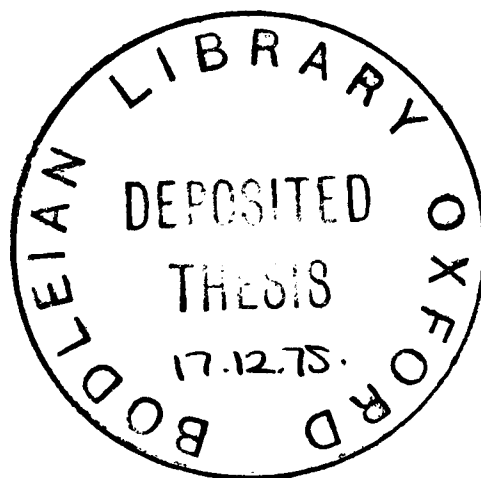


A Typological and Archaeological Study
of
Human and Animal Representations
in the
Plastic Art of Palestine
during
The Iron Age

Volume I

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ABSTRACT

Palestine has one of the longest histories of archaeological exploration in the Near East because the recovery of its material remains has been of great value in interpreting biblical literature, which in turn has shed much light on the ancient history of the Levant in general. In order to establish the chronological setting, Sir Flinders Petrie was the first Near Eastern archaeologist to devise a system of sequence dating based upon the scientific study of pottery in its stratigraphical position within a mound. As a result of his researches in Palestine, the first systematic attempt was made to record a corpus of pottery representing all periods of occupation during which pottery occurred. The result was the publication by Duncan of the Corpus of Palestinian Pottery (London, 1930). Since 1930, the study of pottery types has been greatly refined and enlarged so that at least the general periods of Palestine's history can now be defined in some detail by known pottery types. The best modern compilation of the pottery from its beginnings in the Neolithic period to the end of the Iron Age is Amiran's Ancient Pottery of the Holy Land (Jerusalem, 1969). Many special studies of pottery, the latest being Franken's In Search of the Jericho Potters (Leiden, 1975), employ both old and new methods of typology in ceramic studies in an effort to understand more completely the cultural and chronological changes within the various periods of Palestinian history.

Although a great deal of effort has been expended on the most durable material remain of antiquity, the scientific study of human and animal forms in pottery has generally been overlooked in favour of pottery vessels of a more practical nature as an indicator for assessing the cultural movements of man during the various periods of his occupation in Palestine. Therefore, this thesis is an attempt to redress the balance for the Iron Age period by presenting a fairly comprehensive catalogue or corpus of human and animal representations in the plastic art of Palestine after a detailed typological and archaeological study of the material.

Even though most of the material presented here comes from archaeological excavation, a large percentage of the finds were ex-

cavated during the infancy of Palestinian archaeological research and therefore were not well stratified or properly described and published with photographic or line illustrations providing profiles where necessary. Unfortunately, this holds true for even some of the most recently excavated material. Also, publication costs often prevented more than a token selection of finds and inadequate space for detailed descriptions, another modern hazard of archaeological work. The result is that many of the objects under discussion have not found their way into print and those that have are often in a variety of books and journals, some of which are not easily obtained. Because it has been almost impossible to examine the whole of the material together due to its wide distribution, the writer has drawn and photographed most of the illustrations in Volume II to record the evidence visually for future researches. Apart from the unpublished examples of Iron Age plastic art from early excavations, there are many recently excavated sites which have produced a large quantity of further unpublished material. The result is that from a total recorded number of 2,711 examples presented in this study and listed by site and type on Chart One, approximately 1000 examples have not been published to date. The figures and plates in Volume II record most of the unpublished examples in typological order and alphabetically by sites with their descriptions and references to location and museum numbers when known. Most of the published material is also included in the catalogue with references to its publication, but no illustrations are provided unless the published versions are unsatisfactory which is the case for much of the Tell Jemmeh material for example.

Volume I includes an archaeological discussion of each site from which material has been included in the catalogue. The study in Chapter I defines the archaeological history and dating for each site during the Iron Age period and identifies the cultural context of the various strata from which each object comes wherever possible. Chapter II is a typological study of Types A to P which compares similar examples from various sites in Palestine in order to define and classify the material as closely as possible. Chapter III, Part I, presents the general statistical conclusions from the overall research. Chapter III, Part II, is a detailed analysis of the unpublished material from Cave I, Square A XXVI, in Jerusalem which

is one of the largest groups of well stratified and dated deposits from the Late Iron Age period in Palestine to date. This concluding study illustrates and interprets specific finds from a definite cultic context and shows their relationship to much of the material included in this thesis for a better understanding of human and animal representations in the plastic art of Palestine during the Iron Age period extending from about 1200 B.C. to 332 B.C.

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Mr. Peter Parr and the Institute of Archaeology of London University provided assistance for the study of unpublished material from Tell Jemmeh and other sites. Dr. Douglas Tushingham from the Royal Ontario Museum, Canada, contributed information for the study of Jerusalem Site L in the Armenian Garden. Dr. Henk Franken of Leiden generously provided the writer with photographic negatives for all of the Deir 'Alla figurines illustrated in the Volume II line drawings. Mrs. Payne from the Ashmolean Museum, Oxford, arranged the examination of Dr. Crowfoot's unpublished Samaria notes dealing with the figurines from the E 207 'Shrine'. Father Jean Prignaud assisted the writer in Jerusalem with the unpublished material in the Ecole Biblique from Tell el Far'ah, Jerusalem and Tell Keisan. Dr. Yadin gave permission for the study of unpublished figurines from Samaria in the collection of the Hebrew University Institute of Archaeology, Jerusalem. Mrs. C-M. Bennett kindly allowed the writer free access to all of the figurines from her excavations at Tawilan and Buseirah. Dr. Albert Glock offered valuable advice and allowed the writer to study the Tell Taanach figurines in the American Schools of Oriental Research, Jerusalem. The national museums and the Departments of Antiquities in Jordan and Israel gave the writer assistance and provided photographic illustrations, some of which are included on the Plates in Volume II.

Lastly, the writer would like to thank the Meyerstein Fund administrators in Oxford for giving him a grant in 1972 to visit the Near East for studying some of the material at firsthand.

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ABBREVIATIONS

(General)

Abb.	<u>Abbildung</u>
Add.	Addenda
A.I.A.	Australian Institute of Archaeology, Melbourne
ASOR	American Schools of Oriental Research, Jerusalem
B.C.	Before Christ
Cat.	Catalogue of Palestinian Iron Age Plastic Art (Thesis Volume II)
Coll.	Collection (Private)
D.A.	Department of Antiquities (Amman, Jordan and Jerusalem, Israel)
Fig.(FIG.)	Figure
Heb.	Hebrew
I.A.	Institute of Archaeology (London University and Hebrew University, Jerusalem)
IM	Israel Museum, Jerusalem
Jm.	Jerusalem
Mus. No.	Museum Number
NI	Not Illustrated
NP	Not Published
PEF	Palestine Exploration Fund, London
Pl.(PL.)	Plate
PM	Palestine Archaeological Museum (Rockefeller), Jerusalem
U.	University
TJ	Transjordan

(Books and Journals)

AANETP	J.B. Pritchard, ed., <u>The Ancient Near East, An Anthology of Texts and Pictures</u> (Oxford, 1958)
AASOR	<u>Annual of the American Schools of Oriental Re- search</u> (Cambridge, Mass.)
ADAJ	<u>Annual of the Department of Antiquities in Jordan</u> (Amman, Jordan)
AEHL	A. Negev, ed., <u>Archaeological Encyclopedia of the Holy Land</u> (Jerusalem, 1972)

AG	W.M.F. Petrie, <u>et al.</u> , <u>Ancient Gaza I-V</u> (London, 1931-34, 1952)
AJA	<u>American Journal of Archaeology</u> (Archaeological Institute of America, New York)
AJBA	<u>Australian Journal of Biblical Archaeology</u> (Sydney)
ANEP	J.B. Pritchard, <u>The Ancient Near East in Pictures Relating to the Old Testament</u> Second Edition with Supplement (Princeton, 1969)
Anthedon	F. Petrie, <u>Anthedon</u> (London, 1937)
Antiquity and Survival	_____, <u>The Holy Land, New Light on the Prehistory and Early History of Israel</u> , Vol. II:2-3 (The Hague and Jerusalem, 1957)
Archaeology	Archaeological Institute of America, New York
AS	E. Grant, <u>'Ain Shems Excavations I, II, III</u> (Haverford, 1931-32, 1934)
'Atiqot	Journal of the Israel Department of Antiquities (Jerusalem)
BA	<u>The Biblical Archaeologist</u> (American Schools of Oriental Research, Cambridge, Mass.)
BAR	D.N. Freedman, E.F. Campbell Jr., G.E. Wright, eds., <u>The Biblical Archaeologist Reader 1-3</u> (New York, 1961, 1964, 1970)
BASOR	<u>Bulletin of the American Schools of Oriental Research</u> (Cambridge, Mass.)
BEB	_____, <u>The Beer-Sheba Excavation</u> , Brochure published by The Institute of Archaeology (Tel Aviv University, 1971)
BMEP	F.J. Bliss and R.A.S. Macalister, <u>Explorations in Palestine During the Years 1898-1900</u> (London, 1902)
BP	W.F. Petrie, <u>Beth-Pelet I, II</u> (London, 1930, 1932)
BS	E. Grant, <u>Beth Shemesh, Progress of the Haverford Archaeological Expedition</u> (Haverford, 1929)
BSL	R.A.S. Macalister, <u>Bible Side Lights from the Mound of Gezer</u> (London, 1906)
CAH	<u>The Cambridge Ancient History</u>
CBZ	O.R. Sellers, <u>The Citadel of Beth Zur</u> (Philadelphia, 1933)

Concordia Theological Monthly	Concordia Seminary, St. Louis, Missouri
CPP	J.G. Duncan, <u>et al.</u> , <u>Corpus of Palestinian Pottery</u> (London, 1930)
CSC	V.I. Kerhof, <u>Catalogue of the Shechem Collection in the Rijksmuseum van oudheden in Leiden</u> (Leiden, 1969)
DUJ	K.M. Kenyon, <u>Digging Up Jerusalem</u> (London, 1974)
EAEHL	<u>_____</u> , <u>Encyclopaedia of Archaeological Excavations in the Holy Land</u> (Jerusalem, 1970)
EJ	F.J. Bliss and A.C. Dickie, <u>Excavations at Jerusalem 1894-1897</u> (London, 1898)
Eretz Israel	Israel Exploration Society (Jerusalem)
G	R.A.S. Macalister, <u>Gezer I-III</u> (London, 1912)
Gerar	F. Petrie, <u>Gerar</u> (London, 1928)
GWSSS	J.B. Pritchard, <u>Gibeon, Where the Sun Stood Still</u> (Princeton, 1962)
H	Y. Yadin, <u>et al.</u> , <u>Hazor I, II, III-IV</u> (Jerusalem, 1958, 1960, 1961)
HAHL	P.S.P. Handcock, <u>The Archaeology of the Holy Land</u> (London, 1916)
HE	G.A. Reisner, <u>et al.</u> , <u>Harvard Excavations at Samaria</u> 2 Vols. (Cambridge, Mass., 1924)
HUCA	<u>Hebrew Union College Annual</u> (Cincinnati)
HUCBASJ	Annual of the Hebrew Union College Biblical and Archaeological School in Jerusalem
IEJ	<u>Israel Exploration Journal</u> (Israel Exploration Society, Jerusalem)
ILN	<u>Illustrated London News</u>
IMC	Israel Museum Catalogue
IMN	<u>The Israel Museum News</u>
IOTH	R.D. Barnett, <u>Illustrations of Old Testament History</u> (London, 1968)
James	F. James, <u>The Iron Age at Beth Shan</u> (Philadelphia, 1966)
JEA	<u>Journal of Egyptian Archaeology</u> (London)

Jerusalem Post	<u>The Jerusalem Post Weekly Overseas Edition</u>
JEYH	K.M. Kenyon, <u>Jerusalem, Excavating 3000 Years of History</u> (London, 1967)
JHMAS	<u>Journal of the History of Medicine and Allied Sciences</u> (Yale University)
JMG	T.G. Davis, ed., <u>A Short Guide to the Amman Museum</u> (Amman, 1964)
JPOS	<u>The Journal of the Palestine Oriental Society</u> (Jerusalem)
JPWOE	<u>The Jerusalem Post Weekly Overseas Edition</u>
JST	L.H. Vincent, <u>Jerusalem sous Terre</u> (Paris, 1911)
L	O. Tufnell, et al., <u>Lachish II, III, IV</u> (Oxford, 1940, 1953, 1958)
LA	<u>Liber Annuus</u> (Studii Biblici Franciscani, Jerusalem)
Levant	Journal of the British School of Archaeology in Jerusalem (London)
M	R.S. Lamon, H.G. May, G.M. Shipton, G. Loud, et al., <u>Megiddo I, II</u> (Chicago, 1939, 1948)
MMC	F.J. Bliss, <u>A Mound of Many Cities</u> (London, 1894)
MT	P.L.O. Guy and R.M. Engberg, <u>Megiddo Tombs</u> (Chicago, 1938)
Museum Haaretz Bulletin	Bulletin of the Museum Haaretz (Tel Aviv, Israel)
NCBS	E. Oren, <u>The Northern Cemetery of Beth Shan</u> (Leiden, 1973)
NDBA	D.N. Freedman and J.C. Greenfield, <u>New Directions in Biblical Archaeology</u> (New York, 1971)
OA	<u>Oriens Antiquus</u> (Rome)
OIP	H.G. May, <u>Material Remains of the Megiddo Cult</u> , Oriental Institute Publications XXVI (Chicago, 1935)
OSJ	N. Glueck, <u>The Other Side of the Jordan</u> (New Haven, Conn., 1940)
PEFA	<u>Palestine Exploration Fund Annual</u> (London)
PEFQS	<u>Palestine Exploration Fund Quarterly Statement</u> (London)

PEQ	<u>Palestine Exploration Quarterly</u> (London)
Perspective	D.E.Gowan, ed., <u>Perspective: Essays in Memory of Paul W. Lapp</u> , Pittsburg Theological Seminary (Pittsburg, 1971)
PIA	Y. Aharoni, ed., <u>Excavations and Studies, Essays in honour of Professor Shemuel Yeivin</u> , Publications of the Institute of Archaeology, Number 1, Tel-Aviv University (Israel, 1973)
POTA	H.J. and C.A. Franken, <u>A Primer of Old Testament Archaeology</u> (Leiden, 1963)
PPS	Publications of the Palestine Section, University Museum (Philadelphia)
Qadmoniot	Quarterly for the Antiquities of Eretz-Israel and Bible Lands (Israel Exploration Society, Jerusalem)
QDAP	<u>Quarterly of the Department of Antiquities of Palestine</u> (London)
RB	<u>Revue Biblique</u> (Paris)
RMC	J.D. Seger, <u>Tomb Offerings from Gezer</u> , The Rockefeller Museum, Catalogue No. 94 (Jerusalem, 1972)
RR	Y. Aharoni, <u>Excavations at Ramat Rahel</u> , 2 Vols. (Jerusalem, 1962, 1964)
SCSS	J. Landay, <u>Silent Cities, Sacred Stones</u> (London, 1971)
Shechem	G.E. Wright, <u>Shechem, The Biography of a Biblical City</u> (London, 1965)
SJ	E. Sellin and C. Watzinger, <u>Jericho, Ergebnisse der Ausgrabungen</u> (Leipzig, 1913)
SS	J.W. Crowfoot, et al., <u>Samaria-Sebaste III: The Objects</u> (London, 1957)
STTEN	W.F. Bade, <u>Some Tombs of Tell en-Nasbeh</u> (Berkeley, 1931)
Syria	Revue d'art oriental et d'archéologie (Paris)
TAH	R.W. Hamilton, 'Tell Abu Hawam', <u>QDAP</u> IV (1935), pp. 1-69
TBM	W.F. Albright, 'The Excavation of Tell Beit Mirsim', <u>AASOR</u> XII (1932), XXI-XXII (1943)
TEH	W.M. Flinders Petrie, <u>Tell El Hesi (Lachish)</u> (London, 1891)
TEM	G. Schumacher, <u>Tell El-Mutesellim</u> , 2 vols. (Leipzig, 1908)

TEN	C.C. McCown and J.C. Wampler, <u>Tell en-Nasbeh I-II</u> (Berkeley and New Haven, Conn., 1947)
TG	S. Yeivin, <u>First Preliminary Report on the Excavations at Tel 'Gat</u> (Jerusalem, 1961)
The Observer Magazine	<u>The Observer Newspaper Colour Supplement</u> (London)
TT	E. Sellin, <u>Tell Ta'annek</u> , 2 vols. (Leipzig, 1904-5)
TZ	K. Ohata, ed., <u>Tel Zeror</u> , 3 vols. (Tokyo, 1966-67, 1970)
VC	L.H. Vincent, <u>Canaan d'après l'exploration Récente</u> (Paris, 1907)
VT	<u>Vetus Testamentum</u> (Leiden)
Winery	J.B. Pritchard, <u>Winery, Defenses and Soundings at Gibeon</u> (Philadelphia, 1964)
WOB	S. Moscati, <u>The World of the Phoenicians</u> (London, 1968)
WS	J.B. Pritchard, <u>The Water System of Gibeon</u> (Philadelphia, 1961)
Yediot	Yediot ba-Haqirat Eretz-Israel we Atiqoteha (Jerusalem)
ZDPV	<u>Zeitschrift des Deutschen Palastine-Vereins</u> (Wiesbaden)

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Introduction

Although many specialist studies have already been made relating some types of Palestinian and Syrian human figurines to specific gods and goddesses known through biblical and other middle eastern texts, notably those from Ras Shamra, neither a systematic corpus nor a complete typological scheme based on archaeological evidence to date has been attempted for the Iron Age period in general.¹ Many more studies have been made with regard to the natural history of Palestine, the most comprehensive being that of Canon H.B. Tristram in his classical Natural History of the Bible (1867). Tristram also laid the foundations for present faunal knowledge of Palestine in his Fauna and Flora of Western Palestine (1884).² Bodenheimer's study is one of the few attempts to date to incorporate the results of modern archaeological research into a study of both human and animal remains from biblical Palestine, but his main topic is zoological rather than artistic.³

The writer of this thesis has attempted in the first instance to catalogue as thoroughly as possible to date all published and unpublished archaeological remains of human and animal representations in the plastic art of Palestine during the Iron Age which covers the historical period from ca. 1200 B.C. to about the middle of the 4th c. B.C. Although the corpus includes some 2,711 objects, it cannot claim to be fully comprehensive due to factors such as recently excavated material not yet published or otherwise unavailable to the writer. Most of the line illustrations (Figs. 1-78) and photographic illustrations (Pls. 1-55) included in Volume II are of unpublished

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1. Some of the most complete studies to date are: W.F. Albright, 'Astarte Plaques and Figurines from Tell Beit Mirsim', Mélanges Syriens offerts à René Dussaud I (Paris, 1939), pp. 107-120; J.B. Pritchard, Palestinian Figurines in Relation to Certain Goddesses Known through Literature (New Haven, Conn., 1943); P.J. Riis, 'The Syrian Astarte Plaques and their Western Connections' Berytus IX (1949), pp. 69-90.
 2. One of the best modern comprehensive reference works on biblical fauna is G. Cansdale, All the Animals of the Bible Lands (Grand Rapids, 1970).
 3. F.S. Bodenheimer, Animal and Man in Bible Lands 2 Vols. (Leiden, 1960, 1972).

material from stratified excavations which covers the major range of Types A to P set forth in the writer's typological scheme, pp.20-36, Chart One, p.37 from eighty-eight known sites in Palestine.

Geographically, the Iron Age sites of 'Palestine' in this study are located in the areas on both sides of the Jordan River. The so-called 'Israelite' and 'Judaean' sites on Map I, p.18 include all of the area west of the Jordan River from Tell Dan in the north to Sheikh ez- Zuweid on that part of the southern coastal plain bordering between Sinai and the Philistine Plain.¹ The Transjordanian sites of 'Palestine' on Map II, p.19 include only those at present located within the modern Hashemite Kingdom of the Jordan.

Most of the major sites, Megiddo, Beth Shan, Beth Shemesh and Gezer for example, located to the west of the Jordan River were under Egyptian domination at the end of the Late Bronze Age and into the beginning of the Iron Age. Thereafter, these sites were under either direct Canaanite or Israelite control and the coastal sites were mainly occupied by both the Philistines and the Phoenicians until all the sites apart from those in the Phoenician homeland were more or less assimilated by the Israelites about 1000 B.C. with the establishment of the monarchy by David. The Transjordanian sites were also influenced to a certain degree by Egypt at the beginning of the period under discussion and thereafter co-existed with Israel and Judah as the Kingdoms of Ammon, Moab and Edom although during Iron Age II, Judah and Moab were vassals of Israel under Assyrian suzerainty while Judah held Edom in subjection.

The archaeological discussion by sites in Chapter I includes all of the sites which have examples of Iron Age plastic art located in the general area known as 'Palestine' in 'Old Testament Times', the period which is more formally known as the Iron Age from its archaeological context. The beginning of this period is not well-defined artistically as there is definitely an over-lap in cultural traditions between the Late Bronze Age and the Early Iron Age I occurring during the 13th - 12th centuries B.C. When examples of

1. Although Tell Dan (Laish) lies to the east of the Jordan River amongst its watershed tributaries and 'Ein Gev is located on the the eastern shore of the Sea of Galilee, they were traditionally Israelite sites during the period of Old Testament history and remain so today. Therefore, they have been placed geographically with the Israelite sites on Map I rather than on Map II.

plastic art are representative of neither the Bronze Age nor Iron Age, they have been classified as belonging to this transitional period which is called the 'Intermediate Late Bronze-Early Iron Period' in this study for more exact dating. The rest of the material is placed generally into two major periods of occupation in Palestine during the Iron Age, Iron I (ca. 1200-925 B.C.) and Iron II (ca. 925-587 B.C.). However, some material has definite Persian influence dated down to the coming of Alexander the Great in 331 B.C. which is referred to here as the 'Persian Period'. In other terminologies used in literature of the Iron Age, the Persian Period is sometimes equated with the 'Late Iron Age' or the 'Early Iron III' period.¹

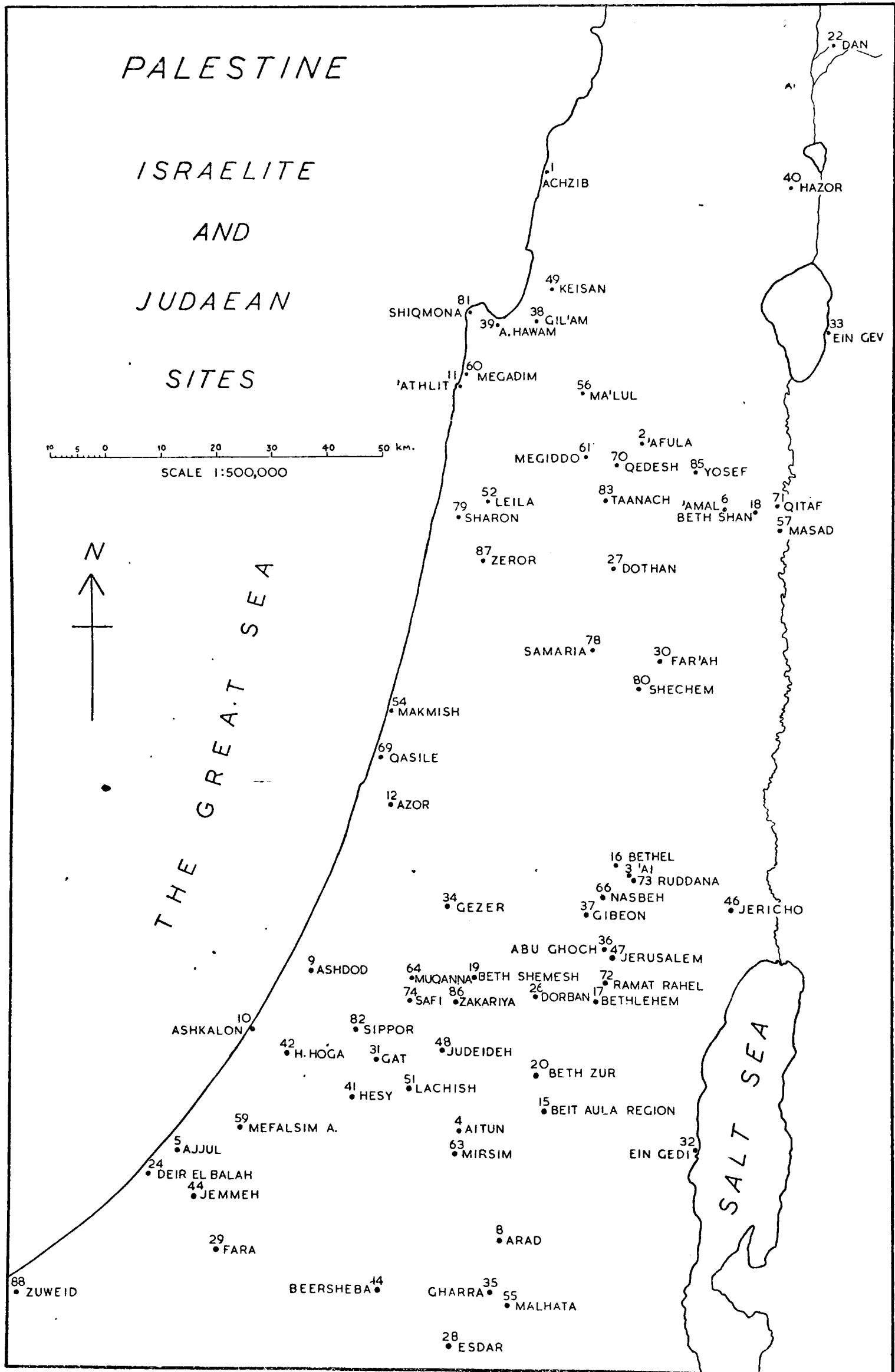
Chapter II is a discussion of each type recorded in the Typological Scheme which includes all human and animal representations in the plastic art of Palestine during the Iron Age. This has been worked out primarily on a comparative analysis of the material with regard to the style and manufacturing techniques employed by the Palestinian ceramicists during the various 'phases' of the Iron Age. Since the material covers such a large corpus and range of objects, the discussion has been limited primarily to the Palestinian objects themselves rather than attempting a comparison with plastic art external to Palestine, a subject which in fact requires another archaeological thesis complementary to this one. However, such comparisons have been provisionally noted in both Chapters I and II whenever they throw light upon a specific problem which is not clarified by either the internal archaeological or typological evidence from Palestine.

