	Ivory	Lachish II.Pl.XVII.9
6	Figurine	Reposing calf	Ivory	Lachish II.Pl.XVII.11
7	Head	Antelope	Ivory	Lachish II.Pl.XVII.12
8	Head	Antelope	Ivory	Lachish II.Pl.XVII.13
9	Head	Antelope	Ivory	Lachish II.Pl.XVII.14



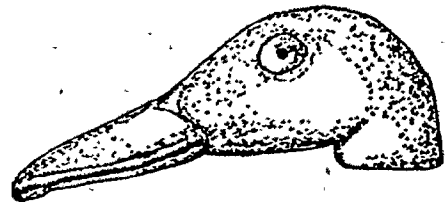
1



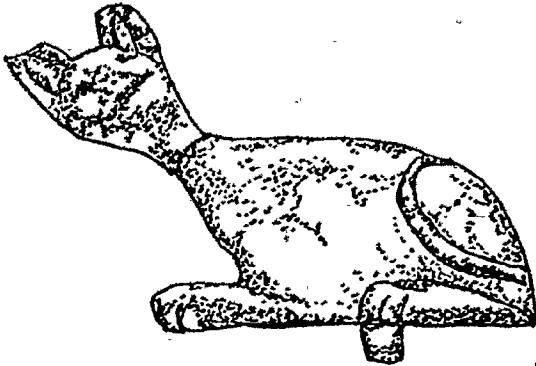
2



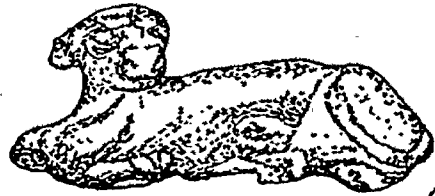
3



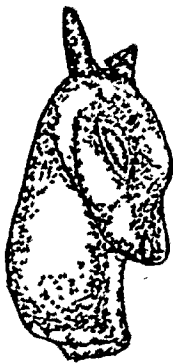
4



5



6



7



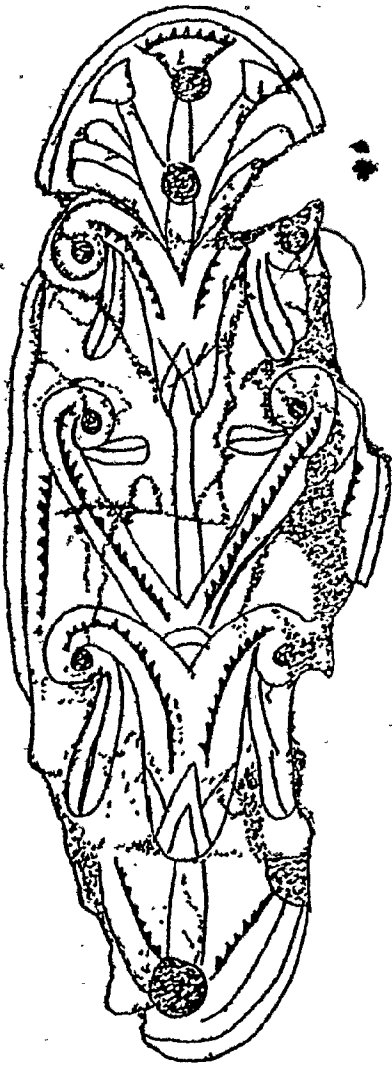
8



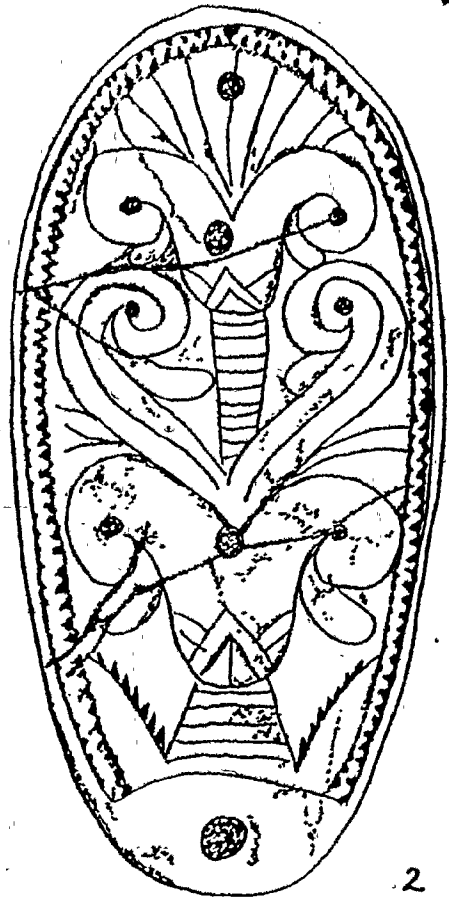
9

PLATE 32: Lachish

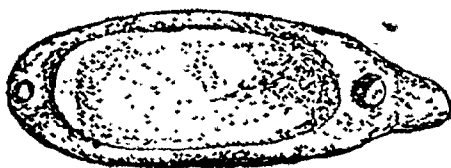
NO OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1 Lid	Lid of toilette spoon	Ivory	Lachish II.Pl.XIX.16
2 Lid	Lid of toilette spoon	Ivory	Lachish II.Pl.XIX.17
3 Spoon	Bowl of toilette spoon	Ivory	Lachish II.Pl.XX.21