Chapter III is a brief statistical study based upon the results of the typological scheme. This attempt to arrive at some conclusions is based primarily on the geographical distribution of the types occurring on Iron Age sites with representations of plastic art. Good statistical information is lacking for much of the contextual

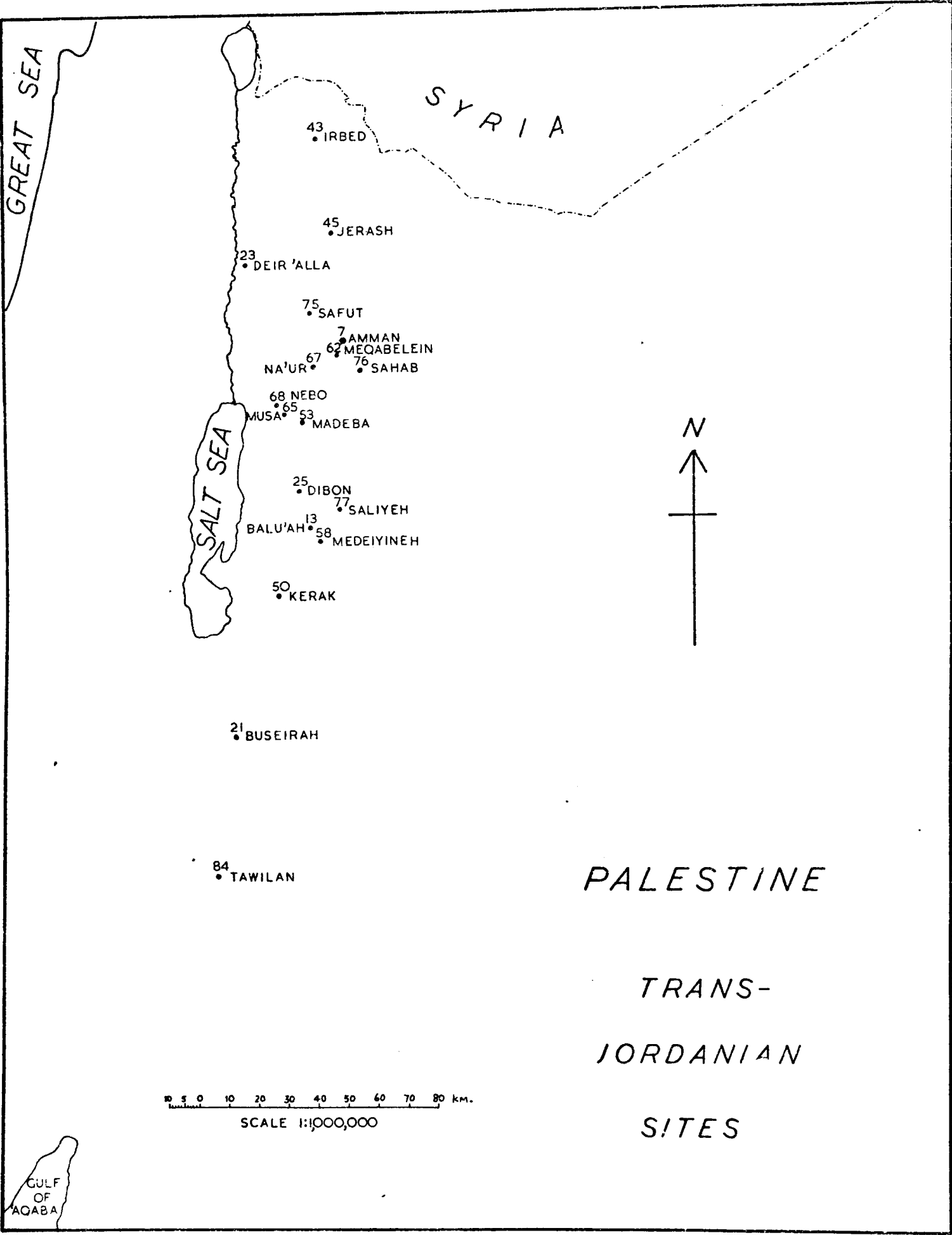
1. Many schemes for sub-dividing the Iron Age have been proposed. One of the newer schemes and a table of other terminologies used in literature is in Y. Aharoni and Ruth Amiran, 'A New Scheme for the Sub-Division of the Iron Age in Palestine' *IEJ* 8:3 (1958), pp. 171-184. See also D.C. Baramki, The Art and Architecture of Ancient Palestine (Beirut, 1969), pp. 134-143 for a general summary of the Persian Period.

material belonging to Palestinian plastic art and although this statistical survey results in many queries, certain positive results have emerged which should help correct weak spots in the recording and publication of similar material in future.

Chapter III is divided into two parts. Part I deals with general statistical conclusions with regard to all of the classified types A to P. Part II is a detailed archaeological and typological study employing the statistical evidence to show the relationship between types from Jerusalem Cave I, Square A XXVI, and similar types from other sites in Palestine.



MAP I



MAP II

TYPOLOGICAL SCHEME

A. Human Pillar Figurines with Solid, Hand-Modelled Bodies

I. Pinched Face Females and Males

- a. Plain head
- b. Head with headband
- c. Head with headband and side locks
- d. Head with conical cap
- e. Head with conical cap and side locks
- f. Head with grooves on sides
- g. Plain-headed figure holding disc
- h. Plain-headed figure holding miscellaneous object(s)
- i. Head with pellet or 'button' type eyes
- j. Head with incised eyes
- k. Head with 'socket-like' eyes
- l. Head with applied and incised eyes

II. Moulded Female Face and Wig with Round Curls

- a. Three horizontal rows of small curls on forehead; ridge for third row, not well defined; sides with three or four rows of similar curls
- b. Four horizontal rows of small curls on forehead; ridge for fourth row, not well defined; sides with three rows of similar curls
- c. One or two horizontal rows of large curls on forehead; ridge for second row, not well defined; sides plain or with two or three rows of similar curls
- d. Two or three horizontal rows of large curls on forehead with ridge of clay under the first row; sides with two or three rows of similar curls
- e. Two or three horizontal rows of curls on forehead; sides plain or with three rows of curls; whole encircled with a peaked cap
- f. Three horizontal rows of small curls separated by grooves above the forehead; sides with one pendant-shaped lock(?) or wig curving in towards the cheeks
- g. Three horizontal rows of small curls separated by grooves above the forehead; sides with three or four rows of similar curls; whole surmounted with a pointed cap towards back of head
- h. Three or four horizontal rows of small curls separated by grooves above the forehead; sides plain or with three or four rows of similar curls
- i. One horizontal row of curls above forehead; sides plain; whole surmounted with a peaked cap

A.III. Moulded Female Face and Wig with Squarely Hatched Curls

- a. Two horizontal rows of flat curls on forehead; second row not well defined; sides with three or four rows of similar curls
- b. Three horizontal rows of flat curls on forehead; third row not well defined; sides plain or not well defined
- c. Three horizontal rows of flat curls on forehead; sides with three or four rows of similar curls
- d. Four horizontal rows of flat curls on forehead; sides with three or four rows of similar curls
- e. One horizontal row of flat curls on forehead; long pendant-shaped locks on each side of face; whole encircled with a peaked cap
- f. Three horizontal rows of flat curls on forehead; sides with four rows of similar curls; whole encircled with a peaked cap

IV. Moulded Female Face and Wig with Vertically-Banded Curls

- a. One horizontal row of thick curls on forehead; sides plain or not well defined
- b. Two horizontal rows of thick curls on forehead; second row smaller and not so well defined; sides plain
- c. Two horizontal rows of thick curls on forehead; sides with three rows of similar curls
- d. Three horizontal rows of thick curls on forehead; second and third rows not well defined; sides with four or five rows of smaller, square-shaped curls
- e. One horizontal row of thick curls on forehead encircled with a peaked cap
- f. One horizontal row of thick curls on forehead; thick, plain sidelocks to chin or shoulder length
- g. Grooved lines across forehead with one or two rows of curls on forehead; curled locks to chin length
- h. One horizontal row of curls across forehead; spiral-coiled side locks

V. Moulded Female Face and Wig with Wedge-Shaped Curls

- a. Three horizontal rows of curls on forehead; sides plain or not well defined
- b. Three horizontal rows of curls on forehead; sides with two to four rows of similar curls
- c. Four horizontal rows of curls on forehead; sides with four rows of similar curls

VI: Moulded Female Face and Wig with Linear Curls

- a. One horizontal line of curls on forehead; sides plain, surmounted with a peaked headdress

A.VI.

- b. Two horizontal lines of curls on forehead; curls(?) on surrounding headdress not well defined
- c. Three horizontal lines of curls on forehead; sides plain, surrounded by pointed, high headdress
- d. Four horizontal lines of curls on forehead; sides with three rows of lines; peaked headdress and/or veil
- e. Five horizontal lines of curls on forehead; top line not well defined; three or four lines on sides not well defined

VII. Moulded Female Face and Wig with Combination of Curls

- a. Three horizontal rows of thick hexagonal-shaped curls on forehead; upper row not so well defined; sides with five rows of thick square curls
- b. One horizontal row of thick square curls on lower forehead; one horizontal row of thick, long, vertical-banded curls on upper forehead; sides with four or five rows of thick square curls
- c. One horizontal row of small square curls on lower forehead; one row of larger square curls on middle forehead; one row of round curls on upper forehead; one diagonal row of three round curls on each side of the horizontal rows; whole surmounted with an oval-shaped headdress; sides plain to cheek level

VIII. Moulded Female Face and Plain Wig

- a. Plain wig encircles face; sides extend to cheek level
- b. Plain wig encircles face; sides extend to chin level
- c. Plain wig encircles face; sides extend to cheek level; peaked cap

IX. Moulded Female Face with Miscellaneous Type Wigs

- a. Wig with pointed 'veil holder' on forehead
- b. Wig with crossed bands in relief on forehead
- c. Wig with one horizontal row of square curls on forehead; sides plain; chignon in back
- d. Wig with five horizontal rows of small round curls on forehead; wide headdress extends below cheek level
- e. Wig with rectangular and square curls unevenly positioned on forehead; plain side locks extend to chin level
- f. Wig with narrow, vertical-hatched decoration

X. Pillar Torsos Belonging to Types A.I. to A.IX

- a. Both hands grasp the breasts
- b. Both hands and arms support the breasts
- c. Hands below each breast
- d. One hand covers the genital area

A.X.

- e. Both hands cover the genital area
- f. Arms hang to the sides
- g. One or both hands hold some object
- h. Necklace round the neck
- i. Arms upraised

XI. Female and Male Pillar Torso FragmentsXII. Miscellaneous Moulded Heads

- a. Incised headdress
- b. Conical headdress
- c. Headdress with locks to breast level
- d. Elaborate curls and/or headdress
- e. 'Feather-like' headdress
- f. 'Agal-like' headdress
- g. Pompadour headdress
- h. Headdress with large balls of clay
- i. High headdress with pleated band
- j. High headdress with geometric design
- k. High dome-shaped headdress
- l. Egyptian type headdress
- m. Thick wig headdress
- n. Thick curled wig
- o. Vertically incised headdress
- p. Plain wig
- q. Miscellaneous headdresses
- r. Miscellaneous fragments

XIII. Standing Figures without Pillar Bodies

- a. Female
- b. Male
- c. Unknown

XIV. Sitting Figures

- a. Female
- b. Male
- c. Unknown

XV. 'Stopper' Figures

- a. Complete figure mounted on 'stopper'

A.XV.

- b. Body modelled onto 'stopper'

XVI. Miscellaneous Human Limbs

- a. Arms and hands
- b. Legs and feet

XVII. Miscellaneous Human Fragments

- a. Primitive hand-made heads
- b. Primitive hand-made bodies

B. Human Pillar Figurines with Hollow BodiesI. Hand-made Face; Arms Support the Breasts

- a. Pinched face with pointed chin
- b. Incised facial features
- c. Applied facial features

II. Hand-made Face; Arms Hold some Object

- a. Pinched face with beard
- b. Large nose and small beard
- c. Incised mouth and modelled ears

III. Hand-made Heads belonging to Types B.I. and/or B.II.

- a. Pinched face and ears with applied 'button' eyes and headband; incised mouth, pointed beard
- b. Miscellaneous

IV. Moulded Face; Arms Support the Breasts

- a. Plaited side locks to chin level
- b. Long stranded hair to shoulder length; hair parted in the middle

V. Moulded Face; Arms Hold some Object

- a. Egyptian type thick wig to cheek level
- b. Plaited side locks to shoulder length
- c. Hatched type headdress
- d. Curled type headdress
- e. Band with 'frontlet' type headdress
- f. 'Veiled' headdress

VI. Heads belonging to Types B.IV and/or B.V.

- B.VII. Bodies Belonging to Types B.I. and/or B.IV.
- VIII. Bodies Belonging to Types B.II. and/or B.V.
- XI. Bodies Belonging to Types B.I-II and/or B.IV-V
- X. Miscellaneous Fragments

C. Female Plaque Figurines

- I. One Hand Clutches or Supports the Breast
 - a. Right hand on breast; left hand hanging by side
 - b. Left hand on breast; right hand hanging by side
 - c. Right or left hand on breast; other hand covering pudendum
 - d. Right hand under breast; left hand above breast
- II. Both Hands Clutch the Breasts
 - a. On plain clay 'tablet' background
 - b. Without clay 'tablet' background
 - c. With decoration on clay 'tablet' background
- III. Both Hands Pointing to or Touching the Genital Area
 - a. On plain clay 'tablet' background
 - b. Without clay 'tablet' background
 - c. Fragments
- IV. Arms Hang Straight Down
 - a. On plain clay 'tablet' background
 - b. Without clay 'tablet' background
- V. Both Hands Raised Upwards on Clay 'Tablet' Background
 - a. Holding stalks of flowers
 - b. Not holding anything
- VI. Both Hands Hold an Object
 - a. Tambourine or drum
 - b. Wind instrument
 - c. Sceptre
- VII. Woman and Child Figures
 - a. Nursing

C.VIII. Head Fragments on Plain Clay 'Tablet' Background

- a. With high fluted 'fez-like' headdress
- b. With Hathor type headdress

IX. Head Fragments without Clay 'Tablet' Background

- a. With high fluted 'fez-like' headdress
- b. With 'double-anchor' symbol on forehead
- c. With large bulging eyes and two breast-length locks of hair with 'rope pattern'
- d. With breast-length locks of hair falling from behind prominent ears
- e. With two breast-length locks ending in spiral pattern
- f. With 'herring-bone' headdress
- g. With headdress of various unique kinds

X. Mid-Torso Fragments on Plain Clay 'Tablet' Background

- a. With upraised(?) arms
- b. With enlarged genital area

XI. Mid-Torso Fragments without Clay 'Tablet' Background

- a. With enlarged triangular genital area indicated by incised holes
- b. With genital area indicated by irregular incised line pattern
- c. With decoration on abdomen and hole punched in clay at genital area
- d. With hole punched in clay at genital area
- e. Without hole punched in clay at genital area

XII. Lower Torso Fragments on Plain Clay 'Tablet' Background

- a. With feet facing to the figure's right
- b. With feet facing to the figure's left

XIII. Torsos and Fragments without Clay 'Tablet' Background

- a. With feet facing forwards; probably clutching both breasts

XIV. Miscellaneous Figures Moulded in Relief

- a. On oval-shaped stand
- b. With projecting clay stand in the rear
- c. With projecting clay 'nail' at top rear
- d. Not identified

C.XV. Hollow-Moulded

- a. Sitting
- b. Standing

D. Solid Hand-Modelled Horses and Riders

I. Horses without Trappings

- a. Plain muzzle
- b. Incised features on muzzle
- c. Applied features on muzzle
- d. Incised and applied features on muzzle
- e. Hollow muzzle

II. Horses with Painted Trappings

- a. Painted bands on muzzle
- b. Painted bands on neck and body
- c. Painted bands on muzzle, neck and body

III. Horses with Incised Trappings

- a. Freehand
- b. Moulded

IV. Horses with Applied Trappings

- a. Head harness
- b. Neck harness
- c. Back harness
- d. Disc between the ears
- e. Forelock
- f. Combination of trappings D.IV.a. to e.
- g. Breastplate
- h. Miscellaneous

V. Horses with Combination of Trappings D.II. to D.IV.

- a. Painted and moulded
- b. Incised and applied

VI. Horses without Trappings and with Riders

- a. Plain muzzle
- b. Incised features on muzzle
- c. Applied features on muzzle

D.VI.

- d. Incised and applied features on muzzle
- e. Hollow muzzle

VII. Horses with Painted Trappings and Riders

- a. Painted bands on muzzle
- b. Painted bands on body
- c. Painted bands on muzzle and body

VIII. Horses with Incised Trappings and Riders

- a. Incised lines on muzzle

IX. Horses with Applied Trappings and Riders

- a. Head harness
- b. Back harness
- c. Disc between the ears
- d. Forelock
- e. Combination of trappings D.IX.a. to d.
- f. Breastplate

X. Horses with Combination of Trappings D.VII. to D.IX. and Riders

- a. Painted and incised
- b. Incised and applied

XI. Horse Fragments

- a. Broken heads probably plain-muzzled
- b. Decorated mane
- c. 'Humped' tail
- d. Miscellaneous

XII. Horse and Rider Fragments

- a. Riders sitting on horse
- b. Riders' legs extended to lower neck of horse
- c. Riders standing on horse
- d. Miscellaneous

XIII. Riders Sitting on Horse

- a. Pinched face with incised 'button' eyes
- b. Moulded face
- c. Miscellaneous

D.XIV. Riders with Legs Extended to Lower Neck of Horses

- a. Plain pinched type face
- b. Miscellaneous

XV. Riders Standing on Horses

- a. Plain pinched type face
- b. Pinched type face with incised features
- c. Pinched type face with applied features
- d. Pinched type face with incised and applied features
- e. Miscellaneous

XVI. Rider Torso Fragments

- a. Pillar body
- b. Miscellaneous

E. Solid Hand-Modelled Birds

I. Pillar Stands

- a. Extended wings
- b. Folded wings

II. Without Pillar Stands

- a. Extended wings
- b. Folded wings

III. Fragments Belonging to Types E.I. and/or E.II.

F. Solid Hand-Modelled Bovinae

I. Hump-backed

- a. With dewlap
- b. Without dewlap

II. Without Humped Back

- a. With dewlap
- b. Without dewlap

III. Fragments Belonging to Types F.I. or F.II.

- a. Forequarters
- b. Hindquarters with 'arched' tail between the legs
- c. Hindquarters with 'arched' tail on top of the back
- d. Hindquarters with 'arched' tail to side of one leg

G. Solid Hand-Modelled Miscellaneous Animals

I. Species Identified

- a. Bear
- b. Camel
- c. Dog
- d. Elephant
- e. Wild hoofed family
- f. Lion
- g. Mouse
- h. Pig
- i. Tortoise
- j. Hippopotamus
- k. Buffalo
- l. Sheep

II. Forequarters Not Identified

- a. Short muzzle
- b. Long muzzle
- c. Bulbous muzzle
- d. Incised or open mouth
- e. Miscellaneous fragments

III. Hindquarters Not Identified

- a. Upright tail
- b. Horizontal tail
- c. Tail sloping downward
- d. Miscellaneous fragments

IV. Complete or Nearly Complete Torsos Not Identified

- a. Long curved muzzle and short curved tail
- b. Short muzzle and short curved tail
- c. Miscellaneous fragments

V. Miscellaneous Figures with Special Features

- a. Panniers attached to each side of the torso
- b. Unidentifiable attachments
- c. Anthropomorphic type heads
- d. Head on pillar stand

VI. Miscellaneous Body Fragments

- a. Legs

G.VI.

- b. Tails
- c. Horns
- d. Unidentified

H. Hollow Hand-Modelled Animal Figurines Not SpoutedI. Horses

- a. Disc or forelock
- b. Miscellaneous trappings
- c. Fragments
- d. Possible examples

II. Horses with Riders

- a. Disc and mane
- b. Fragments

III. Birds

- a. Extended wings and suspension lugs
- b. Fragments

IV. Bovinae

- a. Plain pointed muzzle
- b. Short incised muzzle
- c. Miscellaneous

V. Horned Family

- a. Ram
- b. Not identified

VI. Not Classified

- a. Heads
- b. Body fragments

I. Hollow Wheel-Made Figurines Not SpoutedI. Horses

- a. With rider
- b. Without rider

II. Anthropoid Figures

- a. Monkey with lamb

J. Zoomorphic Spouted Vessels

J.I. Kernos Rings

- a. Animal and miniature vessel fragments
- b. Animal head and neck fragments
- c. Miscellaneous ring fragments

II. Hollow-rimmed Bowls

- a. Spout(s) attached to top of rim facing inward
- b. Spout(s) attached to inside of rim facing outward
- c. Combination of J.II.a. and J.II.b.

III. Cylindrical Wheel-Made Jugs

- a. Hole type 'filler' on the back
- b. One-handled juglet type 'filler' on centre of back
- c. Miniature jar or pannier type 'filler' on each side of back
- d. Fragments belonging to Types J.III.a., b. or c.
- e. Spouted without a 'filler'
- f. Funnel type 'filler' in centre of back

IV. Cylindrical Hand-Made Jugs

- a. Hole type 'filler' on the back
- b. One-handled juglet type 'filler' on centre of back
- c. Miniature jar or pannier type 'filler' on each side of back
- d. Fragments belonging to Types J.IV.a., b. or c.
- e. Spouted without a 'filler'

V. Miscellaneous Jugs

- a. Handled-neck spout
- b. Flat-based body
- c. Globular, three-legged vessel with high neck and animal spout on shoulder
- d. Loop handle on back

VI. Miscellaneous Vessels

- a. Head attached to wall of vessel
- b. 'Filler' or spout hole on top of head
- c. Chalice type bowl

VII. Head and Neck Fragments Belonging to Types J.I. to J.VI. or to Unidentified Vessels

- a. Birds
- b. Bovinae
- c. Horses
- d. Miscellaneous horned family
- e. Unidentified

K. Vessels with Human Motifs

I. Jug Family

- a. Hand-modelled head on neck of spouted juglet
- b. Hand-modelled head on neck of non-spouted dipper juglet
- c. Fragments belonging to K.I.a. or K.I.b.
- d. Moulded head on neck of spouted or non-spouted vessel
- e. Figures applied in relief on wall of vessel
- f. Hand-modelled faces on wall of vessel

II. Lamps

- a. Hand-modelled head on neck of handle
- b. Wheel-made human body supporting miniature lamp on head

III. Figure Vases

- a. Free standing
- b. Hole for pouring through top of head
- c. Fragments

IV. Coffin Lids

- a. With handles
- b. Without handles

V. Rhyta

- a. With hand-modelled rider
- b. Fragments

VI. Cult Apparatus

- a. Moulded figures in high relief
- b. Hand-modelled standing figures
- c. Hand-modelled seated figures
- d. 'Couch' type figures
- e. Miscellaneous figures
- f. Figures attached to rim of bowl
- g. Rattles

VII. Miscellaneous Vessels

- a. Heads used as handles or for decorating handles
- b. Heads used as feet
- c. Heads used as flask spouts
- d. Heads applied to 'wall brackets'
- e. Fragments not classified

K.VIII. Mask Type Heads

- a. Pinched face
- b. Moulded face
- c. Hand-made

IX. Sherds

- a. Incised
- b. Painted

L. Vessels with Animal MotifsI. Bowls

- a. Heads applied to outside of rim
- b. Complete figure applied to top of rim
- c. Heads applied to wall of vessel
- d. Complete figure applied to wall of vessel
- e. Bird-headed handle
- f. Bird-shaped
- g. Stylized animal head handle

II. Handles from Unidentified Vessels

- a. Complete body used as handle
- b. Head modelled onto handle
- c. Heads applied to wall of vessel
- d. Solid bodies with hole drilled through torso
- e. Solid body with loop(s) handles on body

III. Rhyta

- a. Hand-modelled head and spout attached to base
- b. Base modelled into animal head

IV. Cult Apparatus

- a. Cylindrical 'incense' or 'offering' stands
- b. Model shrine houses
- c. Serpent fragments belonging to Types L.IV.a. or b.

V. Miscellaneous Vessels

- a. Animal foot stands
- b. Heads applied to 'wall brackets'
- c. Figures in relief
- d. Fragments

VI. Sherds

- L. VI.
 - a. Incised
 - b. Painted
 - c. Seal impressions
- VII. Kernoi Figures Not Spouted
 - a. Birds
- VIII. Jug Family
 - a. Tortoise
 - b. Bovinae
 - c. Miscellaneous
- M. Vessels or Objects with Human and Animal Motifs
 - I. Handles from Unidentified Vessels
 - a. Human head with animal headdress
 - II. Cult Apparatus
 - a. Shrines or stands
 - III. Modelled Fragments
 - a. Couchant sphinx
 - IV. Miscellaneous Vessels
 - a. Painted
 - b. Moulded impressions
- N. Moulds
 - I. Plaques
 - a. 'Mother goddess' type
 - II. Head Fragments for Pillar Body Figurines
 - a. Solid hand-modelled body
 - b. Hollow hand-modelled or wheel-made body
 - III. Seals
 - a. Stamp
- O. Moulded Animals
 - I. Double Moulded
 - a. Cats

P. Miscellaneous

I. Human

a. Fragments

II. Animal

a. Fragments

III. Not Classified

a. Fragments

RANGE OF TYPES

SITES	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Total
Achzib	3	4		2							3				1		13
'Afula	1																1
'Ai(K.Ruddana)										1							1
'Aitun											1						1
'Ajjul,Tell el	9	3	2	1	2	1	4			5	1	2					30
'Amal, Tell			1							1							2
Amman	1		3	1			1		1	4	1						12
Arad, Tell	1			1								1					3
Ashdod, Tell	15	10	18	4	12		5	1		60	22	6		1			154
Ashkalon	1																1
'Athlit										1							1
Azor	1																1
Balu'ah, el	1	1															2
Beersheba, T.	2																2
Beit-Aula R.											1						1
Bethel	7		2	2		3	10				1	1				2	28
Bethlehem	1																1
Beth Shan	14		24	4	3	3	3			7	29	3	1				96
Beth Shemesh	26		7	13	1		8	1	1	27	5	5		1		7	102
Beth Zur							2					1					3
Buseirah	6	1	13	1			3	5		10	3					1	43
Dan, Tell	1																1
Deir 'Alla	21		16	9			8	4		17	1	4		2		7	89
Deir el-Balah										8							8
Dibon	1									1		1					3
Dorban, H.												1					1
Dothan												1					1
Esdar, Tell							1										1
Fara, Tell el	3		3	5		6	1	1		4	4						27
Far'ah, Tell		1	3	3			2	1		1							11
Gat, Tell	10	2	3	2			1				1	2					21
Gedi, 'Ein													1				1
Gev, 'Ein												1					1
Gezer	22	2	50	21	9	3	13	2		22	5	5					154
Gharra, Kh. al						1											1
Ghoch, Abu	1	1															2
Gibeon	26	1		13	2	2	15			3	1	1					64
Gil'am	1			1			1										3
Hawam, T. Abu			5				1	2		1	1		1				11
Hazor	6	1	7	3	1		2	3		8	6	4				3	44
Hesry, Tell el-			2									2					4
Hoga, H.	1	2															3
Irbed	2																3
Jemneh, Tell	21	34	18	32	3	75	46	2		16	6	3		2			258
Jerash								1									1
Jericho	5		2	3	2	2	11			7		1					33
Jerusalem	147	2		119	15	32	256	2		14	3	2				5	597
Judeideh	5				1					2							8
Meisan				1		1		1			1						4
Kerak	1		2									1					4
Lachish	22	2	5	8	4		2	3		14	3		1	2			66
Leila, Kh. S.	1																1
Madeba							1										1
Makmish	1		6														7
Malhata	1																1
Ma'lul			1														1
Masad, Tell			2														2
Medeiyyineh	1	2				1		2									6
Mefalsim A.		2															2
Megadim, Tell			1														1
Megiddo	35	20	31	14	2	2	18	1		47	10	9	4	5		2	200
Meqabelein				2													2
Mirsim, Tell	42		7	9	3	1	13	2		7	1	1				6	92
Muqanna, Kh.	1		1							1		1					4
Musa, Kh.			2														2
Nasbeh, Tell	56			16	10		22			30		4		1			139
Na'ur			1														1
Nebo		2		1													3
Qasile, Tell	1										2	4					7
Qadesh, Tell											2						2
Qitaf	1																1
Rahel, Ramat	8	1		6	1					1	1	1		1			20
Ruddana(See 'Ai)																	
Safi, Tell	4		2		1	1	2	1		2	1	6					20
Safut, Tell									1								1
Sahab										3	2	1					6
Saliyeh				1													1
Samaria	26	13	10	25	1	5	19	2		50	1	1				6	159
Sharon, N.		1	1														2
Shechem	4		2	1	1	1	3			6	2	2					22
Shiqmona	1																1
Sippor, Tell										1							1
Ta'annek, Tell		4	12			1	1	1		5	3	3	2	1			33
Tawilan						2	3			3		1					10
Yosef, Tell			1														1
Zakariya, T.	1		2			1	2			3	2						11
Zeror	2		1	1						3		1					8
Zuweid, Sh.	1			2						1							4
Unknown	1	1	3	1		1				3	2	1					13
Total:	573	113	272	328	79	143	479	41	3	392	137	84	10	17	1	39	2,711
TYPES	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	

CHART ONE

HORSE & RIDER FIGURES
RANGE OF TYPES & SITES

TYPES:		D.																								H.I			H.II			I.I			J.III			IV			V			VI			VII			VIII			IX			X			XI			XII			XIII			XIV			XV			XVI			a			b			c			d			e			f			g			h			i			j			k			l			m			n			o			p			q			r			s			t			u			v			w			x			y			z			aa			ab			ac			ad			ae			af			ag			ah			ai			aj			ak			al			am			an			ao			ap			aq			ar			as			at			au			av			aw			ax			ay			az			ba			bb			bc			bd			be			bf			bg			bh			bi			bj			bk			bl			bm			bn			bo			bp			bq			br			bs			bt			bu			bv			bw			bx			by			bz			ca			cb			cc			cd			ce			cf			cg			ch			ci			cj			ck			cl			cm			cn			co			cp			cq			cr			cs			ct			cu			cv			cw			cx			cy			cz			da			db			dc			dd			de			df			dg			dh			di			dj			dk			dl			dm			dn			do			dp			dq			dr			ds			dt			du			dv			dw			dx			dy			dz			ea			eb			ec			ed			ee			ef			eg			eh			ei			ej			ek			el			em			en			eo			ep			eq			er			es			et			eu			ev			ew			ex			ey			ez			fa			fb			fc			fd			fe			ff			fg			fh			fi			fj			fk			fl			fm			fn			fo			fp			fq			fr			fs			ft			fu			fv			fw			fx			fy			fz			ga			gb			gc			gd			ge			gf			gh			gi			gj			gk			gl			gm			gn			go			gp			gq			gr			gs			gt			gu			gv			gw			gx			gy			gz			ha			hb			hc			hd			he			hf			hg			hi			hj			hk			hl			hm			hn			ho			hp			hq			hr			hs			ht			hu			hv			hw			hx			hy			hz			ia			ib			ic			id			ie			if			ig			ih			ii			ij			ik			il			im			in			io			ip			iq			ir			is			it			iu			iv			iw			ix			iy			iz			ja			jb			jc			jd			je			jf			jg			jh			ji			jj			jk			jl			jm			jn			jo			jp			jq			jr			js			jt			ju			jv			jw			jx			jy			jz			ka			kb			kc			kd			ke			kf			kg			kh			ki			kj			kk			kl			km			kn			ko			kp			kq			kr			ks			kt			ku			kv			kw			kx			ky			kz			la			lb			lc			ld			le			lf			lg			lh			li			lj			lk			ll			lm			ln			lo			lp			lp			lr			ls			lt			lu			lv			lw			lx			ly			lz			ma			mb			mc			md			me			mf			mg			mh			mi			mj			mk			ml			mm			mn			mo			mp			mq			mr			ms			mt			mu			mv			mw			mx			my			mz			na			nb			nc			nd			ne			nf			ng			nh			ni			nj			nk			nl			nm			nn			no			np			np			nr			ns			nt			nu			nv			nw			nx			ny			nz			oa			ob			oc			od			oe			of			og			oh			oi			oj			ok			ol			om			on			oo			op			op			or			os			ot			ou			ov			ow			ox			oy			oz			pa			pb			pc			pd			pe			pf			pg			ph			pi			pj			pk			pl			pm			pn			po			pp			pp			pr			ps			pt			pu			pv			pw			px			py			pz			qa			qb			qc			qd			qe			qf			qg			qh			qi			qj			qk			ql			qm			qn			qo			qp			qp			qr			qs			qt			qu			qv			qw			qx			qy			qz			ra			rb			rc			rd			re			rf			rg			rh			ri			rj			rk			rl			rm			rn			ro			rp			rp			rr			rs			rt			ru			rv			rw			rx			ry			rz			sa			sb			sc			sd			se			sf			sg			sh			si			sj			sk			sl			sm			sn			so			sp			sp			sr			ss			st			su			sv			sw			sx			sy			sz			ta			tb			tc			td			te			tf			tg			th			ti			tj			tk			tl			tm			tn			to			tp			tp			tr			ts			tt			tu			tv			tw			tx			ty			tz			ua			ub			uc			ud			ue			uf			ug			uh			ui			uj			uk			ul			um			un			uo			up			up			ur			us			ut			uu			uv			uw			ux			uy			uz			va			vb			vc			vd			ve			vf			vg			vh			vi			vj			vk			vl			vm			vn			vo			vp			vp			vr			vs			vt			vu			vv			vw			vx			vy			vz			wa			wb			wc			wd			we			wf			wg			wh			wi			wj			wk			wl			wm			wn			wo			wp			wp			wr			ws			wt			wu			wv			ww			wx			wy			wz			xa			xb			xc			xd			xe			xf			xg			xh			xi			xj			xk			xl			xm			xn			xo			xp			xp			xr			xs			xt			xu			xv			xw			xx			xy			xz			ya			yb			yc			yd			ye			yf			yg			yh			yi			yj			yk			yl			ym			yn			yo			yp			yp			yr			ys			yt			yu			yv			yw			yx			yy			yz			za			zb			zc			zd			ze			zf			zg			zh			zi			zj			zk			zl			zm			zn			zo			zp			zp			zr			zs			zt			zu			zv			zw			zx			zy			zz			aa			ab			ac			ad			ae			af			ag			ah			ai			aj			ak			al			am			an			ao			ap			ap			ar			as			at			au			av			aw			ax			ay			az			ba			bb			bc			bd			be			bf			bg			bh			bi			bj			bk			bl			bm			bn			bo			bp			bp			br			bs			bt			bu			bv			bw			bx			by			bz			ca			cb			cc			cd			ce			cf			cg			ch			ci			cj			ck			cl			cm			cn			co			cp			cp			cr			cs			ct			cu			cv			cw			cx			cy			cz			da			db			dc			dd			de			df			dg			dh			di			dj			dk			dl			dm			dn			do			dp			dp			dr			ds			dt			du			dv			dw			dx			dy			dz			ea			eb			ec			ed			ee			ef			eg			eh			ei			ej			ek			el			em			en			eo			ep			ep			er			es			et			eu			ev			ew			ex			ey			ez			fa			fb			fc			fd			fe			ff			fg			fh			fi			fj			fk			fl			fm			fn			fo			fp			fp			fr			fs			ft			fu			fv			fw			fx			fy			fz			ga			gb			gc			gd			ge			gf			gh			gi			gj			gk			gl			gm			gn			go			gp			gp			gr			gs			gt			gu			gv			gw			gx			gy			gz			ha			hb			hc			hd			he			hf			hg			hi			hj			hk			hl			hm			hn			ho			hp			hp			hr			hs			ht			hu			hv			hw			hx			hy			hz			ia			ib			ic			id			ie			if			ig			ih			ii			ij			ik			il			im			in			io			ip			ip			ir			is			it			iu			iv			iw			ix			iy			iz			ja			jb			jc			jd			je			jf			jg			jh			ji			jj			jk			jl			jm			jn			jo			jp			jp			jr			js			jt			ju			jv			jw			jx			jy			jz			ka			kb			kc			kd			ke			kf			kg			kh			ki			kj			kk			kl			km			kn			ko			kp			kp			kr			ks			kt			ku			kv			kw			kx			ky			kz			la			lb	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CHAPTER I

THE SITES

Achzib (Ez-zib)

The twin mounds of Achzib and adjoining cemeteries are located on the coastal plain about midway between Mt. Carmel and Tyre. The site has been excavated sporadically since 1958 by a joint Italo-Israeli team, but no detailed reports, either preliminary or final, exist apart from brief summaries in 'Notes and News' from the Israel Exploration Journal.¹

It has been reported, however, that the site has at least six occupation levels which were excavated in the 1963 season dated from the ninth to the third centuries B.C. The tombs belong to Iron Age II and to the Persian Period from approximately the eighth to the fifth centuries B.C. The tombs are classified into four types: (1) the dead are buried with funerary offerings, but no traces of burning; (2) the funerary offerings are found in a layer of ashes above a shallow tomb; (3) the Persian type with deep pits into which the dead and offerings were deposited; and (4) the well-built monumental tombs.²

Some broken figurines and a mask, Type K.VIII.b.1,

1. IEJ 9:4 (1959), p. 271; 10:4 (1960), pp. 260-1; 13:4 (1963), pp. 337-8; 15:4 (1965), pp. 256-8; 20:3-4 (1970), p. 232.

2. IEJ 9:4 (1959), p. 271.

were found in a stratigraphical context which, according to the excavators, may provide a chronological link with similar tomb finds from the southern and eastern cemeteries of the site.¹ The only figurines specifically mentioned include 'a number of hollow and moulded figurines, some broken, (which) were found on the floors of the rooms. . . .'. The rooms are apparently the storerooms of a building with a central court of North Syrian origin on the northern part of the mound, which would indicate a public building.² Elsewhere, these figurines are described as 'hollow, tubular and partly moulded, heavily painted terracotta, depicting women engaged in playing music or every-day activities'.³

Although there are Cypriot and Greek pottery imports, the site seems abundant with local burnished 'red-slipped' ware typical of the Phoenician settlements. This ware recurs on the Palestinian coast and even in the Egyptian Delta at Er Retabeh. The three main types are the mushroom-lipped jug, the trefoil-lipped jug with a long neck and the biconical jug.⁴ Prausnitz claims that this pottery continued to Stratum V, i.e. the seventh century B.C. and into the first decade of the sixth century B.C.⁵

No figurines from the town itself have been published to date, but we are more fortunate with some of the tomb figurines which have been published in a variety of

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1. IEJ 13:4 (1963), p. 338.
 2. IEJ 15:4 (1965), p. 257.
 3. IEJ 10:4 (1960), p. 261.
 4. S. Moscati, The World of the Phoenicians (London, 1968), pp. 80-1.
 5. IEJ 15:4 (1965), p. 257.

archaeological books.¹ The painted mask published by Landay is probably similar to the one mentioned above from the city mound.² Prausnitz refers to a complete pottery mask with 'holes for attachment' found on top of a mass of disjointed bones in a re-used tomb (Tomb III) of the second half of the sixth century B.C., our Type K.VIII.c.1. He also reports that two tombs contained hollow-cast, flat-backed figurines of pregnant women with Egyptianizing features which are distinct and different from the hollow and tubular ones. A date in the early eighth century B.C. is suggested for the tubular figurines based upon the associated pottery and absence of eastern Greek ware. The 'pregnant' type were probably cast in identical moulds and appear in an early Persian context.³ The latest figurine from the tombs is described as a 'fertility goddess represented as a pregnant woman' which Prausnitz has dated probably to the fourth century B.C.⁴

Most of the following material is in the Palestine Archaeological Museum (Rockefeller) in Jerusalem from excavated tombs: a 'Phallic cult group', Type A.XIII.b.1,

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1. J.B. Pritchard, The Ancient Near East in Pictures Relating to the Old Testament, Second Edition with Supplement (Princeton, 1969), Fig. 152 (Type A.I.i.1 from Tomb III, no. 4); A. Jirku, The World of the Bible (London, 1967), Fig. 56; and E. Neufeld, 'Hygiene Conditions in Ancient Israel (Iron Age)', Journal of the History of Medicine and Allied Sciences (Yale University), Vol. XXV, No. 4 (Oct. 1970), Fig. 5 (Type A.IV.f.1 from Tomb XXIX, no. 90). Neufeld's article is reprinted in BA XXXIV:2 (May 1971), pp. 42-66, Fig. 1; Moscati, op.cit., Pl. 71 (Type B.II.c.1).
 2. J.M. Landay, Silent Cities, Sacred Stones (Jerusalem, 1971), p. 188.
 3. IEJ 10:4 (1960), p. 261. 4. IEJ 9:4 (1959), p. 271.

from Tomb XXXVI, no. 154; a female tambourine player, Type B.V.b.1, from Tomb XIII, no. 44; a female holding a dove, Type B.V.c.1, from an unrecorded tomb(?); a male(?) oboe player, Type B.V.c.2, from Tomb XXIX, no. 89; a horse head fragment, Type D.IV.a.1, provenance unrecorded; a fragment of a horse and rider, Type D.IX.e.1, from Tomb III, no. 5; a fine portrait mask, Type K.VIII.b.1a, which was purchased by the museum; and a double-moulded seated cat, Type O.I.a.1, from Tomb XIV, no. 2. Unfortunately, apart from the horse, Type D.IV.a.1, and the cat figure, this material and associated context is unpublished. However, the objects do come from the Er-Ras Cemetery which is Phoenician and may be dated roughly to between the eighth and fifth centuries B.C.

'Afula

'Afula, perhaps the biblical Ophrah, lies approximately twelve kilometers northeast of Megiddo in the centre of the Jezreel Valley.¹ The site has occupational remains from both the Bronze and Iron Ages.²

Only one fragmentary male figurine, Type A.I.i.2,³ was excavated in Stratum III near the IIIA game installation, structure no. XXIX.⁴ However, the excavator states that it was found where it is impossible to make a clear distinction between stages A and B of Stratum III.⁵ On the pottery

1. M. Dothan, 'The Excavations at 'Afula', 'Atiqot I (1955), pp. 19-74.

2. Y. Aharoni, The Land of the Bible (London, 1966), p. 241.

3. 'Atiqot I, pp. 41-2; Fig. 15:19; Pl. VI:1.

4. Ibid., Pl. II:3, Fig. 3. 5. Ibid., p. 42.

evidence, which includes Philistine ware, the beginning of Stratum IIIA can be dated to about the middle of the twelfth century B.C. and its end to about 1050-1020 B.C. Stratum IIIB contains pottery imports from Cyprus or Phoenicia, but there is an absence of both Mycenaean and Philistine pottery. Thus, it would seem that the IIIB pottery continues the Late Bronze Age tradition, but the transition to the Iron Age is without a definite break.¹

Dothan compares the 'Afula figurine with one described by Mylonas and coming from Mycenae.² The comparison is a good one, but the writer must disagree with Dothan's statement that 'No similar figurine has so far been found in excavations in Palestine'.³ Although well hidden in an out-of-date publication, Macalister did publish a male figurine, 'Type A.I.i.17, which he labelled a 'household god' from Gezer and which does resemble the 'Afula figurine'.⁴ However, the published photograph does not appear in the final excavation reports and no locus or other information appears to be available regarding the Gezer figurine. So far, research has not located the present whereabouts of this figurine. Although the head is not upraised as with the 'Afula figure, a striking similarity is the crescent-shaped eyebrows which project sharply above each eye and join the straight, prominent nose, the tip of which is also broken. The eyes

1. Ibid., pp. 51-2.

2. Ibid., pp. 41-2; G.E. Mylonas, 'A Mycenaean Figurine at the University of Illinois', AJA XLI (1937), pp. 237-47.

3. 'Atiqot I, p. 41.

4. R.A.S. Macalister, Bible Side-Lights from the Mound of Gezer (London, 1906), Fig. 35.

are also alike in that they are indicated by rounded projections which are probably applied discs of clay. The face is almost certainly bearded as well, but the face-on view of the photograph does not make this comparison absolutely certain.

As for absolute dating on the pottery evidence, the only sherd specially recorded as coming from the southernmost part of the main excavation, where the distinction between stages IIIA and IIIB is difficult, is a 'flat jug-handle with a longitudinal groove and a protuberance at its lower end, where the handle was thrust through the wall of the vessel, which had been pierced to receive it'.¹ This technique is Cypriot, but also common in 'Base-ring II' ware which Albright believed was almost certainly originally manufactured in Phoenicia, but it is still not possible to determine whether this ware was manufactured in Palestine proper or whether it was all imported.² Since base-ring II sherds and white-slip ware seem to have been found together in uncertain stratigraphical context, we can only postulate a date for the figurine sometime between the end of the Late Bronze Age and the full transition to the Early Iron Age I period. It is not possible at this stage to state whether or not the figurine was imported or made locally. And until further evidence is forthcoming, we can only accept the views of Mylonas, Dothan and Macalister that their figurines represent a 'cult-idol' or 'household god'.

1. 'Atiqot I, p. 46, Fig. 14:14.