4 Spoon	Bowl of toilette spoon	Ivory	Lachish II.Pl.XX.22



1



2



3



4

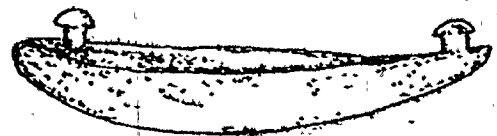
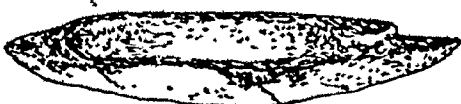
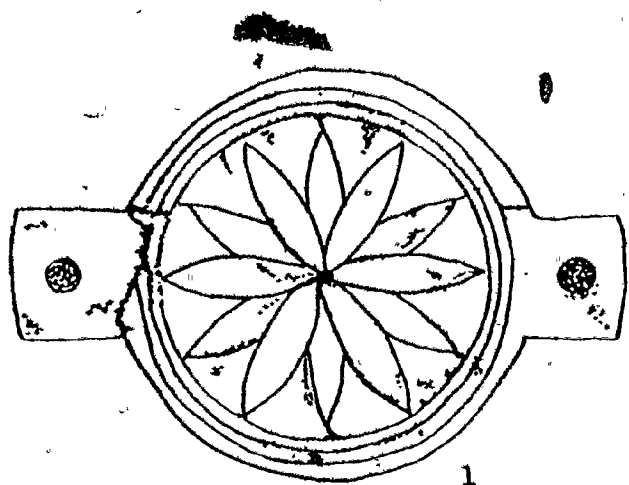


PLATE 33: Lachish

<u>NO</u>	<u>OBJECT</u>	<u>DESCRIPTION</u>	<u>MATERIAL</u>	<u>REFERENCE</u>
1	Lid	Lid of toilette spoon	Ivory	Lachish II.Pl.XIX.18
2-	Sceptres		Ivory	Lachish II.Pl.XX.23-28
7				



1



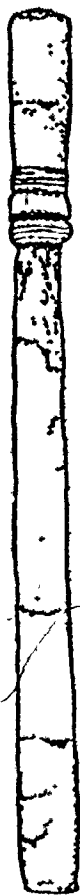
2



3



4



5



6



7

PLATE 34: Lachish

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Final	Rosette design	Ivory	Lachish II.P1.XIX.20
2	Bowl	Rosette centre	Ivory	Lachish II.P1.XX.31
3	Comb		Ivory	Lachish II.P1.XX.29
4	Bowl		Ivory	Lachish II.P1.XX.30
5	Figurine	"Reshef" figure	Pottery	Lachish II.P1.XXVIII.2
6	Figurine	Lion	Pottery	Lachish II.P1.XXVIII.7