2. TBM I, p. 45.

'Ai (Et-Tell)

'Ai is an imposing site located in the hill-country about ten miles north of Jerusalem.¹ Although the site was abandoned in the Early Bronze Age, it was reoccupied in the Iron Age.² Recent American excavations have revealed an Early Iron Age I village east of the acropolis.³ Two building compounds were excavated in Site B. Fragments of a libation bowl, Type J.II.b.8, were found in a large house.⁴ The bowl has been published; it is described as having as many as eighteen closely spaced handles attached to the outer rim and wall and a tube-like conduit built into the wall of the bowl below the slightly inward-curving rim. There are also two animal heads with open mouths attached to the inner wall and connected to the conduit, forming spouts which could pour toward the centre of the bowl. Callaway suggests that they could represent either bulls or lions.⁵

'Aitun, Tell ('etun)

Tell 'Aitun, a Bronze and Iron Age site south-east of Lachish, has a row of tombs hewn into a slope several hundred metres from the mound proper.⁶ The tombs have a

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1. Y. Marquet, Les Fouilles de 'Ay (Et-Tell), 1933-35, Institut Français d'Archéologie de Beyrouth, 1949.
 2. K.M. Kenyon, Archaeology in the Holy Land, Third Edition (London, 1970), pp. 115-17.
 3. IEJ 19:4 (1969), pp. 236-8.
 4. See full discussion under site heading Ruddana, Khirbet (el-Bire).
 5. IEJ 19:4 (1969), p. 237.
 6. Identified as Eglon by Noth. See M. Weippert, The Settlement of the Israelite Tribes in Palestine (London, 1971), p. 30, n. 83 and Map ref. 69.

narrow shaft with steps which lead down to a long, narrow burial chamber with large arcosolia on both sides. According to the excavators, all the pottery from the tombs belongs to the twelfth century B.C., and there are examples of typical Philistine pottery of this date.¹

The finds have not been published apart from one female figurine, Type K.VI.f.1, which was probably attached originally to the rim of a Philistine crater.² The closest parallel, on typological evidence, comes from Tell Jemmeh, a site also well documented for its Philistine connexions.³ However, the find spot for the Jemmeh figurine has not been recorded on the published plate, nor its present whereabouts in the distribution of finds list. Although a majority of the Tell Jemmeh published finds, plus many unpublished figurines, are located in the Institute of Archaeology in London, this figure remains elusive. Unfortunately, the photograph in Gerar shows the figurine at such an odd angle that it is difficult to draw many conclusions apart from the fact that it does seem to stand on a bowl or crater rim facing inwards as the 'Aitun figurine probably did.⁴

Until this type of figurine, perhaps a mourner on a cult vessel, has been found actually attached to a local Philistine vessel, little headway may be made upon its date and appearance in the Palestinian ceramic repertory.

1. IEJ 18:3 (1968), p. 194.

2. Eretz Israel 9 (1969), Pl. 8:1-3; R. Hestin, The Philistines and the Other Sea Peoples, the Israel Museum, Cat.no. 68, (Jerusalem, 1970), Fig. 75.

3. F. Petrie, Gerar, Pl. XXXVI:5.

4. Compare the 'Mycenaean' crater also shown on Plate 8 in Eretz Israel 9.

Ajjul, Tell el- (Ancient Gaza)

Although the occupation of Tell el-Ajjul as a town site ceased after its destruction in the Late Bronze Age, there were graves discovered in the Late Bronze Age cemetery, excavated in the second campaign, at the foot of the so-called 'palace' containing pottery from the latter part of Iron Age I and the transition to Iron Age II.¹ Therefore, even though the site was abandoned, there were either Iron Age squatters on the mound or in the immediate vicinity.

A few fragments of figurines have been published which, upon typological evidence, appear to be Iron Age types as well as one unstratified and unpublished example now in London (Type B.IX.1).² The relevance of these figurines to our thesis will be discussed below under their individual classification by types.

'Amal, Tell (Nir David)

The smaller of the two mounds of Tell 'Amal, located about five kilometres west of Beth Shan near Kibbutz Nir David, was excavated for the first time during January-March 1962 under the directorship of S. Levy by the Israel Department of Antiquities.³ Since 1962 there have been five seasons of excavations at the site.⁴

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1. F. Petrie et al., Ancient Gaza I-V (London, 1931-4; 1952).
 2. See W.F. Albright, 'The Chronology of a South Palestinian City, Tell El-'Ajjul', AJS LV (1938), No. 4, pp. 337-59.
 3. S. Levy, 'Notes and News', IEJ 12:2 (1962), p. 147.
 4. S. Levy and G. Edelstein, 'Cinq Années de Fouilles à Tel 'Amal (Nir David)', RB LXXIX:3 (1972), pp. 323-67.

The earliest figurine published is a spouted horse's head, Type J.VII.c.1, from room 12 in a Stratum III building. Room 12 is interesting as it contained two clay basins built against the south wall with a jar between the two. There was also a very fine stone tripod incense burner or offering stand in this room which might suggest some cult use.¹ Pottery finds from the room indicate a late tenth or early ninth century B.C. date for the horse's head and associated finds in the room.²

A fine plaque fragment, Type C.VI.a.1, comes from Stratum IV, but the preliminary excavation report fails to locate Locus 31 from which this figurine comes. However, pottery vessels from Stratum IV place the date in the tenth century B.C. on the early side.³

Amman (Transjordan)

Rabbath Ammon, the Iron Age capital of the biblical Ammonites, is today the capital of the Hashemite Kingdom of the Jordan. As the site has a good water supply, it has been almost continuously occupied from Palaeolithic times, but little remains in the modern city earlier than the Roman period.⁴ The ancient citadel is located on Jebel el-Qala'ah, the present site of the Jordan Archaeological Museum. This acropolis is enclosed by a wall, still partially traceable,

1. Ibid., p. 329.

2. Ibid., see especially pottery on Figs. 13-15.

3. Ibid., cf. large bowls, Fig. 14:10, 11 and other Stratum IV ware.

4. G.L. Harding, The Antiquities of Jordan, Revised Edition (London, 1967), pp. 62-3.

which was fortified by towers at each corner. The most impressive ruins on the surface belong to the Roman, Byzantine or Umayyad periods, but on the northeast corner a part of the Iron Age town wall is exposed.¹ The Italian Archaeological Mission in 1927 and 1931 revealed the ancient rock sacred to the Ammonites beneath the present remains of Roman buildings.²

Very little excavation has taken place, but in 1968 the Jordanian Department of Antiquities excavated near the city wall and found a very fine animal head spout, Type J.VII.e.2, which is unpublished (Pl. 37:4), a fragment of an unidentifiable figurine, Type G.V.b.1 (Pl. 32:1), and a human head fragment, Type D.XIII.b.1, which closely resembles the heads of the riders of the 'horse and rider' figurines from Meqabelein.

Some tombs of the Iron Age have been found on the hill-sides of the Jebels surrounding the citadel. One such rock-cut tomb was found by stone workers at the house of Said el-Qaruoty, at Jebel el-Jofeh esh-Sharqi, about 300 m. east of the 'old' Department of Antiquities building. This was a large tomb which produced valuable evidence for the material life of the Ammonites during Iron Age II and also evidence of their religious practice in the form of a 'veiled Astarte' figurine, Type A.IV.g.1.³

Two tombs have been excavated on the north side of Jebel Jofeh: Tomb A in land belonging to 'Abdullah ibn Sa'ud and

1. Fr. Eugene Hoade, O.F.M., East of the Jordan (Jerusalem, 1966), pp. 69-84 and especially photograph, p. 78.

2. Ibid., pp. 80-1.

3. ADAJ, Vols. IV-V (1960), p. 114, Pl. III:2; R.W. Dajani, 'An Iron Age Tomb from Amman', ADAJ XI (1966), pp. 41-7.

Tomb B, in land of Felah Huseyn.¹ They are chiefly of interest to us for a hollow-modelled horse with rider, Type I.I.a.1, and a bull-vase, Type J.III.b.1.

Two more Iron Age tombs were cleared in 1951 lettered Tombs C and D from the same general area which date to the eighth century B.C., as do Tombs A and B. Only Tomb C produced a figurine, remarkable as it is unique in Palestine, Type K.VI.e.1.²

The discovery of an Early Iron Age tomb containing animal figurines from Jebel el-Nuzhab was reported in 1962.³ However, the excavation report does not mention any animal figurines.⁴

It should be noted here that the above mentioned figurines found in Amman do not have any close parallels with contemporary finds on the western side of the Jordan River in the land of the Philistines and Israelites. We should perhaps look either to the north, i.e. Syria, or to the south, i.e. Arabia, for possible connexions if there are any. Otherwise, we may assume that these minor art forms in Amman are an indigenous mode of expression.

On the other hand, a visit to the Amman Museum by the writer has resulted in the discovery of some unpublished Iron Age figurines which do have fairly close connexions with material from the west bank of the Jordan. A complete

1. G.L. Harding, 'Two Iron Age Tombs from Amman', QDAP XI (1945), pp. 67-80.

2. G.L. Harding, 'Two Iron Age Tombs in Amman', ADAJ I (1951), pp. 37-40.

3. ADAJ VI-VII (1962), n. 111.

4. R.W. Dajani, 'Jabal Nuzha Tomb at Amman', ADAJ XI (1966), pp. 48-52.

plaque of a woman playing a tambourine, Type C.VI.a.2, for example, has close parallels at Gezer and Hazor. Plaque Type C.VI.c.1 from the so-called 'White' (i.e. Royal) Palace excavation in 1943 has no parallel to date, but plaque Type C.XI.d.1, from the 1972 Department of Antiquities Citadel excavations, is from an Early Iron Age context and is representative of many such single-moulded figurines with the feet facing forwards. Two moulded and spouted horse head fragments, Type J.VII.c.2 and 3, are remarkably similar to heads found at Samaria, Type J.VII.c.61, and Megiddo, Type J.VII.c.37 and 70d.

Arad, Tell

Tell Arad, the capital of the Negev during part of the biblical period, is located about twenty miles east-northeast of the modern town of Beersheba. Ruth Amiran supervised the excavation of the Early Bronze city and Yohanan Aharoni excavated the citadel mound which was occupied early in the Iron Age about the eleventh century B.C.¹ Excavations at the site were conducted between 1962 and 1967 under the sponsorship of the Hebrew University of Jerusalem, the Israel Department of Antiquities and the Israel Exploration Society.²

The main occupation during the Iron Age centred round the six Israelite fortresses found in various strata numbering from XI to VI which date from the tenth century B.C. to the destruction of the Kingdom of Judah just after 600 B.C.

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1. D.N. Freedman and J.C. Greenfield, eds., New Directions in Biblical Archaeology (New York, 1971), pp. 28-9.
 2. A. Negev, ed., Archaeological Encyclopedia of the Holy Land (Jerusalem, 1972), p. 27.

Aharoni reports that some of the fortresses were built of ashlar masonry which would indicate that Arad was the main royal citadel in the area and therefore defended the borders of Judah and controlled the routes to the Arabah, Edom and Elath.¹

The abundance of pottery and other material remains indicate not only soldiers, but also merchants and artisans lived in the citadel fortresses. Industrial installations were found which were probably connected with metal working and perfume distilling. A sanctuary was also discovered, and Aharoni briefly reports the presence of cult and art objects such as 'Ashtoreth figurines'.²

Although there already exists a vast bibliography of articles and notes concerning Arad, no adequate preliminary report has been published, nor have examples of the figurines appeared in print. But the writer has obtained photographs of three figurines from Arad by courtesy of the Israel Museum. To which fortress period or strata they belong is unknown. The three figurines, Types A.II.c.1, D.I.a.100 and L.VII.a.1, do, however, compare quite favourably from a typological study with those from Jerusalem Cave I, Square A XXVI, which belongs to the end of the Judaeen monarchy.

Ashdod, Tell

Ashdod, one of the Philistine capitals on the coastal plain, was an ancient Canaanite centre which came under

1. Y. Aharoni, ⁱⁿ Archaeological Discoveries in the Holy Land (New York, 1967), pp. 94-5.

2. Ibid., p. 96.

Philistine domination in the early part of the twelfth century B.C.¹ Apart from an 'Astarte' plaque, Type C.II.a.2, which may be a relic of the Late Bronze Age, the earliest figurines come from the 'Philistine' pit in Area C, Locus 2001, and belong mostly to the twelfth and eleventh centuries B.C. on pottery evidence.² But some black-on-red burnished pottery found in the pit may indicate a date in the late eleventh and early tenth centuries.³ These figurines cannot be dated more closely as the pit does not seem to be stratified.⁴

The majority of the excavated figurines and fragments come from Area D, which is divided into four 'local strata' dating from the end of the tenth century to the end of the seventh century based upon the published evidence.⁵ As only the 1962 season has been published, there may be many figurines unpublished which will alter this discussion.⁶

The beginnings of the lower city of Ashdod are represented by Stratum IV, which is dated to the ninth century B.C.⁷ This stratum contains a mixture of human and

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1. Y. Aharoni, The Land of the Bible, p. 248.
 2. M. Dothan and D.N. Freedman, Ashdod I, 'Atiqot VII (1967), p. 111.
 3. Ibid., Pl. 33.
 4. Compare similar pottery assemblage on plastered floors and in pits in Stratum II at nearby Tell Sippor, which dates to roughly the same period, i.e. Early Iron Age. See IEJ 16:2 (1966), pp. 162-3, Fig. 6.
 5. See chart in IEJ 13:4 (1963), p. 340 and more detailed discussion in chronology for Stratum I to IV in 'Atiqot VII.
 6. Recently published figurines from the following sources do not list the find spots: R. Hestrin, The Philistines and the Other Sea Peoples, The Israel Museum, Cat.no. 68; D.N. Freedman and J.C. Greenfield, eds., New Directions in Biblical Archaeology, Fig. 25.
 7. Ashdod I, op.cit., p. 132.

animal figurines found on the remains of floors. But since there are no building remains left, it is not possible to determine whether or not these figures were for public or private use. However, in the next stratum above, Stratum III, some rooms have been identified by the excavators as a cult place.¹ An L-shaped room, 1010, has a bench or platform along wall 1013 which leads to a small structure of three brick courses which was whitewashed. It has been designated an altar. If figurines were used in worship, they were not left in the altar room because all figurine fragments associated with room 1010 were from surrounding loci. It may be of importance to note that three kernoï head fragments, Type J.I.b.6, 8 and 12, and an Astarte type plaque, Type C.I.b.1, were discovered in a roughly oval stone-lined pit, 1004, in room 1001, just north-west of the so-called 'cult-room'. The excavators state that 'the pit seems to have been deliberately left with its contents undisturbed . . . later, in Stratum 3a, it was covered over by a new floor'² Although on present evidence the reconstructed vessels from the pit are not specifically cult in nature, apart from the kernoï fragments and plaque, we may suggest that it might have been used as a 'favissa' for vessels used in the 'cult-room'. A fragment of a miniature offering table or couch, Type K.VI.e.2, with part of a moulded hand and arm was found near the 'favissa' on the paving, locus 1019, as well as a hollow male head, Type B.X.a.1, bird-head fragment, Type

1. Ibid., p. 132.

2. Ibid., p. 133.

E.III.3, and a kernos fragment, Type J.I.b.5, at locus 1001 between the 'favissa' and paving. Just south of the 'cult-room', locus 1016, was another male head, Type B.X.a.3, and another kernos fragment, Type J.I.b.4.

In the northern half of the Area D building complex only the bare outlines of walls were found, but one room (1008) also yielded a female Astarte plaque fragment, Type C.XIII.a.1, and two kernoi fragments, Type J.I.b.2 and 10. This room is small, and it has been suggested that it may have been used as a store-room.¹

Since many cult-type figurines were also found on the surface in the D area, it does seem likely that this was a cult place.

Apart from preliminary notes in IEJ, Areas G, H, K and the trial sounding in Area M have not been formally published. But a small plan and brief descriptions of these areas appear in Dothan's article about the cult vessel described below.² Hestrin has also published photographs of the cult vessel, Type K.VI.b.1, from Area H/K and the so-called 'Ashdoda' (couch) figure, Type K.VI.d.3, from Area H.³

Dothan's article on the cult vessel, Type K.VI.b.1, reproduces the best photographic views of this important artistic object.⁴ The vessel has a deep, carinated bowl fixed on a high, cylindrical body with a shallow base which

1. Ibid., p. 133.

2. M. Dothan, 'The Musicians of Ashdod', Archaeology 23:4 (1970), pp. 310-11.

3. Hestrin, op.cit., Figs. 83 and 72.

4. Archaeology 23:4 (1970), p. 310.

has three arch-like openings cut into the body of the stand just above the base. The ware is well-fired, and traces of a white wash remain. A red and black lattice pattern decorates the bowl on top of the whitewash. There are five figures of musicians situated around the centre of the cylindrical body. Four are moulded three-dimensionally in rectangular 'windows' and stand on pillar-type torsos. The fifth figure is unusual in that it is formed partly by incisions into the body of the vessel which form rather flat, stylized legs. The facial features and arms are applied pieces of clay. The rather large hand-modelled heads of the other figures have bulging eyes and large noses. The flat-bodied figure plays a double pipe, but the end is broken off. The other four figures play the cymbals, double pipe, tambourine and an object which appears to be a lyre. Three animals are rendered in procession above the musicians, and are partly incised, partly worked in relief. Dothan thinks they resemble the figurines of animals on kernos vessels common in the Iron II remains of Ashdod.¹

The cult vessel was found in Stratum X next to a wall (L. 5356). Archaeologically, there was a complete change at the end of the Philistine city of Stratum XI towards the end of the eleventh century B.C. and the beginning of the tenth century B.C. The building plan of Stratum X is different, as are the remains of the material culture. The irregular burnish of the pottery shows that it dates to the beginning of the United Monarchy, i.e. the end of Iron Age I. The

1. Ibid., p. 311.

vessels in context with the stand seem to suggest a cult character for the area of discovery.¹

The 'Ashdoda' couch, Type K.VI.d.3, is executed in the Mycenaean style, but the decoration is Philistine.² The exact locus has not been published, but the couch does come from one of the three Philistine strata in Area H.³ The female 'Ashdoda' has been identified by Dothan as the goddess worshipped at Ashdod by the Philistines. He compares her to the Mycenaean mother goddess who is a schematic representation of a woman seated on a chair. As no male figurines were found at Ashdod during this period, Dothan further suggests that the Semitic god Dagon was introduced later into Philistine Ashdod.⁴

Ashkalon

Professor Garstang excavated the coastal site of Ashkalon in 1920 and 1921 on behalf of the Palestine Exploration Fund. Sections cut into the face of the mound revealed a succession of occupation levels which yielded evidence for a complete break between the end of the Late Bronze Age and the beginning of the Early Iron Age which is probably attributed to the Philistine invasion at about 1200 B.C.⁵

To my knowledge, only one possible Iron Age figurine has been published from Ashkalon, Type A.XII.m.2, which is a

1. Ibid., p. 311.

2. IEJ 15:4 (1965), p. 260.

3. IEJ 18:4 (1968), pp. 253-4.

4. Freedman and Greenfield, *op.cit.*, pp. 22-3.

5. K.M. Kenyon, Archaeology in the Holy Land, Third Edition (London, 1970), pp. 307, 224-5; W.J. Phythian-Adams, 'Report on the Stratification of Askalon', PEFQS (1923), pp. 60-84; a sketch map of the site is in J. Garstang, Joshua Judges (London, 1931), p. 358.

distinctive male head with no parallels in Palestine so far. It has been tentatively dated to about 1200 B.C.¹

'Athlit

The site of 'Athlit is located on the coast of modern Israel to the southwest of Carmel. It was excavated during 1930-3 by C.N. Johns for the Department of Antiquities of Palestine.²

'Athlit is probably best known archaeologically for its later remains, but its importance in this study lies in the presence of the Phoenician graves discovered in the cemetery. No figurines have been published, but one fragment of a horse's head, J.VII.c.3a, is in the Palestine Archaeological Museum. It was originally part of a zoomorphic spouted vessel, probably dating to the eighth or seventh century B.C.

Azor (Yazur)

Azor is another coastal plain site located in the hinterland of Jaffa in Philistine country. Excavations were started in 1958 by M. Dothan.³ In 1960 a narrow strip about 75 sq.m. in area was excavated in the Azor cemetery which extends on either side of the modern Jerusalem-Tel Aviv highway. The tombs date from the thirteenth to the seventh centuries B.C.⁴

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1. World of the Bible, PEF Centenary Exhibition Publication (London, 1965), Pl. VI(b).
 2. QDAP I-VI (1932-7).
 3. IEJ 8:2 (1958), p. 133; 8:4 (1958), pp. 272-4; 9:4 (1959), pp. 266-7; 10:4 (1960), pp. 259-60; 11:4 (1961), pp. 171-5.
 4. IEJ 10:4 (1960), p. 259; and cf. M. Dothan, 'Quelques Tombes de l'Age du Fer Ancien', Bulletins (& mémoires) de la Société d'Anthropologie de Paris, Tome 2^e, XI^e Série, No. 1 (1961), pp. 79-82, Pl. 1 for drawings of pottery types.

The one human figurine from the cemetery so far published, Type A.I.i.12, is identified as Philistine by Hestrin.¹ It has close affinity to Philistine figurines from Ashdod and is probably from Dothan's Iron Age burials of Group A dated to the twelfth century B.C. The Group A people used three methods of burial: (1) skeletons were placed east to west with the head to the east; (2) skeletons were interred within two storage jars cut at their shoulders and joined mouth to mouth; and (3) skeletons were covered with unburnt rectangular bricks which formed a kind of coffin below ground level.²

Balu'ah, el (Transjordan)

The expedition to Balu'ah in 1934³ directed by J.W. Crowfoot consisted of a few trial soundings which confirmed Glueck's general evaluation that the site was occupied earlier than 2000 B.C., but the main occupational remains, including a casemate wall, belong to the Early Iron Age.⁴

Apart from an unpublished 'head of a small animal' found by the Crowfoot expedition,⁵ only two human fragments were picked up on the surface by the Glueck survey.⁶ One was a male head common throughout Moab, Type B.VI.4, which was found above the wall overlooking the dump heaps on the northern slopes of the site. The other fragment is probably an

1. Hestrin, op.cit., Fig. 75.

2. IEJ 11:4 (1961), pp. 171-3.

3. J.W. Crowfoot, 'An Expedition to Balu'ah', PEFQS (1934), pp. 76-84.

4. Ibid., p. 83.

5. Ibid., p. 78.

6. AASOR XIV (1933-4).

'Astarte' figure, Type A.X.g.1, holding something in her hands, which is probably dated to the Early Iron II period.

Beersheba, Tell

Tell Beersheba is located in the western Negeb and is probably best known from the biblical phrase denoting the boundary of Israel 'from Dan to Beersheba'.¹ Soundings were carried out on the site by the Israeli Department of Antiquities in 1962 which located the Iron Age II settlement.² Rescue excavations were also carried out in 1968 in connexion with modern construction and development work.³ Systematic excavation of the tell proper was begun in 1969 by Professor Y. Aharoni.⁴

The most interesting finds to date relevant to our subject are a group of domestic cult objects from the burnt debris of a house leaning against the well-preserved section of an eighth century B.C. casemate wall.⁵ The objects included mother goddesses of the pillar type, Types A.I.a.2 and A.III.d.1, a miniature horned altar and a small clay pot which served as an incense burner.⁶

Beit-Aula Region

The region of Beit-Aula is in the neighbourhood of Hebron. In 1972 a remarkable cult stand was published with

1. 2 Sam. 24:2; 1 Kings 4:25.

2. IEJ 13:2 (1965), pp. 145-6.

3. IEJ 18:2 (1968), pp. 130-3.

4. IEJ 19:4 (1969), pp. 245-7; 20:3-4 (1970), pp. 227-9.

5. IEJ 20:3-4 (1970), p. 229.

6. The Jerusalem Post, 16 September 1969.

an applique relief of human heads in a frieze encircling the upper part of the stand where it joined a carinated bowl on top.¹ Although the stand and bowl are wheel-made and well executed, the human faces are fairly crude and not of a high artistic standard. This piece of Palestinian Iron Age art is classified as belonging to the general cult apparatus, Type K.VI. It is not from a stratigraphical context, but it does fit in on stylistic evidence to similar cult stands already known in Palestine.

Bethel

Bethel is located to the north-east of Ramallah at the modern village of Beitin. The ancient site was excavated during four seasons between 1934 and 1960 by W.F. Albright and J.L. Kelso under the joint sponsorship of the American Schools of Oriental Research in Jerusalem and the Xenia (afterwards Pittsburgh-Xenia) Theological Seminary.²

The final report published in AASOR XXXIX is unfortunately very inadequate. Although many Iron Age figurines are catalogued, only five examples are published, and these without proper descriptions or drawings. Two Astarte plaques listed for Plate 42 simply do not exist there. Although the archaeological period is listed for each figurine in the catalogue of artifacts, one must use this information with much caution. For example, the Astarte plaque, registration number 104, has the provenance 'sub 6' and is dated to the Iron I period. But the only published

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1. The Israel Museum News, No. 9 (Jerusalem, 1972), Pl. 1.
 2. BASOR 29, 55-8, 151; W.F. Albright and J.L. Kelso, The Excavation of Bethel, AASOR XXXIX (1968).

piece of pottery from 'sub 6', Plate 66:14, is a jar dated to the sixth century B.C.

On typological grounds, most of the figurines seem to be good Iron Age types, but any close dating is impossible from the paucity of information in the final report.

Bethlehem

Bethlehem, just south of Jerusalem, is known as Ephrath in the biblical sources.¹ Rachel's tomb was traditionally nearby, but the exact location is not known. From a grave, near the so-called 'Rachel's Tomb' which is venerated today, came another pillar Astarte figurine, Type A.III.c.1, which is now in the British Museum (BM 93091).²

Beth Shan (Tell el-Husn)

Tell el-Husn lies in the Valley of the Julud, which gives it its importance as a guardian of much frequented highways.³ The site guards the only lowland route from the Mediterranean to the Jordan which extends from the Esdraelon-Jezreel corridor. The site also commands the ancient road which ran north and south on the edge of the Jordan Valley from Jericho to Hazor.⁴ The partial excavation of Beth Shan was undertaken by the University of Pennsylvania Museum Expedition in

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1. Gen. 35:19.
 2. R.D. Barnett, Illustrations of Old Testament History, published by the Trustees of the British Museum (London, 1968), Fig. 17a.
 3. G.M. Fitzgerald, 'Beth Shan', in D. Winton Thomas, ed., Archaeology and Old Testament Study (Oxford, 1967), p. 186.
 4. H.O. Thompson, 'Tell el-Husn - Biblical Beth Shan', BA XXX.4 (1967), p. 110.

1921-3, 1925-8, 1930-1 and 1933.¹

The Iron Age at Beth Shan begins with Level VI, which has been dated from inscriptions of Rameses III.² This dating for Level VI to the Early Iron Age is well attested by evidence coming from the 'Great Northern Cemetery', where the so-called anthropoid sarcophagi were found. On stylistic evidence and pottery context, i.e. lentoid flasks and stirrup vases, we know that the coffins may be attributed to the Philistines, who were employed as mercenaries by Rameses III at Beth Shan during the occupation of Level VI.³ Only three coffin head-lids have been reproduced in the original publication of the site material, Type K.IV.b.1-3, but Mrs. Dothan has reproduced a good group collection of the coffin head-lids in her recent study of the Philistines.⁴ Oren has also recently published his doctoral thesis on this material which has added many more examples.⁵ Apart from the anthropoid coffins, Level VI is rich in material illustrating human and animal clay objects which were used by the Philistines and other indigenous people of Beth Shan during the early

1. Fitzgerald, op.cit., p. 183.

2. Ibid., p. 192; F.W. James, The Iron Age at Beth Shan: A Study of Levels VI-IV (Philadelphia, 1966), p. 4ff.

3. G.E. Wright, 'Philistine Coffins and Mercenaries', BA XXII.3 (1959), pp. 53-66; T. Dothan in Eretz-Israel V (1958) and Antiquity and Survival II:2-3 (1957), pp. 151-64; Wright, 'Fresh Evidence for the Philistine Story', BA XXIX.3 (1966), pp. 70-86; B. Mazar, 'The Philistines and the Rise of Israel and Tyre', Proceedings of the Israel Academy of Sciences and Humanities, Vol. I, No. 7 (Jerusalem, 1964), p. 6.

4. T. Dothan, The Philistines and Their Material Culture (Jerusalem, 1967) (in Hebrew), p. 215, Fig. 112.

5. E. Oren, The Northern Cemetery of Beth Shan (Leiden, 1973).

part of the Iron Age.

Published objects include four Type C plaque figurine fragments, three Type D horse's heads, a hippopotamus modelled in the round on a flat base, Type G.I.j.1, and an animal head mould-made on both sides, Type G.II.a.2, as well as many fragments of the E.III type bird heads which are probably associated with the shrine houses so numerous in the temple area. There were also kernoi fragments, Type J.I.c.2-3, a zoomorphic vessel, Type J.III.a.6, and miscellaneous objects, such as the human fragments, Type K.VI.e.3-5, and the serpent stand, Type L.IV.a.1, which were probably associated with cult practice.

Level V has been dated by various Palestinian scholars from the eleventh to the ninth centuries B.C.¹ Two temples were uncovered, the northern, dedicated to the goddess Antit, and the southern 'Mekal' temple to the god Resheph, which Rowe suggests are the temples of Ashteroth and Dagon, in which Saul's head and armour were displayed by the Philistines (1 Chron. 10:10; 1 Sam. 31:10). As the city did not fall to the Israelites until the time of David (ca. 1000-961 B.C.), Level IV, the material remains of Level V, which come from the earlier phase, must represent those belonging either to the 'Sea People' or to the Canaanites. Seven human figurines, all female, are represented in Type A, as well as a fragment of a figurine(?) on a tubular stand, Type A.XI.7, which is difficult to identify with any certainty due to the poor illustration in the excavation report. Type C is well represented by six

1. See summary of dating in Thompson's article, op.cit., p. 116, apart from James, who places the stratum as low as 800 B.C.

figures and fragments which again are all female. There are many fragmentary bird figures, Type E, which are nearly all associated with cylinders, shrines or other objects probably used in cult practice. Three figurine bull's heads are forequarter fragments which have been hand-modelled and which possibly had a complete body when first made, Type F.III.a.3-5. Only one kernos illustrated by Rowe from this level is here classified as Type J.I.a.2. Rowe did, however, record another fragment from room 1156 (Reg.no. 26.12.22), but so far this remains unpublished. James has published two heads, Types J.I.b.49 and J.VII.b.3, which may possibly belong to kernoi. Two miscellaneous objects, Type K.VII.e.1-2, have fragmentary representations of human figures applied to the surface. One seems to be a hollow clay tube, while the other may be a plaque or pendant. These objects have not been specifically classified as there is not enough of them left for identification. The fragment of a lion's claw with the head of a snake resting upon it, Type L.IV.c.1, is almost certainly part of a cult object, as is the cylindrical stand, Type L.IV.a.1. Level V also produced the so-called 'shrine houses' which have both human and animal representations either attached or applied to the two storey model buildings, Type M.II.a.1-2.

Level IV belongs to Iron Age II on the pottery evidence, but the picture is confused since the stratum was shallow and the interpretation of the finds was hindered due to destruction in the level.¹ The figurines show artistic influences which

1. See James, op.cit., pp. 108-9; Thompson, op.cit., pp. 133-5; Fitzgerald, op.cit., p. 195.

are both Iron Age and later. The technique of the two Type A female mould-made heads with hollow centres, Type A.IV.g.2-3, is not usual for other figures in this class, and the figures A.X.a.1-2 and A.XII.e.1 are also unusual.

The plaque, Type C.VI.b.1, is very rare if it does in fact belong to Level IV, as its form suggests manufacture during the Late Bronze Age or Early Iron Age. The C.XV.a figures, on the other hand, are either very late Iron Age or Persian in style. Unfortunately, they are all unstratified. However, the horseman, Type D.XII.a.1, from room 288 is a Persian form. The bull's head, F.III.a.5, from room 1138 is fairly typical for the Iron Age. The jar spout, J.VII.b.3, has many parallels during the Iron Age from other sites. The human mask, K.I.c.7, probably belongs to a vessel, although James convincingly argues against its being a sarcophagus lid.¹

Beth Shemesh (Tell er-Rumeileh)

Beth Shemesh, translated 'House of the Sun' from Old Testament Hebrew, lies on the south of the Valley of Sorek near the western side of the Shepheleh almost due west of and about twenty miles from Jerusalem. The site is significant geographically, as it lies near the route which goes from the Philistine Plain to the hill country.² The site was first excavated by Duncan Mackenzie on behalf of the Palestine Exploration Fund in 1911 and 1912. The second series of expeditions to the site, from 1928 to 1932, was led by Elihu

1. James, op.cit., pp. 107-8.

2. J.A. Emerton, 'Beth-Shemesh', in D. Winton Thomas, op.cit., p. 197.

Grant under the sponsorship of Haverford College, Pennsylvania, the Pacific School of Religion and the American Schools of Oriental Research.¹

The earliest occupation of the site begins with the Middle Bronze Age which is represented by Stratum VI and continues with Stratum V, ca. 1700-1500 B.C., and Stratum IV, ca. 1500-1200 B.C., the Late Bronze Age. Although our interest in figurines begins with Stratum III, which represents the Period of the Judges at Beth Shemesh, we cannot overlook one figurine in the form of an animal head spout, J.VII.b.6, from Stratum IVb, which comes from below the foundations of room 414. As this fragment lies between the Late Bronze Age locus, room 490 and the plastered floor of the Early Iron Age room 414, it may be treated as belonging to those transitional figurines of the Late Bronze-Early Iron Age period. We should also note here that the material remains excavated from the upper part of Stratum IV during the 1929-30 season belong to Stratum III.²

Stratum III, the first Iron Age City at Beth Shemesh, had one building phase which was less than one metre thick in occupational debris.³ Although there is evidence for metal working in room 441, the town was not as intensively occupied as before. Fewer cisterns were in use, showing a reduced

1. K.M. Kenyon, op.cit., p. 310.

2. E. Grant and G. Ernest Wright, Ain Shems Excavations: Part V (Text) (Haverford, 1939), p. 15. See chronology chart based upon the stratigraphical results of 1933.

3. Ibid., p. 51ff.

population. This period is known from other sites in Palestine, and represents the so-called 'Dark Ages' of Palestinian history. A decline in the potter's art is illustrated by a comparison between the beautiful workmanship of the zoomorphic vessel, Type J.II.c.1, made just before or early in Stratum III, and the similar but much cruder example, J.II.b.2, from a later phase of Stratum III. The crude plaque-like fragment, C.II.b.3, should also be noted in this connexion. According to the excavators, it is the earliest native example of a mother-goddess figurine carved in the round.¹ However, it is not a fully developed pillar-type figure, and should be considered as a transitional figure between the true plaque and free-standing pillar variety of figurine. Stratum III does reveal that both the plaque and the pillar type of figurine were in use at the same time, even though the plaques were losing their popularity. As plaque C.V.a.1 was found with Philistine pottery in room 468, this is further evidence for its earlier origin. Another cruder plaque fragment, C.XIV.d.5, was found near III 107 in a so-called 'Temple' room. The Mycenaean form of the mother-goddess, K.VI.f.2, is probably an intrusion in Stratum III or an example of a figure remaining in use as a family heirloom. At the same time, other households kept the pillar figurines such as the two examples, A.II.e.3 and A.III.b.1, found in room 402, and A.II.e.2 in the stone-lined Silo 452. Although they are not illustrated in the reports, Types A.X.b.2-5 come from this stratum, while P.I.a.2 is most probably a fragment of the pillar

1. Ibid., p. 156.

variety, since it is described as having red and yellow bands around the neck.

The human face was not only depicted on fertility figurines, but also on objects of daily use such as the lamp, Type K.II.b.1, which is supported by a stand having a face modelled onto it. The crudely modelled face, Type K.VIII.c.2, probably served as a mask.

The animal art of Stratum III includes both solid, hand-modelled figures as well as hollow, wheel-made vessels. There are also spouted heads, used sometimes on kernos rings, sometimes as necks of jugs which are missing their bodies. Sometimes the solid figures are used simply for decoration on rims of bowls or for handles of bowls or jars. The solid figures include examples of the horse, Type D.II.a.2, and D.XI.d.1 and 2, and sometimes with a rider, Type D.XIII.c.1. Types G.VI.d.5 and 6 are two examples which are unidentified. J.I.b.50 is probably a bird's head from a kernos ring, while J.III.c.2 has been identified by the excavators as a water jug in the form of a camel. Types J.VII.b.9 and 10 are spouts in the shape of bull's heads from unidentifiable vessels. The horse-shaped spout, J.VII.c.4, could come from the same type of jug as J.III.c.2. Types J.VII.e.6 and 12 may also be horse heads, but J.VII.e.7 is described as being shaped like a dog's head. Animals L.II.c.2, d.1 and e.1 are probably handles and L.V.d.1 represents a humped bull sitting on the rim of what is probably a bowl.

Stratum II has been roughly divided into three phases by Grant and Wright.¹ The earliest phase, IIa, covers a

1. Ibid., p. 67ff.

relatively short period between 1000 and 950 B.C. It is an important phase for ceramic study since the wares are homogeneous and represent the end of the Philistine influence on the manufacture of pottery at Beth Shemesh.

One bird figurine, Type E.II.b.1, can be identified with certainty to Stratum IIb or c as it comes from Locus Z 30, just northwest of and beside the 'hilani' building during the 1930 season. A human head, Type A.II.c.2, comes from the upper levels of debris within the 'temple' designated BH and re-named the 'Government Building' or 'Residency'.¹ One of the main phases of this building occurred in Stratum IIa, but the figurine under discussion probably belongs to either IIb or c as it was found in the upper debris of the building. A third vessel with spout, Type J.V.a.2, comes from Stratum IIa, and was found north of building BH during the 1930 excavation. Most of the Stratum II figurines were excavated during the 1933 season, when Stratum IIa 'was not so distinctly a separate stratum, and therefore it was included under the one broad designation "II"'.² This is unfortunate, as we must rely upon stylistic comparisons in order to determine which, if any, figurines excavated in 1933 belong to the earlier phase IIa. The Type J figurine spouts may fall into IIa.³

The deer or gazelle figurines found in the 'temple', one published example, Type G.I.e.1, cannot be placed with any certainty to a stratum as no definite loci have been published. However, Grant does state that the figures were found on 3 May

1. Ibid., p. 69.

2. Ibid., p. 67.

3. See chapter 2.

at a lower level and north of the first two rows of column bases excavated.¹ This may possibly place the figures in Stratum III or IIa, since the building had at least three, and perhaps as many as five, phases of reconstruction.

The figurines found in Tomb I are fairly representative of the major types found not only on the site of Beth Shemesh, but throughout Palestine. The interesting thing about this group, like that found in Cave I in Dame Kathleen Kenyon's recent Jerusalem excavations, is that the figurines were somehow associated with one another in their usage. The best represented are the human pillar Type A, Horse Type D.I.a, and zoomorphic spouted vessels, general Type J. After a reassessment of the material from Tomb I, Grant and Wright dated it to Mackenzie's 'Third City', ca. 900 B.C., which would place the tomb in the early part of Stratum IIb.²

The latest phase of occupation during the Iron Age at Beth Shemesh is designated by Stratum IIc, dated to ca. 825-586 B.C. by the excavators. The figurines that come from this stratum with certainty are all from Cistern 25 and Tombs 2, 5, 7 and 8. Cistern 25 is dated roughly between the eighth and early sixth centuries B.C.³ Tombs 2 to 8, with the exception of the T.2 Repository, are all dated little earlier than the seventh century B.C. and to the early sixth century B.C. at the latest.⁴ Cistern 25 contained two pillar figurine fragments, Types A.I.a.6 and A.X.b.4, and two horses, Types

1. E. Grant, Beth Shemesh: Progress of the Haverford Archaeological Expedition (Haverford, 1929), p. 101.

2. Grant and Wright, op.cit., p. 7.

3. Ibid., p. 136.

4. Ibid., pp. 8, 136.

D.I.c.1 and D.VI.a.1. The tombs were not as representative of finds as was Tomb 1 in Stratum IIb. But a new type of animal figure appears in Tomb 2 which is rare on other sites. It is a hollow wheel-made figure without a spout, Type I.I.b.1. Tomb 5 is extremely important as it contained the only definite evidence from Palestine that the human pinched-face figurine was also made to represent a male figure, Type A.I.a.4, as well as the female figure which was most common, Type A.I.a.5. Other male figures may have been represented on other sites, but it is impossible to say with certainty, as usually only the head and neck survive (compare illustrations on Figs. 1-3). Tomb 7 contained a very imaginative jug modelled to represent a human holding a spout on the chest, Type K.I.a.1. The Repository of Tomb 8 contained a typical, and one of the most complete examples of a horse with rider, Type D.VI.a.2.

Most of the figurines found in 1933 belong to the latter part of the Iron Age occupation. They come primarily from the group of houses excavated in the northern sector of the town as shown on Map I, AS III. The largest group comes from rooms 380, 387, 388, 395, 396 and 397, which belong to what shall be designated 'House 1' for future reference. The rooms in House 1 contained the following types of figurine: A.II.e.1, G.VI.d.4, J.III.D.1, J.VII.a.3, J.VII.b.7, J.VII.e.11, P.I.a.4 and P.III.a.1. House 2, composed of rooms 377, 381, 390 and courtyard(?) 378 had Types A.III.d.2, D.I.a.4, G.VI.d.3 and N.II.a.1. The passage 379, between Houses 1 and 2, was reported to contain two 'Astarte' type figurines, classified here as Type P.I.a. since they were not illustrated and their present whereabouts are uncertain. House 3 (rooms 376, 383 and 384) produced

figurine Types A.II.a.1, D.I.a.6 and G.VI.d.2 (two examples). House 4 had only one animal spout, Type J.VII.e.9, in room 392, and one of the same type, J.VII.e.8, outside of the house in Locus 382. House 5, about equal in size to House 1 and comprising rooms 342, 369, 370-5 and 385, had the second largest group of figurines, which included the following types: A.I.a.3, A.II.c.1, A.XI.8, D.XI.d.4, D.XII.c.1 and G.I.g.1. House 6 was fairly well represented with figurines in three of the eight rooms making up this complex. Room 343 had one figurine, Type A.II.h.1. Two mother-goddess figures, Types A.III.d.3 and A.X.b.5, were found on the stone paving in room 366, which also contained an overturned dye vat. Further away to the southwest of this possible industrial area in room 345 was a horse figurine, D.VI.b.1, which most likely carried a rider. House 7 (rooms 301, 302, 305, 351 and 359) had only one pillar type human, A.X.b.2, in room 305, and a curious clay object probably representing an animal body with a hole pierced through it horizontally and designated a 'handle' in this study as Type L.II.d.2, from room 359.

The buildings to the south of Houses 1 to 7 are not easily definable, and there are only scattered figurine finds from the odd room, passage or area. The complex of rooms clustered around the large room 304, designated House 8, had only one zoomorphic vessel in room 321, Type J.III.a.7. The street between Houses 7 and 8 and Houses 9, rooms 312 et al. and 10, rooms 314 et al., had two figurines, Types D.I.a.3 and G.VI.d.1. South of House 10 in Locus 313, which may have been a courtyard, was a spouted bird's head, probably broken from a kernos ring, Type J.I.b.51.

The main points revealed by the distribution chart of figurines from Stratum II generally are: (1) Types A, D, G and J are most prevalent, the most common of all being Type A; (2) there are more figurines from Houses 1 to 6 in the north than from Houses 7 to 12 in the south; and (3) the figures are not found in any specialized context, but were probably considered necessary in nearly every house or business if in fact this area of the town can be considered an industrial area due to the presence of vats, pottery ovens and olive presses.

Beth Zur

The site of Beth Zur is located in the Judaeian hill country to the northwest of Hebron. Excavations were carried out during 1931 and 1957 by O.R. Sellers for McCormick Theological Seminary and the American Schools of Oriental Research.¹

Results of the two typical excavations show that the site was first settled at the end of the third millennium B.C., fortified by the Hyksos and then settled by the Israelites with further remains from succeeding periods.

Unfortunately, the report of the 1957 excavation in AASOR 38 contains only three fragmentary animal figurines which are not drawn and are so poorly photographed that little identification is possible. They are reported to be from Stratum III, which is dated to the Late Iron Age period. Until a first-hand study is possible, one can only place them

1. O.R. Sellers, The Citadel of Beth-zur (Philadelphia, 1933); 'The 1957 Excavation at Beth-zur', AASOR 38 (1968).

generally into the Type G category of solid, hand-modelled, miscellaneous and unidentified animal figurine body fragments, Type G.VI.d.7. Sellers did, however, illustrate another animal figurine in 1933 from room 91 which has provisionally been identified as a dog, Type G.I.c.1. The only other animal representation is of a crude, hand-modelled head on a jar handle which was found near the surface in Field I, Locus 275. Again, the photograph is not satisfactory, but typologically it is included in the category of vessels with animal motifs, L.II.b.1. It should be noted, however, that this handle may be later than the Iron Age, since the excavator states that the texture and shape of the handle indicates Hellenistic ware.

Buseirah (Transjordan)

Buseirah, the biblical Bozrah, is located in the modern Shera of Jordan (ancient Edom) between Tafila and Shaubak overlooking the Wadi Khungizira.¹

The site was included in Glueck's survey of Trans Jordan, but he only recorded three figurines, Types B.II.b.1 and K.II.b.2 and 3, from near Buseirah at the Ain Jenin spring.² Other figurines from the site itself have recently been excavated by Mrs. Bennett, who is at present digging Buseirah under the sponsorship of the British School of Archaeology in Jerusalem. A total number of forty figurines have been recovered from Mrs. Bennett's excavations during the first two seasons. Mrs. Bennett reports that during the 1971 season,

1. Harding, The Antiquities of Jordan, p. 34.

2. N. Glueck, 'Explorations in Eastern Palestine: III', AASOR XVIII-XIX (1939), Fig. 19a-e.

'small finds' and pottery hardly existed in the main area of excavation which was on the 'Acropolis'.¹ She did, however, locate the first phase of positive stratigraphy in Trench A I on the 'Acropolis', which she relates to the 'plaster floor and wall' people.² One fine example of a female plaque, Type C.IX.g.5b, was excavated during the second season of work from Trench A I, and two animal fragments, Types G.II.b.1 and G.VI.d.7a, from Trench A V, which may be related to this phase of occupation at Buseirah.

In 1971 Site B I was one small 5 x 5 metre trench laid against the lower terrace wall, which was thought to be a town wall. This area was used as a dump after the parallel and transverse walls discovered in the area had gone out of use. Many pottery vessels and figurines of a very high quality were found, giving a 'definite late ninth-eighth century B.C. dating for some of the pottery'.³ The figurine types found are classified in our study as human Types A.VI.a.1, A.XVII.a.1, C.II.b.4 and K.I.c.7a, and animal Types H.I.a.1 and J.VII.c.5-6.

Another figurine, a horse spout, Type J.VII.c.8b, came from Area C, located to the south-east of the 'Acropolis'. This figure probably belongs to the 'plaster floor and wall' period, which here is dated on comparative pottery evidence to the end of the eighth or the beginning of the seventh centuries B.C.⁴

Area D, a 35 sq.m. area excavated to the east of the 'Acropolis', revealed only domestic architecture.⁵ Three

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1. Crystal M. Bennett, 'Excavations at Buseirah, Southern Jordan, 1971: A Preliminary Report', Levant V (1973), p. 11.
 2. Ibid., p. 8.
 3. Ibid., p. 11.
 4. Bennett, 'Excavations at Buseirah, Southern Jordan, 1972: A Preliminary Report', Levant VI (1974), p. 8.
 5. Ibid., p. 8.

animal figurine fragments were recovered. Type G.VI.d.7b is possibly part of a horse's trapping. Two spouted heads from zoomorphic vessels represent a bovine, Type J.VII.b.10a, and a horse, Type J.VII.c.8.

Since Area B was one of the most important areas for the history of the defenses of ancient Buseirah, adjacent Areas B.II, III and IV were opened up for excavation during the 1972 season.¹ A defensive wall with a postern gateway was found, as well as a casemate wall on top of another parallel wall 1.30 metres wide. House walls were found further to the north built up against the casemate walls. Area B.II contained a large number of figurines including the following Types: C.II.b.4a, 4c; C.IX.g.4, 5a; C.XIII.a.2e; D.XI.d.3; H.I.b.1; and J.III.d.1a. Area B.III had ten figurines, belonging to Types A.I.i.14; C.II.b.4e; C.IX.g.3, 5; H.I.b.1a; H.VI.b.1, 2; J.VII.c.7, 8a; and P.III.a.2. Although there are no details in the preliminary reports concerning Areas B.VI and VII, the houses further to the north, six more figurines were excavated which are classified here as Types A.XIV.c.2; C.II.b.4d; C.IX.g.5c; and J.IV.d.1 (Area B.VI), and Types A.XI.8a and C.II.b.4b (Area B.VII).