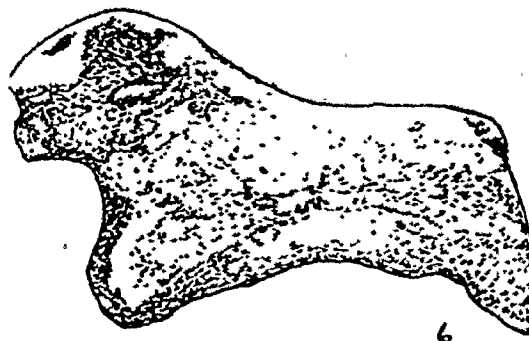
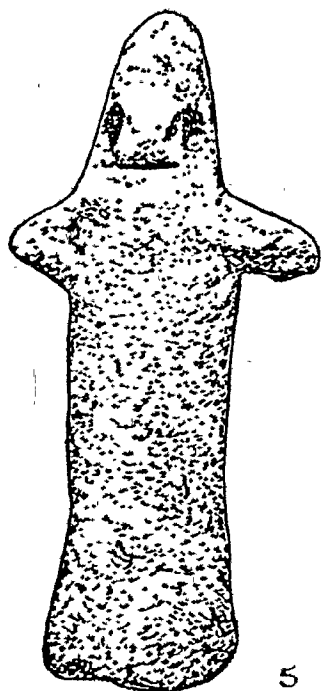
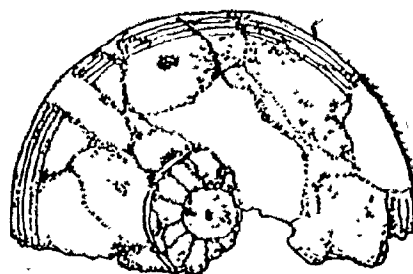
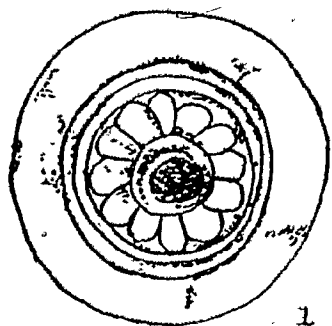


PLATE 35: Lachish

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Pendant	Rosette "Sun" design	Sheet Gold	Lachish II.P1.XXVI.9
2	Ear-ring		Gold	Lachish II.P1.XXVI.17
3	Stud		Bronze & Gold	Lachish II.P1.XXVI.24
4	Stud		Bronze	Lachish II.P1.XXVI.23
5	Scarab		Steatite	Lachish II.P1.XXXII.17
6	Scarab		Steatite	Lachish II.P1.XXXII.19
7	Amulet		Glaze	Lachish II.P1.XXXII.18
8	Scarab		Faience	Lachish II.P1.XXXII.29
9	Scarab		Glass	Lachish II.P1.XXXII.24
10	Scarab		Steatite	Lachish II.P1.XXXII.25
11	Scarab		Faience	Lachish II.P1.XXXII.36
12	Scarab		Faience	Lachish II.P1.XXXII.38
13	Scarab		Faience	Lachish II.P1.XXXII.37