Although Areas M II and M III are not described in the preliminary reports, Mrs. Bennett did find two further figurines in these areas, which are classified in our study as Types A.XVII.b.1 (Area M II) and J.VII.a.4a (Area M III).

Some of the figurines from Buseirah are related to basic Palestinian types in general, but they do show a more lively

1. Ibid., p. 18.

and imaginative style all their own which, upon further evidence, may reveal a more indigenous Edomite influence.

Dan, Tell (Tell el-Qadi)

Dan, the northernmost town of the Israelite Kingdom, has been periodically excavated since 1966 by Dr. A. Biran, former director of the Israel Department of Antiquities.¹ The site lies below Banias in the northeast of the Huleh Basin at Tell el-Qadi, the ancient 'Leshem' which the Israelites first had to conquer before settling there.²

Although only brief notes about the excavation have been published, one photograph of a head of a female figurine, Type A.XII.q.2, dated to the eighth century B.C., has appeared in print, but the locus has not been given.³

A figurine is reported from an area opened up in 1968 on the northwestern corner of the mound, where a large building of the Israelite period was excavated. The masonry is of the 'headers and stretchers' type similar to that of Ahab's palace at Samaria. The figurine is apparently in context with pottery of Iron Age II.⁴

A 'High Place' has also been reported, which yielded five seven-spouted oil lamps, pieces of clay idol-figurines, a

1. Landay, op.cit., p. 169ff.; IEJ 16:2 (1966), pp. 144-5; 19:2 (1969), pp. 121-3; 19:4 (1969), pp. 239-41; 20:1-2 (1970), pp. 118-19.

2. J. Garstang, op.cit., pp. 245-7, 392 and Pl. LVI for a photographic view of the site.

3. The Jerusalem Post Weekly Overseas Edition, 16 September 1968, p. 10.

4. IEJ 19:2 (1969), p. 123.

complete jar and also a figurine of a woman, all belonging to the Israelite period.¹

Since no locus is recorded and no pottery has so far been published apart from a few photographed pieces in BA 37, we can only surmise that the published figurine must come from the 'High Place' if the eighth century dating is correct, as Ahab is dated to the ninth century.

Deir 'Allā, Tell (Transjordan)

Tell Deir 'Allā lies four kilometres north of the bridge over the River Zerqā (biblical Jabboq) on the main Shūneh-Irbid road of modern Jordan.² Although Glueck and others have assumed this site to be the ancient Succoth, Franken, the excavator of the site, convincingly argues against that identification and instead suggests the Gilgal, to which the people of Jabesh Gilead went to proclaim Saul king after he had delivered them from the Ammonites.³

The figurines and related objects dealt with in this study all come from Iron Age phases at Deir 'Allā after the destruction of the Late Bronze Age sanctuary which in its last phase was destroyed by an earthquake followed by a wholesale conflagration. The C 14 test dates this destruction to 1180 ± 60 B.C. (Groningen no. 4553), a date which is also borne out by the discovery in the last phase of the 'cella' of an imported Egyptian faience vase bearing the cartouche of Queen Taousert, who reigned from 1205 to 1194 B.C.⁴

1. IEJ 19:4 (1969), p. 241.

2. H.J. Franken, Excavations at Tell Deir 'Allā I (Leiden, 1969), p. 2; Aharoni, op.cit., Map 5.

3. Franken, op.cit., p. 7. 4. Ibid., p. 19.

Deir 'Allā was used as a camping site after the destruction of the Late Bronze sanctuary by a semi-nomadic people who were practising 'smiths' during Phase A, beginning about 1180 ± 60 B.C. Franken designates Phase A the 'first Iron Age' period for Deir 'Allā in his excavation report.¹ An ash deposit marking the end of Phase D is dated by a C 14 test (Grn.no. 4749) to 1190 ± 50 B.C. Thus the semi-nomadic occupation between Phases A and D constituted a very short time.² The Phase A people are represented at Deir 'Allā by the following characteristics: (1) the pottery repertoire derives from Late Bronze Age traditions, with some Philistine pottery in evidence; (2) post-holes reveal that they lived in tents and did not settle permanently; (3) pits and walls of furnaces show that the site was used for industrial purposes; (4) the inhabitants temporarily occupied the site in the winter months and raised crops, as many flint sickle-blades were found. The evidence from the animal bones reveals that they had domestic livestock and also hunted wild game.³

A transitional period of occupation occurred between Phases D and E, when new settlers arrived and built a small walled town. This group of people are assigned to the 'second Iron Age' period at Deir 'Allā. The material remains of the new settlers show a completely different way of life from the semi-nomads. They constructed substantial buildings with streets, and made pottery not typically Palestinian but with origins further to the east - a pottery which does not use

1. Ibid., p. 20.

2. Ibid., p. 245.

3. Ibid., p. 20.

wheel burnishing. On the pottery evidence, this settlement is provisionally dated as lasting from the eleventh to the tenth centuries B.C. This period lasts until Phase J. The evidence, in the form of erosion tip lines running over the remains of the large buildings of Phase J, shows that the tell was abandoned for some time.¹ A small ash level in Phase J provides a C 14 date (Grn.no. 4554) of 1050 ± 40 B.C.²

The later periods of the site, Phases K-M, are dated according to the evidence of pottery dating from other sites.³ Excavation in squares H and K revealed a fully developed seventh century Palestinian pottery repertoire with wheel-made pottery; but an absence of the typical Trans-Jordanian types of Franken's 'second Iron Age', as well as refuse pits in the courtyards. Franken leaves open the question from which direction the new migrants had come. It is certain from a study of the pottery that the tell was occupied well into the Persian period, after which it was again abandoned until it was used as a graveyard during the Middle Ages.⁴

It should be noted here that the foregoing division into phases is not based on a typology of the finds found in the occupation layers, but on the successive building phases or soil deposits in the order in which they lay in the excavation areas. Thus 'while being accurate for the area excavated, this picture is not necessarily complete for the site as a whole, where there may be a greater number of levels'.⁵ Phases M and

1. Ibid., p. 21.

2. Ibid., p. 245.

3. Ibid., p. 245.

4. Ibid., pp. 21-2.

5. Ibid., p. 25.

N have not been published in Volume 1 of the excavation report.

Deir el-Balah

An ancient cemetery, south of Deir el-Balah and situated fifteen kilometers to the southwest of modern Gaza, produced a large collection of anthropoid clay coffins which began to appear on the market in 1967. A systematic salvage excavation was undertaken in March 1972.¹ Two preliminary reports have appeared under the authorship of Trude Dothan in the Israel Exploration Journal.²

The excavators have established that the cemetery was in use from the fourteenth century B.C. to the last phase of the Late Bronze Age.³ Although we cannot include the actual coffin lids within the present study on chronological grounds, they do form an artistic link between the original home in Egypt of this burial practice and the later group of 'grotesque' style coffins dated to the twelfth or eleventh centuries B.C. from Beth Shan and the Philistine burials at Tell el Fara (Beth Pelet). According to Mrs. Dothan, the common vessels date 'predominantly from the thirteenth century, with a possible extension to the very beginning of the twelfth century B.C.'⁴

The coffin lids so far published have been included within Type K.IV. and will be discussed in chapter 2 for their bearing upon the later Type K. material.

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1. Trude Dothan and Y. Bet-Arieh, 'Rescue Excavation at Deir el-Balah', Qadmoniot 5 (1972), p. 26.
 2. T. Dothan, 'Anthropoid Clay Coffins from a Late Bronze Age Cemetery near Deir el-Balah', IEJ 22:2-3 (1972), pp. 65-72; IEJ 23:3 (1973), pp. 129-46.
 3. IEJ 22:2-3 (1972), p. 71. 4. IEJ 23:3 (1973), p. 135.

Dibon (Dhiban, Transjordan)

Dibon is in Moab and located by the modern village of Dhiban, east of the Dead Sea and about four miles north of the River Arnon. It is probably best known as the city of King Mesha and the discovery of the 'Moabite Stone'.¹

The site was excavated by F.V. Winnett, A.D. Tushingham, W.L. Reed and W.H. Morton for the American Schools of Oriental Research during 1950-3 and 1955-6.²

Winnett published an example of a pottery coffin with human-faced lid from Tomb J 3 (Type K.IV.b.7ee). This is a type so far known mostly from the Late Bronze-Early Iron examples found at Deir el-Balah and from a few other sites with Philistine material.³

Tushingham's excavations during the third campaign, 1952-3, produced one human figurine, A.I.1.2, from the Nabataean Tomb Area J, which he reports was probably thrown out from an Iron Age tomb.⁴ He also published a 'Lion's Maw', L.V.d.2, which came from the Fill of the Nabataean Temple Podium, but is definitely made from an Iron Age ware.⁵ Tushingham compares the fragment with a brazier or incense burner from Qasile (IEJ I, Pl. 35B), with which he believes it has similarities.⁶

1. F.A. Klein, 'The Original Discovery of the Moabite Stone', PEFQS (1870), pp. 281-3.

2. Final reports: F.V. Winnett and W.L. Reed, 'The Excavations at Dibon (Dhiban) in Moab', AASOR 36-7 (1964); A.D. Tushingham, 'The Excavations at Dibon (Dhiban) in Moab', AASOR 40 (1972).

3. Winnett, op.cit. Pls. 52:2, 53:1-2; ANEP, Second Edition with Supplement (1969), Nos. 851-2.

4. Tushingham, op.cit., p. 166.

5. Ibid., p. 123.

6. Ibid., p. 125.

It may possibly be part of a zoomorphic vessel like the lion's head fragment from Kerak described below, now in the Amman museum.

Dorban, Horvat (Khirbet esh-Sheikh Ibrahim)

Horvat Dorban is located about 15 kilometres southwest of Jerusalem. A trial excavation was undertaken there in 1963 by Dr. Y. Aharoni on behalf of the Israel Department of Antiquities. The evidence indicates that the site was inhabited from the Iron Age until the Early Arab period. A cave was also located on the northwest slope which produced a heap of Persian pottery.¹

The only object of interest to us reported from the trial excavation is the upper part of a zoomorphic vessel in the form of a crouching ram, Type L.V.d.3.² Unfortunately, a drawing or photograph has not yet been published, and further description is not possible.

Dothan, Tell (Tell Dotha)

Tell Dothan was excavated by J.P. Free for Wheaton College during 1953-6 and 1958-60. It is located five miles north of Shechem on the main road northwards across the hills.

Seven seasons of work have been undertaken, and preliminary reports by Free appear in the Bulletin of the American Schools of Oriental Research.³

Lower levels of occupation on the site include the

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1. IEJ 13:4 (1963), p. 337. 2. Ibid., p. 337.
 3. BASOR 131 (1953), pp. 16-20; 135 (1954), pp. 14-20; 139 (1955), pp. 3-9; 143 (1956), pp. 11-17; 152 (1958), pp. 10-18; 156 (1959), pp. 22-9; 160 (1960), pp. 6-15.

Chalcolithic and Early Bronze Ages as well as the Late Bronze Age. The upper levels belong to the Iron Age and Hellenistic periods.

The one example of plastic art so far published from Dothan is in the form of a multiple-handled crater from an Iron I level, with four handles in the form of stylized animals, Type L.I.g.1. Free suggests that the animal heads may possibly represent lions.¹ He also reports that the pottery context points to the Iron I period with some affinities to the Late Bronze Age. This example of a bowl with animal handles is unparalleled to date on other Palestinian sites.

Esdar, Tell

Tell Esdar is a loess hill, 20 dunam in area, located midway between Beersheba and Dimona.² The excavation to date was carried out by Moshe Kochavi in December 1963-January 1964 on behalf of the Israel Department of Antiquities.

Two Iron Age strata were excavated in Areas B and C. The soundings in Stratum II, Area B, revealed a farm dated to the tenth century B.C. with some related stone terraces nearby. Stratum III, Area C, was an earlier settlement dating to the eleventh century B.C. on the evidence of pottery comparisons.³

Only one animal figurine, Type G.II.a.3a, was found in the only complete room of Stratum III, Locus 66 of building 61. Most of the associated finds consist of storage jars. Kochavi

1. BASOR 135 (1954), p. 18.

2. Moshe Kochavi, 'Excavations at Tel Esdar', 'Atiqot 5 (1969), pp. 14-48; English summary, pp. 2*-5* (see Fig. 1; Pl. IV:1).

3. Ibid., pp. 3*-4*.

reports that the storage jars exemplify a later development of the 'Canaanite storage jars' and have their prototype in Megiddo VII-VI. Similar jars were also found at Tell Abu Hawam IV, Beth Shemesh II and III, and in the Tell Far'ah cemetery.¹

Little can be said about this solid, hand-modelled figurine, as only the head exists and the drawing is inadequate. However, the snout appears short and a slight indication of a 'dew-lap' may possibly identify this figure as a member of the bovine family.

Fara, Tell el (Sharuhen)

Tell el Fara is located on the west bank of the Wadi Ghazze in the southern part of the coastal plain fifteen miles to the south-east of modern Gaza. The site was excavated between 1928 and 1930 by Sir Flinders Petrie and published under the title Beth-Pelet.² It should be noted, however, that Petrie's identification of Tell Fara with Beth Pelet is considered impossible and the identification proposed by Albright with Sharuhen has been generally accepted.³

It is unfortunate that the material from this site has not been adequately published, but fortunately most of the material is available at the Institute of Archaeology, London University. Although Petrie published only two terracotta figurines from Area TM, BP I, Pl. LVIII, Types D.XV.c.1 and F.II.b.1, and two

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1. Ibid., p. 4*.
 2. W.F. Petrie, Beth-Pelet I (London, 1930); Beth-Pelet II (London, 1932).
 3. M. Dothan, 'Sir Flinders Petrie's Excavations in the Northern Negeb', IEJ 4:1 (1954), p. 55.

coffin masks from Tombs 552 and 562, Types K.IV.b.8 and 9, there are a number of extant figurines unpublished in London which merit our attention.

One of the earliest Iron Age figurines is a simple mask-like face, Type K.VIII.a.1, which may have been attached to a vessel or some other unknown object. This figurine has been recorded as coming from Y North. This locus is presumably located somewhere within or near the Y-levels of the so-called 'Residency' building at the north end of the tell (BP I, Pl. LIV; BP II, Pl. LXIX for revised plan). The 'Residency', which is a fortified building, had some Philistine pottery, i.e. bowls, CPP 23U, 27D⁴, D⁸, and some Late Bronze Age-type stirrup jars with false necks, i.e. CPP 64R¹, BP II, 64R¹. As Albright has pointed out, the 'Residency' was in all probability built during the reign of Sethos II (1216-1210 B.C.) because sherds of a massive jar, BP II, Pl. LXIV, inscribed in hieroglyphs with the name of Sethos II came from the cobbled courtyard YX 364' 10" and elsewhere in the 'Residency'. Since Sethos II is known from other sources to have built similar fortresses between the Delta and southern Palestine, the Philistines were probably settled by him at Tell Fara as garrison troops.¹

An animal head, Type D.II.b.1, comes from room XA, level 370' 4", in the building complex above the 'Residency'. The base of the walls in room XA are at level 369' 8", but there is a good group of pottery from level 369' 10" in this room, which must indicate an occupational floor level. Clear examples

1. W.F. Albright, 'Syria, The Philistines, and Phoenicia', CAH Fascicle, Vol. II, Ch. XXXIII (1966), p. 27.

of Early Iron Age pottery forms are the chalice CPP 17E⁴, pyxis CPP 55S⁴ and flask CPP 85R⁷.

Unpublished figurines also come from the V and W building level at Tell Fara. There are two human figurines without loci levels: a standing male, Type A.XIII.b.7, and another male fragment, Type A.X.h.1, which come from the general areas of building level V and W respectively. Two animal fragments, Types D.VI.c.1 and H.VI.b.5, come from the general area of V 374' and V 375', but unfortunately, the loci are not recorded. Another animal figurine, Type D.I.d.2, is marked as coming from V 392', but this is impossible as the highest recorded level for the V complex is V 379' 1". If the numbering on the figurine is correct, then it is more likely to be from the P building level of Petrie's 'Greek' period, BP I, Pl. LX.

We cannot place any of these figurines into a definite archaeological context, but Petrie has published a large group of pottery from V 373' to 377'. Although some of this pottery fits into the occupational phase of the V buildings, on typological grounds, it certainly covers two or more phases of occupation and is therefore limited to defining the general period into which our figurines fall. The earliest material includes the cup-mouthed and pierced lug-handled flasks (CPP 850⁵, 850¹, 850⁷, 850⁸), the one-handled jug with globular, slightly pointed base, and red-slipped burnish (CPP 34V), and the saucer lamp (91G⁴); all are dated to Iron Age I. The ceramic material moves towards Iron II with the elongated, cylindrically-shaped juglet (52M') and the imitation Cypro-Phoenician ointment juglets (CPP 82E, 83B², 83C'). The Kraters

(CPP 27M) and cooking pots (32E², 32F) are certainly typical of early Iron Age II and even later. With such scanty evidence, we can only date these figurines to a general period sometime during the middle of the Iron Age.

There are four figurines from the 'T' building phase, BP I, Pl. LVIII. Two published figurines mentioned above, Types D.XV.c.1 and F.II.b.1, come from area TM 378' 10" and 379', while another two unpublished figurines, Types C.II.b.5 and G.IV.c.11, come from the same area, levels 377' 3" and 379' 11". The walls from this phase are fragmentary, and Area TM has no architectural features. But the surrounding levels would indicate that the four figurines fall within the general period of occupation of the walls. The only pottery published from TM comes from level 374' 3", which clearly antedates the T building phase since the lowest recorded foundation level is 375' 4". Of the three pottery types published, only the imitation Cypro-Phoenician ointment juglet, CPP 83B², shows that these figurines cannot date before about the second half of the tenth century B.C.

Two other unpublished figurines, Types A.X.i.1 and J.VII.e.14, are recorded from UP 374', but locus UP does not exist on the 'U' building phase located on plan BP I, Pl. LVIII just east of the T building phase. Since the lowest recorded level on the U plan is 377' 7", the 'U' marked on the figurine may be a scribal error for a 'V'. The levels of the VP locus located just below the U buildings in the preceding phase would accommodate these figurines nicely. These figurines probably do antedate the figurines of the T building phase on stylistic grounds.

The latest phase on the north end of the tell, from which

we have an unpublished figurine, 'Type F.III.b.2, coming from a definite locus, is the R and S building complex (BP I, Pl. LIX). The bovine fragment in question is from locus RM 382'. Since the lowest recorded wall level in room RM is 382' 3", it cannot be certain whether the figurine comes from the occupation of the K building or was in the fill of the floor make-up. However, three vessels are published from R 384' which may or may not be in context. If so, the two storage jars (CPP 46P² and 47K) are duplicated at T. Jemmeh in late Iron Age phases, and the cooking pot (CPP 32D³) is also late Iron Age.

Two more unpublished figurines, a plaque, Type C.IV.a.6, which has a Late Bronze Age prototype, and a bull's head spout, Type J.VII.b.11, come from grain pit ZZW (BP II, Pl. LXVI), which was dug into Petrie's so-called Hyksos and XVIIIth Dynasty levels on the north end of the tell. This area is difficult to relate to the building phases already discussed, since there is no master plan, and Petrie has not related the plan to the government datum point N. He does state, however, that 'A further clearance, 30 ft. wide, was made to the south of, and adjoining, the previous season's work, and that part of the great city wall of the Sheshenk period covering the remaining portion of the Residency and its adjoining buildings was removed, and the excavation of the Residency completed.'¹ The following conclusions are surmises only. The remaining top of the pit was at level 362'. On the revised plan of the 'Residency' (BP II, Pl. LXIX), there are many pits located to the south of the northern extension, Area YZ, which cut through

1. W.F. Petrie, BP II, p. 27.

the drainage channels of the 'Residency' at ca. 362'. As this seems to be the general area of Petrie's 'Hyksos' levels, one can deduce that the grain pit under discussion was associated with a phase when the 'Residency' drainage channels were obsolete or had fallen out of use. Only one sherd is published from the grain pit (BP II, Pl. LXIII:42), which is too fragmentary for dating. But, stylistically, both the spout and plaque have Late Bronze Age prototypes. They may be transitional pieces, but at the latest date only to the very beginning of Early Iron Age I.

Two further unpublished fragments in London have only their level recorded in feet and inches, Type D.IX.d.1, from 388' 6", Type J.VII.b.13, from 379-81', and a plaque, Type C.IV.a.7, from E 380'. The first two figurines can only be analyzed on typological evidence as they have no specific context recorded, but the plaque probably comes from the E building phase on the south end of the tell (BP II, Pl. LXXVIII), even though the exact area is not identified. The only locus on the plan which suits level 380' is the surviving top of the largest eastern wall, so the plaque may be later than the E building phase. Unfortunately, the only pottery recorded from the E area comes from Pit EQ, which is not much help to us. Stylistically, this plaque also has Late Bronze Age predecessors, but does appear in the Early Iron Age.

The two published coffin masks mentioned above can be fairly well dated by the pottery forms within the tombs from which they come. In Tomb 552 there are examples of decadent Late Bronze Age forms, such as the decorated jars with high bulging necks (CPP 44R¹, R²).¹ There is also a smaller jar

1. Kenyon, op.cit., Fig. 55:12, 14.

with similar decoration, but it has lug-type handles (CPP 55W⁴). Both types represent the last stages of CPP Types 55W⁵⁻⁸, 59T and 65D² and ⁴. Accurate drawings of these forms are illustrated in Kenyon's Archaeology in the Holy Land.¹ There are three good examples of Philistine vessels (bowls CPP 24R¹, 28X² and jug CPP 34Y⁴).² These vessels indicate a date early in the Iron Age for Tomb 552.

Tomb 562 does not have the degenerate Late Bronze Age types of pottery discussed above, but again, there are only three clear examples of Philistine vessels in the tomb: bowl CPP 240⁴, jug CPP 34Y⁴ similar to the one in Tomb 552, and a spouted jar (CPP 67N).³ The rest of the pottery repertoire consists of good Early Iron Age I forms approaching Early Iron Age II.

In conclusion, it would seem that Tomb 562 should be dated a little later than Tomb 552 in the Early Iron Age.⁴

Far'ah, Tell el (Tirzah)

Tell el Far'ah was excavated by the late Père R. de Vaux on behalf of the Dominican École Biblique de St. Étienne between 1946 and 1961.⁵ The site is situated near the head of the

1. Ibid., Fig. 55:11 = 55W⁶; Fig. 56:5 = 55W⁸; Fig. 56:4 = 59T; Fig. 54:3 = 65D⁴.

2. Ibid., Fig. 55:10, Fig. 54:1.

3. W.F. Petrie, BP I, Pls. XXIII:7, XXV; Kenyon, op.cit., Fig. 54:4.

4. Compare Albright's analysis in JPOS 36.

5. R. de Vaux, O.P., 'Les Fouilles de Tell El-Far'ah près Naplousse', Revue Biblique LIV (1947), pp. 394-433, 573-89; LV (1948), pp. 544-80; LVI (1949), pp. 102-38; LVIII (1951), pp. 393-430, 566-90; LIX (1952), pp. 551-83; LXII (1955), pp. 541-89; LXIV (1957), pp. 552-80; LXVIII (1961), pp. 557-92; LXIX (1962), pp. 212-53. See also PEQ (1956), pp. 125-40.

important Wadi Far'ah north of Nablus. The site was occupied from the Chalcolithic period to the end of the Early Bronze II period. Reoccupation occurred in the Middle Bronze II period, and the site remained in use until early in the ninth century B.C. There was a small occupation on the site in the second half of the ninth century B.C. It was destroyed by the Assyrians in 722 B.C., though some use was made of the site until ca. 600 B.C., when all occupation ceased.¹

The excavation results have only appeared in preliminary form in the Revue Biblique, and therefore some caution must be exercised when interpreting the material. For example, a plaque-type figurine, Type C.VII.a.3, was published of a female nursing her infant, which de Vaux states 'est sortie du dernier niveau du Récent Bronze sous une maison du Fer I. Cette figure de nourrice assise est unique en Palestine; le type est attesté en Mesopotamie, mais rarement.'² The 'last level' in question is located under the room of an Iron Age I house west of the temple(?), and the figurine comes from Locus 481, a stone-lined pit, which de Vaux designates a bassin and suggests may have been used as a wine press.³ De Vaux dates the 'temple' and associated structures to the Late Bronze Age, but has some doubt about the dating since some of the walls were re-utilized at the beginning of Iron Age I as there were few objects of little significance to give precise dates.⁴

Concerning the uniqueness of the figurine in Palestine, de Vaux has overlooked the almost identical figure from Beth

1. Kenyon, op.cit., n. 312.

2. RB LXIV (1957), p. 578.

3. Ibid., p. 578.

4. Ibid., p. 577.

Shan lower level V (Locus 1063).¹ Note also the later figures of the same general type, C.VII.a.4 and 5, but decorated differently, from Megiddo² and Samaria.³ Franken has also published a figurine from Deir 'Allā, in the Jordan Valley, which he designates a 'monkey with child'⁴ and which should certainly be considered as part of a repertoire including the Far'ah and Beth Shan figurines. Unfortunately, the Deir 'Allā figure comes from a sounding and little dating information is at present available.

A plaque type female holding a disc or tambourine in front of her left breast, Type C.VII.a.8, has close cultural connexions with the nurse and child figure mentioned above. This figure does have a definite Iron Age I context, since it comes from house 440 in level III which de Vaux dates to the eleventh or tenth centuries B.C.⁵ This figurine also has very close connexions with unpublished material from Deir 'Allā. The Deir 'Allā plaque, Type C.VI.a.6 (Fig. 19:7), also has a disc or tambourine held in front of the left breast with zigzag incised lines around the perimeter of the disc identical to Far'ah, Type C.VI.a.8. De Vaux suggests, probably correctly, that the decoration indicates a skin, which would favour

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1. A. Rowe, The Four Canaanite Temples of Beth Shan, Part I (Philadelphia, 1940), Pls. XXXV:20, LXIVa:2; F. James, op.cit., Fig. 111:6.
 2. H.G. May, Material Remains of the Megiddo Cult (Chicago, 1935), Pl. XXIV: M 2653.
 3. J.W. Crowfoot, G.M. Crowfoot and K.M. Kenyon, The Objects from Samaria: Samaria-Sebaste III (London, 1957), Pl. XII:6, 7a and b, 8.
 4. H.J. Franken and C.A. Franken-Battershill, A Primer of Old Testament Archaeology (Leiden, 1963), Pl. XVII:B.
 5. De Vaux, op.cit., RB LXIV (1957), p. 579.

identifying the disc with a tambourine. Other points of decoration which compare favourably are the incised bracelets on the right upper arms and wrists. The incised tip of the breast on the Far'ah plaque is duplicated on another published Deir 'Allā plaque in the same category, Type C.VI.a.7 (Fig. 19:8).¹ Although this plaque lacks the decoration on the flat surface of the tambourine, it is incised on the edge and there is a girdle or belt incised with the zigzag pattern. Note also that this figurine wears a necklace with small round pendant like the Far'ah female nursing her child.

Although the decorative elements do not compare so favourably as the Far'ah and Deir 'Allā examples, the plaque figurines with tambourine occur on the northern sites of Megiddo, Hazor, Samaria and Beth Shan, while non-stratified examples come from Gezer and Khirbet 'Ayūn Mūsā.

Only one animal fragment, a horse's head spout, Type J.VII.c.20, was excavated in Far'ah Level III, which de Vaux dates from the eleventh to the ninth centuries B.C.² Although the exact locus and context has not been published, this is a common type of figurine which perhaps forms the neck of a vase and will be discussed later under that subject.

Three figurines have been published from Level II without their exact locus, but de Vaux tentatively dated them to about 724-723 B.C. They are the human female plaque, Type C.XI.c.1,³ horse's head, D.IV.a.7,⁴ an unidentified body fragment of an

1. Franken and Franken-Battershill, op.cit., Pl. XIV:A.

2. De Vaux, op.cit., RB LIX (1952), Pl. XV:11, p. 564.

3. Ibid., Pl. XV:14, p. 572. 4. Ibid., Pl. XV:13, p. 572.

animal, G.III.d.1.¹ One other figurine fragment of an animal was published, Type G.II.a.4, but without any indication of its locus.² A hollow, human body, Type B.VII.1, is published from the Late Bronze Level IV, but on typological evidence it should be included in the Late Bronze-Early Iron context. Three unpublished Iron Age fragments in the École Biblique are classified here as Types D.XII.a.2 and 3 and H.VI.a.12.

Gat, Tell (Tell Sheikh 'Ahmed el-'Areyny)

Tell Gat is located on the edge of the Judaeian Shephelah just southeast of Ekron.³ The identification of the site with Gath of the Philistines has long been disputed. Yeivin maintains that the discovery of at least eight 'lammelekh' handles in Area A (in the small area excavated) cannot easily be explained away in a city outside the boundaries of the kingdom of Judah.⁴ This evidence, together with the few Philistine sherds published from Area F and the typical pillar type figurines found mostly on the Judaeian sites, would tend to confirm Yeivin's argument.

Excavations since 1956 have been conducted by S. Yeivin on behalf of the Joint Expedition of the Israel Department of Antiquities and the Centro per le Antichità e la Storia dell'Arte del Vicino Oriente of Rome.⁵ Apart from Yeivin's preliminary report,⁶ Ciasca's articles in Oriens

1. Ibid., Pl. XV:15, p. 572. 2. Ibid., Pl. XV:10.

3. Aharoni, op.cit., p. 251.

4. S. Yeivin, First Preliminary Report on the Excavations at Tel 'Gat' (Tell Sheykh 'Ahmed el-'Areyny) (Jerusalem, 1961), pp. 9-11.

5. S. Yeivin, 'Further Evidence of Narmer at "Gat"', Oriens Antiquus II (1963), p. 205.

6. First Preliminary Report, op.cit.

Antiquus,¹ brief remarks in 'Notes and News' from the Israel Exploration Journal² and in the Revue Biblique,³ no detailed information is available concerning the figurines from Tell Gat.

Yeivin has published photographs of two human heads belonging to the pillar type 'Astarte' figurines, Type A.IV.a.1 and 2,⁴ from Area A, Strata IV-V, and Ciasca two examples, Types A.III.a.1 and A.III.f.1, from Area A, Stratum VI.⁵ Photographs of two vessels from this area are published, and only the pilgrim flask⁶ is readily identified as a typical Late Iron Age II form with strap handles to just below the collared rim.⁷

Two other heads with peg attachment are of the hollow pillared body Type, B.VI.5 and 6, and also come from Area A, Strata IV-V.⁸ Another head from the same area and strata⁹ has been assigned to Type A.XVII.a.2, while a head fragment, Type K.I.c.8, from Area A, 'Upper Israelite Stratum',¹⁰ is

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1. A. Ciasca, 'Tell Gat', OA I (1962), pp. 23-39; 'Un deposito di statuette da Tell Gat', OA II (1963), pp. 45-63.
 2. IEJ 6:4 (1956), pp. 258-9; 7:4 (1957), pp. 264-5; 8:4 (1958), pp. 274-5; 9:4 (1959), pp. 269-71; 10:2 (1960), pp. 122-3.
 3. S. Yeivin, RB LXVII (1960), pp. 391-4.
 4. Yeivin, First Preliminary Report, Pl. II (first two heads from left to right).
 5. Ciasca, op.cit., OA I (1962), Pl. IX:10; OA III (1964), Pl. VIII.
 6. Yeivin, First Preliminary Report, Pl. II.
 7. Compare L III, Pl. 92:437 and TBM I, Pl. 70:15, both from Late Iron Age levels.
 8. Yeivin, First Preliminary Report, Pl. II (heads three and four from left to right).
 9. Ibid. (fifth head from left to right).
 10. Ibid., Pl. III:3.

probably from a libation vase.¹ The complete pinched-face pillar goddess figurine, Type A.I.a.6a (Pl. 41:1), is an unpublished example now in the Israel Museum.

Two animal fragments also occur in Area A. One, Type L.II.a.1,² probably forms part of a handle to an unidentifiable vessel, and the head, Type G.II.b.2,³ is an animal with long muzzled snout (not identified). Ciasca has published ten more fragments included in our study under the following Types: A.II.d.1, A.II.h.2, A.XI.10, A.XIII.b.8, C.IV.b.3, C.XIV.d.6, C.XV.b.1, D.IV.g.1, D.IX.f.1 and L.V.d.4.

On the typological evidence, all of the Area A figurines fall within the general period of the Late Iron Age.

Gedi, 'Ein- (Tell Goren)

The oasis of 'Ein-Gedi is located on the western shore of the Dead Sea between Masada and Khirbet Qumran.⁴

No figurines have been published so far from this site, but one sherd stamped with the figures of a bearded man and an animal, as well as the fragment of another unidentifiable figure (Type M.IV.d.1), comes from Stratum IV, which the excavators assign to the Persian Period.⁵

As the ceramic material from Stratum IV has not yet been

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1. Compare Ain Shems Tomb 7, PEFA II (1912-13), Pls. XLVII:5, XLVIII; Gezer Tomb 59, G I, Fig. 169.
 2. Yeivin, First Preliminary Report, Pl. II (third figure in top centre row).
 3. Ibid., Pl. II (fourth figure in top centre row).
 4. B. Mazar et al., 'Ein-Gedi, the First and Second Seasons of Excavations 1961-1962', Atiqot V (1966), Fig. 1.
 5. Ibid., pp. 38-9.

published, we shall discuss this fragment under the Persian types in chapter 2.

Gev, 'Ein (Aphek?)

The tell of 'Ein Gev is located on the eastern shore of the Sea of Galilee. During a trial excavation conducted by B. Mazar, A. Biran, M. Dothan and I. Dunayevsky, a large fortified town was discovered which was in existence during the tenth to the eighth centuries B.C.¹

Although no figurines have been published from the actual excavations, two fragments of clay vessels found on the site before the excavations are of particular importance in that they reveal metal prototypes for some of the plastic art forms in Palestine. A bowl fragment, Type L.f.a.2, has a bar-handle and ring of clay below it with a schematic bull's head modelled above the bar-handle facing into the bowl. As the excavators point out, this type of ornamental element shows a metal prototype which is well known from Cyprus, Syria and Anatolia during the Iron Age.² The other fragment found, which probably belongs to the same period, is a handle composed of five clay bands with knobs and incisions also imitative of a metal prototype.³

Gezer (Tell Abu Shusheh)

The mound of Gezer is located on the northernmost ridge of the Shephelah, the low hills of Eocene limestone which stretch

1. B. Mazar et al., 'Ein Gev, Excavations in 1961', IEJ 14:1-2 (1964), pp. 1-49; 'Notes and News', IEJ 11:4 (1961), pp. 192-3; RB 69 (1962), pp. 399-401.

2. Mazar, 'Ein Gev', p. 31.

3. Ibid., Fig. 11:10, Pl. 14:D, p. 31.

from Gezer to the south along the western flank of the Judaeian highlands.¹ The site was extensively excavated between 1902-5 and 1907-9, before modern archaeological techniques were refined, by Professor R.A.S. Macalister under the auspices of the Palestine Exploration Fund.²

Large scale re-excavation of the site began in 1964 under the sponsorship of the Hebrew Union College Biblical and Archaeological School in Jerusalem in conjunction with the Harvard Semitic Museum. Dr. W.G. Dever, at present Archaeological Director of the Jerusalem School, is director of the excavation although there are other advisors and associates connected with the work.³

Because Macalister's excavation was carried out before the introduction of modern archaeological techniques, the buildings were not ascribed to definite periods, which means that a detailed picture of Gezer's history is lacking from the excavation reports.⁴ This is all too apparent when undertaking an analysis of the figurines and related plastic art from the site. Apart from those objects discovered in the caves, cisterns and tombs, there are no definite loci with associated pottery contexts indicated for the objects under study, except

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1. H. Darrell Lance, 'Gezer in the Land and in History', BA XXX:2 (May 1967), p. 34.
 2. R.A.S. Macalister, Gezer I-III (London, 1912); Bible Side-Lights from the Mound of Gezer (London, 1906).
 3. W.G. Dever, 'Notes and News', IEJ 15:4 (1965), pp. 252-3; 16:4 (1966), pp. 277-8; 17:4 (1967), pp. 274-5; 19:4 (1969), pp. 241-3; 20:1-2 (1970), pp. 117; 20:3-4 (1970), pp. 226-7; Dever et al., 'Further Excavations at Gezer, 1967-71', BA XXXIV:4 (Dec. 1971), pp. 94-132; Dever, H.D. Lance, G.E. Wright, Gezer I, Preliminary 1964-66 Season, Annual HUCBASJ, Vol. I (Jerusalem, 1970).
 4. Kenyon, op.cit., p. 236.

for a general attribution to artificial 'Strata' I-VI from strip trenches 1-30 covering most of the mound proper and to 'Inter-Strata' IIa, IIIa and Va on the western hill.¹

For example, Macalister's 'Stratum I' includes all the material found on the 'rock surfaces and caves with the earliest walls before 2500 B.C.' 'Stratum II' is designated the 'First Semitic Period' and 'Stratum IIa' on the western hill comes between 'Strata II and III'. In other words, an object from IV 10 in Macalister's nomenclature is assigned to the 'Third Semitic Period', which he dated to 1400-1000 B.C., and is from Trench 10. We cannot rely upon Macalister's dating, and must disregard the arbitrary divisions into strata. However, we can use the pottery from Macalister's divisions with discretion to give a general date and progression for the Gezer figurines.

The human and animal representations in the plastic art of Gezer show a mixture of styles and types which reveal a cross-current of cultural activity extending well back into the Bronze Age. The numerous Late Bronze Age prototype plaques, Type C, of mother goddesses have been well documented in Pritchard's study.² They are also discussed in numerous other sources.³ These plaques begin to appear in Gezer 'Stratum III' (Second Semitic Period). We cannot date them closer than to the second half of the Bronze Age since both Middle and Late

1. G III, Pls. I-VII; Dever, Gezer I, Plan I.

2. J.B. Pritchard, Palestinian Figurines in Relation to Certain Goddesses Known through Literature, American Oriental Society (New Haven, 1943).

3. K. Galling, 'Weibliches Gottenbild', Biblisches Reallexicon (Handbuch zum Alten Testament) (Tubingen, 1937), cols. 222-34; E. Pilz, 'Die Weiblichen Gottheiten Kanaans', ZDPV 47 (1924), pp. 129-68, Tafel 1.

Bronze Age sherds are illustrated for this period.¹ On typological evidence from other sites, they fall into the Late Bronze Age period. They continue through to Macalister's 'Stratum VI' (Hellenistic), which is clearly impossible based on evidence from other sites where they do cease in the Early Iron Age.

The typical Iron Age II 'pillar Astartes', Type A, appear indiscriminately with the Late Bronze Age plaques in 'Stratum IV' (Third Semitic Period), which Macalister dated to 1400-1000 B.C. There is only one example of the related 'pinched-face' Type A.I.a which does not have a recorded provenance.² Two torsos of Type A which appear in Cave 8 I³ also belong to Iron Age II, when the cave was deepened and enlarged to make a cistern.⁴

Tombs 28, 58 and 59 all have one example of Iron Age plastic art. Tomb 28 has a bird on a pillar stand, Type E.I.a.1, which Macalister suggests is a head-rest.⁵ This seems highly improbable as the preserved fragment of the bird is only 7 cm. long and the head of the bird, missing on this example, usually projects above the body, which would make this object an extremely uncomfortable head-rest. Two examples of the small black burnished juglet and three examples of the dipper juglet with cylindrical body clearly date Tomb 28 to the Late Iron Age.⁶

1. G III, Pls. CLI-CLVII.

3. G III, Pl. XVIII:2, 28.

5. G I, p. 312.

2. G II, Fig. 382:7.

4. G I, p. 81.

6. G III, Pl. LXXIII:8, 15.

If the object here identified as an animal head, Type G.II.a.6, from Tomb 58 is a figurine, it is curious as it is described as complete except for a small fracture at the top and never attached to a body.¹ This tomb is dated to the Early Iron Age on the strength of a Mycenaean III B juglet (G III, Pl. LXXXI:9), a pyxis (G III, Pl. LXXXII:5) and Philistine vessels (G III, Pls. LXXXII:14, LXXXIII:8).

A very interesting anthropomorphic cup vessel, Type K.I.c.9, comes from Tomb 59.² It is similar to the Tell Gat fragment, Type K.I.c.8. Its prototype may be seen in the Ain Shems Libation Vase, Type K.I.a.1, from the Late Bronze Age Tomb 7 on that site. Tomb 59 probably had a long period of use as it contained thirty burials. The beginning of the tomb may be dated to the twelfth century B.C. as it had fragments of Philistine crater bowls (G III, Pl. LXXXIV:20-3) and Cypro-Geometric I A juglets with lug handles (G III, Pl. LXXXV:2, 5, 6, 8) and a false-necked 'stirrup' jar of later Philistine type (G III, Pl. LXXX:7).

There are many other published figurines from Macalister's Gezer which are either from the surface or have not been given a locus. These examples and their contribution to this study will be found listed in the catalogue and in the discussion by Types in chapter 2. A few unpublished examples, probably from Gezer, in the Institute of Archaeology, London, are also listed and described.

We turn now to the more recent excavations which so far have only published a few examples of figurines from

1. G I, p. 323.

2. G I, Fig. 169.

Gezer.¹ Only one plaque fragment, Type C.XIV.d.7, has been found in the debris of the 'N-W House' (Strata V A-C), but this is from a definite Philistine context and confirms our statement above that the plaque type figurines do continue into the Iron Age. The presence of a bird head fragment, Type E.III.26, and a couch fragment² from the same strata may also be dated to the Philistines. The animal head fragment, Type G.I.e.3, and the zoomorphic vessel, Type J.III.b.3, are also Early Iron Age, but cannot definitely be attributed to the Philistines. Plaque fragment, Type C.II.a.17a, is treated under the discussion of figurines by type in chapter 2.

Gharra, Khirbat al-

Khirbat al-Gharra is one of the unexcavated sites in the Negeb district of the kingdom of Judah, located about twenty kilometres east of modern Beersheba.³ An archaeological survey of the area around Khirbat al-Gharra was made by Glueck and partial surveys by D. Alon and E. Anati.⁴ Aharoni examined and surveyed the site in the course of a study trip with students of the Hebrew University in 1956.⁵

The top of the tell forms a large flat area surrounded by a casemate wall which had sherds mainly from Iron Age II along it on the surface. Specific surface finds on or near

1. See p.100, n. 3, above, for bibliography.

2. BA XXXIV:4 (1971), Fig. 15b.

3. Y. Aharoni, 'The Negeb of Judah', IEJ 8:1 (1958), pp. 26-38 (see Fig. 1 and Pls. 13-14).

4. Ibid., p. 26 (see note 2 for references).

5. Ibid., p. 36-8.

the wall included a jar handle with the impression of the seal lamelekh ('to the king') and the four-winged scarab common in Judah at the end of Iron Age II. The hindquarter animal figurine fragment, Type F.III.b.3, was also found on the surface near the wall. It is typical of the solid hand-modelled bovine figurines with a slightly humped tail tucked between the hind legs which appear on many Iron II sites all over Palestine.

Aharoni reports that this fortified city exceeds in area all the cities in the Negeb region known to us. He would, therefore, identify it with the capital of the Negeb district of Judah, which was transferred to Gharra from Beersheba, probably by Uzziah. Aharoni tentatively identifies the site with Kabzeel (or Jekabzeel of Nehemiah 11:25), which appears at the head of the list of towns in Joshua 15:21.¹

Ghosh, Abu (Tell Deir el-'Azar)

The area known today as Abu Ghosh, about nine miles west of Jerusalem on the Jaffa road, is probably the site of the biblical Kirjath-Jearim referred to in Joshua 15:9 as 'Baalah', which was on the southern border of Benjamite territory.² It is probably best known archaeologically for the excavations which have revealed an extensive neolithic settlement there.³ However, an untouched cave as late as the sixth or fifth century B.C. was excavated in the 1920s, and was found to contain a pillar goddess figurine, Type A.VIII.c.1, and a prognathous

1. Ibid., p. 37.

2. Aharoni, Land of the Bible, p. 235; Garstang, op.cit., pp. 166-7, 391.

3. G. Dollfus and M. Lechevallier, 'Les Deux Premières Campagnes de Fouilles à Abou Gosh (1967-1968)', Syria XLVI (1969), pp. 277-87.

head, Type B.III.b.2.¹

The actual tell, Deir el-'Azar, has not been excavated, but was an important Bronze Age city on the route to Jerusalem, and we can assume from the two Iron Age figurines found in the locality that some use must have been made of such a site during the Iron Age period.

Gibeon (el-Jib)

The Arab village of el-Jib is eight miles north of Jerusalem on the Jerusalem-Ramallah highway.² A large number of stamped jar handles bearing the name 'Gibeon' confirm the identification of this site with the biblical Gibeon.³ The site was excavated between 1956 and 1962 by Dr. J.B. Pritchard under the auspices of the University of Pennsylvania.

Most of the typical Judaeian type figurines published from Gibeon were found in the debris of the large pool with a spiral staircase which was a part of Gibeon's water system.⁴ Only one animal head spout fragment, Type J.VII.c.25, was found in the winery area in cellar 149, and that was within the debris 1.9 m. above the floor level. Typologically, the human and animal figurines from the pool date to the eighth or seventh century B.C., but cannot be more closely dated as the refuse in the pool cannot be dated by stratigraphic analysis. The

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1. RB XXX (1921), Pl. I:3; Le P. Hugues Vincent, Canaan d'après l'Exploration Récente (Paris, 1907), Fig. 100.
 2. J.B. Pritchard, Gibeon, Where the Sun Stood Still (Princeton, 1962), pp. 3-23.
 3. J.B. Pritchard, Hebrew Inscriptions and Stamps from Gibeon (Philadelphia, 1959).
 4. J.B. Pritchard, The Water System of Gibeon (Philadelphia, 1961), pp. 15-21; Gibeon, pp. 65-78.

animal head spout, which may form part of a vessel, has many parallels which Wampler conveniently summarizes.¹ He suggests that such vessels were in use both in Iron I and II, and even as late as the fifth century B.C.

An interesting fragment of a lion's head which also probably formed part of a larger object (i.e. vessel) has been published, but no locus given.² Pritchard describes the two blobs of clay on the forehead as 'warts'. One would hardly expect to find 'warts' on any animal, and it seems more reasonable to suggest that these applied discs of clay indicate studs attaching the head to the wall or rim of a vessel, as is the case with metal prototypes. The fact that this head is probably modelled after a metal prototype is further confirmed by the potter's choice of clay, which is black.

Although not from Pritchard's excavation, there is a most unusual representation of the potter's art from Gibeon. This is an Iron Age lamp found in 1951, unpublished and now in the Jordan Archaeological Museum (J. 4434), Pl. 38:1.³ The lamp has a hollow tube-like handle attached to the lip of the bowl which has a human, hand-modelled face looking towards the single-pinched spout of the lamp, Type K.II.a.1. The lamp is composed of the typical reddish ware of the Iron Age, but since no known parallels exist for this remarkable object, it is not

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1. J.C. Wampler, Tell En-Nasbeh II, The Pottery, The Palestine Institute of Pacific School of Religion and The American Schools of Oriental Research (Berkeley and New Haven, 1947), p. 52.
 2. Pritchard, Gibeon, Fig. 93, p. 122.
 3. D. Dajani et al., compilers, T.G. Davis, ed., A Short Guide to the Amman Museum, U.S.A.I.D./J. (1964), p. 23.

possible to give it a definite date. The stylistic features of the face and the shallow base of the lamp bowl suggest an Early Iron Age date rather than later.

Gil'am (Khirbet er-Rujm)

Gil'am is located about five kilometres northeast of Kfar Ata. The excavation was conducted by Ephraim Stern in August 1966 on behalf of the Department of Antiquities of Israel.¹

Three strata were excavated on three areas of the mound. The earliest, Stratum III, belongs to Iron Age II, late ninth to seventh centuries B.C., while the upper two strata date to the end of the Iron Age into the early and late Persian era.

One human head, Type A.IV.a.2a, was found on the surface and may possibly belong to the moulded face category of 'mother-goddess' type figurines ubiquitous in Palestine during the end of the Iron Age.