1



2



3



4



5



6



7



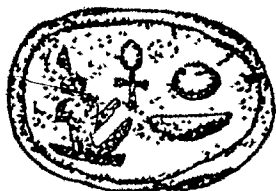
8



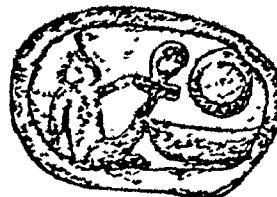
9



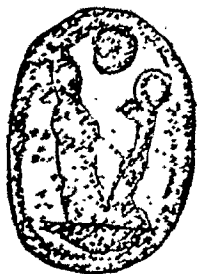
10



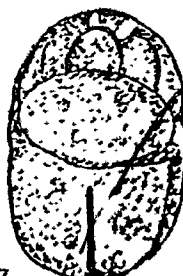
11



12



227



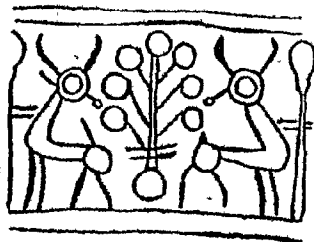
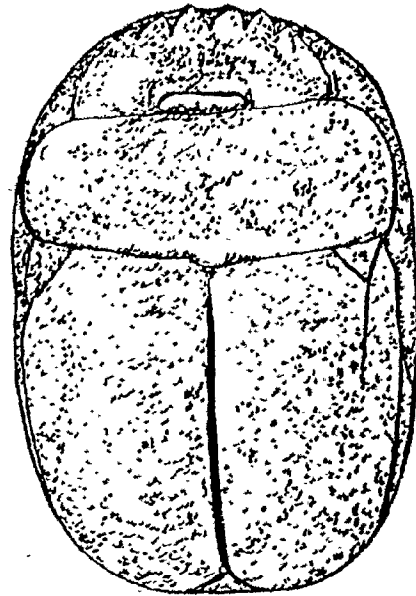
13

PLATE 36: Lachish

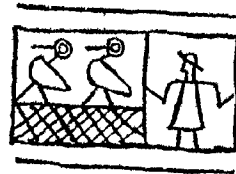
NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Scarab		Faience	Lachish II.P1.XXXII.39
2	Cylinder Seal		Faience	Lachish II.P1.XXXIIIA.43
3	Cylinder Seal		Paste	Lachish II.P1.XXXIIIA.48
4	Cylinder Seal		Faience	Lachish II.P1.XXXIIA.47
5	Cylinder Seal		Steatite	Lachish II.P1.XXXIIA.42
6	Cylinder Seal		Faience	Lachish II.P1.XXXIIA.50



1



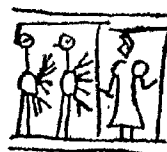
2



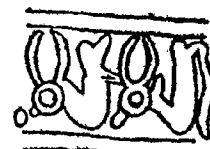
3



4



5



6

PLATE 37: Lachish

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Pendant	Shell design	Glazed	Lachish II.P1.XXXVI.91
2	Pendant	Flower design	Glazed	Lachish II.P1.XXXVI.92
3	Pendant	Fish design	Glazed	Lachish II.P1.XXXVI.93
4	Pendant	Round	Glazed	Lachish II.P1.XXXVI.95
5	Pendant	Bud design	Glazed	Lachish II.P1.XXXVI.96
6	Pendant	Grape-cluster	Glazes	Lachish II.P1.XXXVI.94
7	Pendant	Oblong	Glazed	Lachish II.P1.XXXVI.99
8	Pendant	Triangular	Glazed	Lachish II.P1.XXXVI.100
9	Pendant	Rectangular	Glazed	Lachish II.P1.XXXVI.97
10	Pendant	Oblong	Glazed	Lachish II.P1.XXXVI.98
11	Pendant	Triangular with inlay	Glazed	Lachish II.P1.XXXVI.102



1



2



3



4



5



6



7



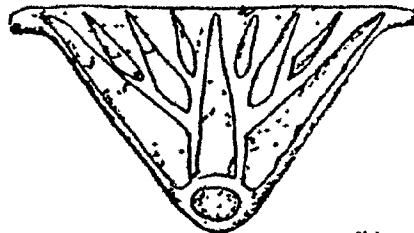
8



9



10



11

PLATE 38: Lachish

NO	OBJECT	DESCRIPTION	MATERIAL	REFERENCE
1	Graffiti	Spear weilding male deity	Carved in stone	Ussishkin, <u>BA.1977.p.</u>
2	Graffiti	Male and female heads	Carved in stone	Ussishkin, <u>Tel Aviv.</u> fig.3.p.11.