The horse's head fragment, Type D.I.a.7a, and the horse and rider, Type G.II.e.5a, are more typical of types common during the 'Persian Period' dated to about the fifth century B.C.²

Hawam, Tell Abu

Tell Abu Hawam, located on the coastal plain north of Mt. Carmel, was excavated in 1932-3 by R.W. Hamilton under the auspices of the then Department of Antiquities of Palestine.³

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1. E. Stern, 'Excavations at Gil'am (Kh. ER-RUJM)', 'Atiqot 6 (1970), Hebrew Series, pp. 31-55; English summary, pp. 4*-6*.
 2. Ibid., p. 5*.
 3. R.W. Hamilton. 'Tell Abu Hawam: Interim Report', QDAP III (1933), pp. 74-80; 'Excavations at Tell Abu Hawam', QDAP IV (1934), pp. 1-69.

Not many figurines were found at Tell Abu Hawam, but the fragment of a Hathor plaque, Type C.IV.a.10, excavated from square E 2, offers valuable evidence for dating this particular class of plaques. The plaque is described as coming from 'Below the layer of ash covering Stratum IV'. This locus description is somewhat misleading, as the layer of ash did not cover all of Stratum IV. Stratum IV had two building phases: Phase A, the earlier period, was distinguished by square and rhomboidal houses which were covered by an impermeable layer of black and grey ash;¹ Phase B, the later period, was distinguished by rectangular buildings and some dividing walls with standing pillars, which partially destroyed some of the Phase A buildings and was constructed almost on the same level. The plaque fragment therefore comes from Stratum IV A, which falls within the Early Iron I A period, a fact which is elsewhere attested by Stratum B 1, the Pre-Philistine phase at Tell Beit Mirsim, Megiddo VII A and Tell Qasile XII. This period should be dated within the first half of the twelfth century B.C., which at Tell Abu Hawam probably represents the Canaanite settlement before Stratum IV B was occupied by the Philistines.² It is a transitional period between the Late Bronze Age and the Early Iron Age which is designated 'Intermediate Late Bronze-Early Iron' in this thesis. That this intermediate period exists at Tell Abu Hawam is well illustrated by Late Bronze Age sherds characteristic of Stratum V and also by examples of Aegean

1. QDAP IV, p. 8ff.

2. G.E. Wright, 'The Archaeology of Palestine', The Bible and the Ancient Near East (London, 1961), p. 95.

pottery. Note, for example, the Late Mycenaean female figurine, no. 177, found in the north corner of E 5, room 36.¹

One animal fragment, Type H.V.a.2, assigned to Stratum III (E 4 north of room 24, close below a layer of ashes dividing Stratum II from Stratum III), probably dates to the end of the tenth century B.C. Most recent studies of the Stratum III pottery show that it is a homogeneous collection identical with that of Megiddo Va-IVb.² Although the destruction of Stratum III at Tell Abu Hawam cannot definitely be assigned to Shishak's Palestinian campaign, Megiddo Va-IVb was destroyed by Shishak about 918 B.C.³

Stratum II produced the most abundant group of figurines. This stratum is divided into two phases, A and B. Phase A was largely composed of the ashes and refuse of the slightly earlier occupation in which the architects of the 'ashlar phase' (Phase B) of building had to lay their foundations. There were also pits or depressions filled with cinders, bones, shells and loose rubbish in Phase A.⁴ E. Stern has shown that the beginnings of Tell Abu Hawam Stratum II A as a Phoenician port occurred after a considerable period of abandonment, at the start of the Persian Period (ca. 538 B.C.) or shortly thereafter and lasted until 385-383 B.C., when it was sacked by one of the armies fighting over Tyre. He bases this dating upon the Attic sherds found on the site dating from the end of

1. QDAP IV, p. 31.

2. Y. Aharoni and R. Amiran, 'A New Scheme for the Sub-Division of the Iron Age in Palestine', IEJ 8:3 (1958), pp. 171-84; B. Maisler, 'The Stratification of Tell Abu Hawam on the Bay of Acre', BASOR 124 (1951), pp. 21-5; G.W. Van Beek, 'The Date of Tell Abu Hawam, Stratum III', BASOR 138 (1955), pp. 34-8.

3. Van Beek, op.cit., n. 38. 4. QDAP IV, p. 3.

the sixth century B.C. to the beginning of the fourth century B.C. The settlement was then renewed shortly afterwards in Phase B, and continued to exist until the time of the siege of Tyre by Alexander in 332 B.C., as witnessed by a hoard of coins found in a jug hidden within a wall to the east of building 6.¹

All but one of the Stratum II figurines come from Phase A, comprising Types C.XI.e.5, C.XV.a.6 and 7, H.VI.b.1 and M.III.a.1. The one fragment from Phase B, Type C.XV.a.8, carries on the tradition of the earlier phase. Three unpublished fragments in the Palestine Archaeological Museum are classified as Types G.IV.c.16a, J.V.a.2a and K.III.b.2, found in Stratum IV, in Stratum III and on the surface respectively.

Hazor (Tell el-Qedah, Tell Waqqas)

Tell el-Qedah is a large mound nearly nine miles north of the Sea of Galilee and five miles southwest of Lake Huleh. This mound is identified with the biblical Hazor, and lies at the foot of the eastern ridge of the Upper Galilee mountain range, a strategic position which commands the highway from Egypt to Mesopotamia, Syria and Anatolia. The site was first excavated with extensive soundings in 1928 by Professor J. Garstang under the patronage of Sir Charles Marston. Detailed results have not been published, but Garstang's conclusions are noted in his biblical history text.² Excavations using modern techniques were directed by Dr. Yigael Yadin and his

1. E. Stern, 'The Dating of Stratum II at Tell Abu Hawam', IEJ 18:4 (1968), pp. 213-19.

2. J. Garstang, Joshua Judges, pp. 184-5, 381-3.

associates during five seasons from 1955 to 1969.¹

Iron Age figurines and related human and animal representations in plastic art do not appear in a well-dated context at Hazor until Stratum X during the tenth century B.C., which is the building phase attributed to Solomon. However, one bird fragment on a pillar stand, Type E.I.a.2, was found in Area A on a stone floor, Locus 60, Square J 8 at level 227' 30".² Although this locus is not assigned to a stratum on the 'Index of Loci' chart (H I, p. 26), it is identified with Roman numeral XI on the plan (H I, Pl. CLXXIV), which one assumes the excavators equate with Stratum XI. No pottery is published specifically from Locus 60, so we cannot date the bird fragment from its context. The excavators have only tentatively identified Stratum XI as belonging to the first Israelite settlement, which had meagre remains of semi-nomadic character.³ If this figurine is from Stratum XI, it would date to sometime in the eleventh century B.C.

The two figurine fragments from Stratum X are plaques,

1. Y. Yadin et al., Hazor I, II, III, IV (Plates) (Jerusalem, 1958, 1960, 1961); Yadin, Hazor, Schweich Lectures, British Academy (Oxford, 1972); 'The Fifth Season of Excavation at Hazor, 1968-1969', BA XXXII:3 (1969), pp. 50-71; 'The Rise and Fall of Hazor', The Archaeological Institute of America, Archaeological Discoveries in the Holy Land (New York, 1967), pp. 57-66; 'Hazor', D. Winton Thomas, ed., Archaeology and Old Testament Study, pp. 244-63; 'Excavations at Hazor (1955-1958)', D.N. Freedman and E.F. Campbell, Jr., eds., The Biblical Archaeologist Reader II (New York, 1964), pp. 191-224; 'Ancient Judaean Weights and the Date of the Samaria Ostraca', Scripta Hierosolymitana VIII(1961), pp. 9-25 ; 'Excavations at Hazor, 1955', IEJ 6:2 (1956), pp. 120-5; 'Excavations at Hazor, 1956', IEJ 7:2 (1957), pp. 118-23; 'Excavations at Hazor, 1957', IEJ 8:1 (1958), pp. 1-14; 'Excavations at Hazor, 1958', IEJ 9:2 (1959), pp. 74-88.

2. H I, Pl. CLXXIV.

3. BA XXXII:3 (1969), p. 54.

Types C.II.a.18 and C.VI.a.11, which are reminiscent of the earlier Canaanite culture. A zoomorphic horse vessel, Type J.VII.c.28, comes from Strata IX-X, which probably dates towards the end of the Solomonic city. This is followed in Stratum IX B by a solid hand-modelled horse head fragment, type D.V.b.2, which dates to the post-Solomonic city of the tenth and ninth centuries B.C. In Stratum VIII, Ahab's ninth century B.C. city, figurines become more abundant. There are again two plaque fragments, Types C.VI.a.12 and C.XI.c.2, a solid horse's head, Type D.III.b.1, but an unidentifiable animal head zoomorphic spout, Type J.VI.b.1. There is also the first appearance of a sherd from an unknown vessel with a cylinder seal impression of a lion with bird standing on its back, Type L.VI.c.1. The Post-Ahab city of the ninth century B.C. (Stratum VII), produced two interesting hollow hand-modelled heads of a horse and bovine, Types H.I.b.2 and H.IV.b.1, which probably belong to complete hollow-bodied figures. Two Type L (II.b.2 and II.d.4) figures also come from Stratum VII. Apart from the plaques, the only human moulded figure makes its appearance in Stratum VI during the eighth century B.C., Type A.IV.e.1. There are also a human leg and foot fragment, Type A.XVI.b.6, and a handled zoomorphic jug head, Type J.V.a.3.

Stratum V in Areas A, B and G and Stratum V A in Area B (740-732 B.C.)¹ only are well represented with the most figurines and types. They include human Types A.XI.13, A.XIV.b.2, B.VII.3, C.XIII.a.8, D.XV.e.1, K.III.c.3, K.VII.e.3, K.VIII.b.2 and 3, K.IX.a.1, and animal Types G.III.a.2, J.VII.c.26, L.IV.c.4, and three unidentified fragments classified

1. H II, p. 63.

as Type P.III.a.9-11.

Stratum IV-V A in Area B (ca. 740-650 B.C.)¹ is only represented by one horse's head fragment, Type J.VII.c.27.

Although the figurines are beginning to taper off in number, Stratum IV, a small undefended settlement built after the destruction by Tiglath-Pileser in 732 B.C., is represented by human head Type A.XII.i.1 and by a variety of zoomorphic fragments which include Types H.VI.b.6, J.V.a.4 and two examples of J.VII.e.17 and 18.

There are no published figurines from Stratum III, which is identified with an Assyrian fort.

If we include the Persian period as the final stage of Iron Age Palestine, then that period at Hazor, Stratum II, yielded one human head, Type A.XII.p.4, and a fragment of a vessel with the remains of an applied human arm and knee(?) which might be part of a rhyton, Type K.V.b.1.

The only unstratified figurines which may belong to the Iron Age at Hazor come from Area G and include two plaque fragments, Types C.III.a.1 and C.IV.a.11, and one animal fragment, Type G.II.e.6.

Hesya, Tell el- (Eglon)

The identification of Tell el-Hesya with biblical Eglon was first proposed by Albright in 1925 and maintained by Garstang and Aharoni.² Excavations were first made at this site by Petrie and then continued by Dr. Bliss on behalf of the Palestine Exploration Fund between April 1890 and January

1. Ibid.

2. W.F. Albright, BASOR 17 (1925), p. 7; Aharoni, Land of the Bible, p. 113; Garstang, Joshua Judges, pp. 373-4.

1892.¹ Recent excavation of the site started in 1970 under the directorship of L.E. Toombs as the senior field archaeologist.² The latest information to date about the site was a lecture given at the Annual General Meeting of the Palestine Exploration Fund in London by Mr. Toombs on 13 June 1972.³

The only Iron Age figurines so far recorded come from Petrie's work at the site. They are two animal fragments classified in this study as Type L.V.d.7 and 8. But since Petrie found Iron Age pottery, it is almost certain that the Toombs excavations will eventually find further evidence at Tell el-Hesi on the subject of plastic art.

Hoga, Horvat

Horvat Hoga is one of the sites recently surveyed by Ram Gophna in Southern Philistia.⁴ It is located about twenty kilometres to the northeast of Gaza. Gophna suggests that this unwallled site may be identified with the type of settlement called haserim in the Bible.

Although two of the human figurines, B.VI.6.a and b, are almost identical to examples from Tell Jemmeh ('Gerar') which are unique to the southern coastal area, also present is a typically 'Judaean' pinched-face head, A.I.a.16a, which Gophna believes may point towards Judah as the region from which the settlers came between the seventh and the early sixth centuries

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1. W.M. Flinders Petrie, Tell El Hesi (Lachish) (London, 1891), p. 9; F.J. Bliss, A Mound of Many Cities (London, 1894), p. 3.
 2. L.E. Toombs, 'Notes and News', IEJ 21:2-3 (1971), pp. 177-8.
 3. Toombs, 'Recent Excavations at Tell El-Hesi'.
 4. R. Gophna, 'Some Iron Age II Sites in Southern Philistia', 'Atiqot 6 (1970), Hebrew Series, pp. 25-30; English summary, p. 3**.

B.C.¹ Other typically 'Judaean' finds such as the Hebrew stone weight, Pl. VI:4, and the inscribed sherd, Pl. VI:5, would support Gophna's conclusion, but one should not overlook the possibility of trade. At any rate, it is significant that no examples of the 'pinched-face' type, A.I.a., have appeared to date from excavations at Tell Jemmeh. They do appear, however, at the site of Beersheba.

Irbed (Transjordan)

The ancient mound of Irbed (biblical Irbeed) is located to the north of the modern Jordanian town of the same name. It is located about 110 kilometres north of Amman and not far from Tell el-Husn in the south and Tell er-Ramith (biblical Ramoth Gilead) to the east.²

The earliest remains of the mound belong to the Early Bronze Age, about 2500 B.C., and there is no archaeological evidence for occupation of the site between the Early-Middle Bronze Ages and Roman times.³ However, the four Iron Age tombs discovered in 1958 north of the tell in the present Palestinian Refugee Camp testify to at least an Iron Age nomadic occupation of the area.

Two human figures come from Tomb A (Type A.X.g.3) and Tomb B (Type A.X.f.2). Tomb C contained a zoomorphic vessel belonging to Type J.III.c.3. No plastic art appears among the contents of Tomb D.

1. Ibid., p. 3*.

2. R.W. Dajani, 'Four Iron Age Tombs from Irbed', ADAJ XI (1966), pp. 88-101.

3. L. Harding, op.cit., p. 54.

Jemmeh, Tell (Yursa)

Tell Jemmeh, located about six miles south of Gaza on the southern bank of the Wadi Ghaza, was first sounded by Phythian-Adams in 1922.¹ From 1926 to 1927 the site was excavated by W.M.F. Petrie for the British School of Archaeology in Egypt.² The most recent excavations were begun by G.W. Van Beek for the Smithsonian Institution in 1970-1.³

Petrie entitled his report Gerar, since he believed he was excavating the biblical town of that name. Aharoni, however, in a new survey of the area has identified Tell Abu Hureira as the site of the biblical Gerar and Tell Jemmeh as Yursa.⁴ Yursa (Yerza) is defined as an Egyptian town of the New Kingdom in Egyptian records such as the annals of Thutmosis III. It is mentioned in the El Amarna letters, and also in the list of cities conquered by Pharaoh Sheshonq about 924 B.C.⁵

At the time of Petrie's excavation, archaeological methods were not as refined as they are today with regard to stratigraphical sequences. However, Petrie did record all his finds meticulously on the basis of their level with the tell measured in terms of feet and inches above sea level. He also produced extremely accurate plans of the five major occupational building levels which he identified and numbered from the

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1. W.J. Phythian-Adams, 'Report on Soundings at Tell Jemmeh', PEFQS (1923), pp. 140-6.
 2. Flinders Petrie, Gerar (London, 1928).
 3. G.W. Van Beek, 'Tell Gamma', IEJ 20:3-4 (1970), p. 230.
 4. Aharoni, 'The Land of Gerar', IEJ 6:1 (1956), pp. 31-2.
 5. A. Negev, ed., Archaeological Encyclopedia of the Holy Land, p. 163.

earliest period found with the following letters: JK, GH, EF, CD and AB. He dated his earliest level, JK, to the time of Thuthmosis III, and the latest, AB, to the Persian period. On the basis of both published and unpublished material at the Institute of Archaeology in London, Dame Kathleen Kenyon has classified the earliest excavated pottery as belonging to the Middle Bronze Age. Earlier material than this exists on the site, but Petrie did not reach bedrock in his excavations.

The pottery at the Institute has been 're-stratified' by Dame Kathleen Kenyon and divided into loci and phases numbering from I to XXVI, some of which are contemporaneous.¹ This study reveals a continuous sequence of occupation on the tell from the Middle Bronze Age to the Persian and Hellenistic periods, after which the site was abandoned. Many Palestinian scholars have published dating schemes in broad terms for the five building levels with little agreement.² One reason for the variance amongst scholars is that a great deal of the material has never been published. For example, 149 figurines were published by Petrie in Gerar, but there are an additional 107 figurines or fragments unpublished, mostly in the Institute of Archaeology in London, which are included in this study. There are doubtless more in various museums for which there is no definite record (see distribution of figurines by general range of type on Chart One, p. 37). The plastic art is extremely varied,

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1. This material is being prepared for publication by the writer.
 2. See proposed schemes of Wright in AJA 43 (1939), pp. 458-63; Albright, 'Tell Beit Mirsim III' in AASOR XXI-XXII (1941-3), p. 79; R. Amiran, Encyclopaedia of Archaeological Excavations in the Holy Land (Jerusalem, 1970), p. 574. All disagree in dating the various levels in relation to finds above sea level.

and is represented in nearly all phases at Jemmeh, although some examples do not have a find spot recorded. As the collection is such a large one, individual objects are described and phased under the types to which they belong in chapter 2.

Jerash (Transjordan)

Although Jerash is known chiefly for its classical architectural remains, there is evidence that the site was occupied in the prehistoric period, which one would expect at a place with a permanent water supply which still exists there.¹

No Iron Age remains have so far been excavated, but a hollow, hand-modelled horse, Type H.1.a.3, was purchased from an antiquities dealer in Jerash during 1971. This figure most probably comes from an Iron Age tomb in the vicinity of Jerash. Although not hollow, a similar horse figurine has been published from the collection of the English zoologist and author, Desmond Morris, which probably comes from Syria.²

Jericho (Tell es-Sultan)

Jericho, the mound of Tell es-Sultan, is located about ten miles northwest of the present mouth of the Jordan River at the Dead Sea and about seventeen miles ENE of Jerusalem.

The site was first investigated with sondages by Sir Charles Warren in 1868 under the sponsorship of the Palestine Exploration Fund.³ Few scientific results emerged from this work.

1. L. Harding, op.cit., p. 80.

2. The Observer Magazine, 3 October 1971, Cover Photo.

3. C. Warren, Notes on the Valley of the Jordan and Excavations at Ain es-Sultan (London, 1869).

Excavations commissioned by the Ministère de l'Instruction Publique d'Autriche and afterwards by the Deutsche Orientgesellschaft were directed by E. Sellin from 1907 to 1909, but the finds could not be dated properly.¹ Sounder results were obtained by J. Garstang from 1930 to 1936 under the sponsorship of Liverpool University and Sir Charles Marston.² Modern excavations employing the most up-to-date scientific methods were directed by Dame Kathleen Kenyon from 1952 to 1958 under the direct sponsorship of the British School of Archaeology in Jerusalem, the Palestine Exploration Fund, the British Academy and the American Schools of Oriental Research.³

There are few Iron Age remains left on the site because of erosion, but all three of the major excavations referred to above have recovered some of Jericho's plastic art during this period of its history. Sellin's finds, which span the whole period, include only two human heads, Types A.IV.a.3 and K.VIII.c.3, dating to the end of the Iron Age; three horse fragments, Types D.I.e.1, D.XI.d.6 and J.VII.c.29; a bird fragment, Type E.II.a.3; a bull's head, Type F.III.a.26; a bull's head snout, Type J.VII.b.22; and miscellaneous quadruped representations, Types J.III.d.6, J.IV.d.2 and G.V.a.2. There was also a zoomorphic vessel, Type J.V.d.3, which may belong either to the Late Bronze Age or to the Early Iron Age.

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1. E. Sellin and C. Watzinger, Jericho: Ergebnisse der Ausgrabungen (Leipzig, 1913).
 2. J. Garstang, Preliminary Reports, LAAA XIX (1932), p. 3ff., p. 35ff; XX (1933), p. 3ff.; XXI (1934), p. 99ff.; XXII (1935), p. 143ff.; XXIII (1936), pp. 67ff.; PEQ (1932-6); J. and J.B.E. Garstang, The Story of Jericho (London, 1948).
 3. K.M. Kenyon, Jericho I, II (London, 1960, 1965); Digging up Jericho (London, 1957); PEQ (1952), p. 62ff.; (1953), p. 81ff.; (1954), p. 45ff.; (1955), p. 108ff.; (1956), p. 67ff.; (1957), p. 101ff.

Garstang only published one figure, a plaque, Type C.IV.a.13, which may also date to the Late Bronze-Early Iron I period. An unpublished plaque, Type C.V.a.13, from the Garstang excavations belongs to Pritchard's Qadesh Type I A, which is generally assigned to the Late Bronze Age, but this kind of plaque may have lasted until the early part of the Iron Age (our Intermediate Late Bronze-Early Iron Age category). Another unpublished fragment is of a crudely hand-made animal, Type G.IV.c.23. An unpublished female head fragment, Type A.V.c.1, from Tomb C is located in the Palestine Archaeological Museum in Jerusalem as well as an animal head spout, Type J.VII.e.20a, from the city debris excavated in 1932 by Garstang.

Only one figure of a dog has been published from an Iron Age tomb during Kenyon's excavations, Type G.I.c.5.¹ However, there are some very interesting unpublished human and animal fragments from the mound. They include two human heads, Types A.VI.e.1 and A.XII.f.1; a human torso, Type A.XVII.b.2; a horse's head, Type D.IV.c.22; a bird fragment, Type E.II.a.4; and miscellaneous animal fragments: Types F.III.b.20, G.II.e.17, G.IV.c.23, G.V.a.3, and 4, G.V.d.1, G.VI.a.9, G.VI.d.9 and 10. There was also one fragment of a dish rim with a crude hand-made handle in the form of a bird's head, Type L.I.e.1.

Although little remains of Jericho's plastic art during the Iron Age, the forms represented do show a cultural affinity with the sites further to the west in the hill country. Individual variations are noted in the discussion of types in chapter 2.

1. K.M. Kenyon, Jericho II, Fig. 260:11; Pl. XXI:3, p. 753.

Jerusalem

Jerusalem has the longest history of archaeological investigation of any site in Palestine. Scientific work was first undertaken in 1864 by the Palestine Exploration Fund. The most recent work, which is still in progress, was begun in 1968 on the Temple Mount by B. Mazar for the Hebrew University and the Israel Exploration Society.¹ The largest corpus of material for our study comes from Kenyon's excavations in 1961-7 for the British School of Archaeology in Jerusalem, the British Academy, the Jordan Department of Antiquities, the Palestine Exploration Fund and the Royal Ontario Museum.² Some material is available from the 1923-8 excavations conducted by R.A.S. Macalister, J.G. Duncan and J.W. Crowfoot for the British School of Archaeology in Jerusalem and the Department of Antiquities of Palestine.³ Three figurines are incorporated from Vincent's work in Jerusalem.⁴ Only two figurines have been published from N. Avigad's work in the Jewish Quarter in 1967-9 for the Hebrew University, Department of Antiquities

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1. See comprehensive bibliography given by Eleanor K. Vogel in 'Bibliography of Holy Land Sites', Hebrew Union College Annual, Vol. XLII (Cincinnati, 1971), pp. 44-9.
 2. Preliminary reports for the seven seasons of work appear in the Palestine Exploration Quarterly (1962), pp. 72-89; (1963), pp. 7-21; (1964), pp. 7-18; (1965), pp. 1-12; (1966), pp. 73-88; (1967), pp. 65-71; (1968), pp. 97-111. General accounts of the results of work done by Dame Kathleen are recorded in her books: Jerusalem: Excavating 3000 Years of History (London, 1967), Royal Cities of the Old Testament (London, 1971) and Digging up Jerusalem (London, 1974). Numerous articles are recorded in Vogel's bibliography (see n.1 above).
 3. J. Garrow Duncan, 'Fourth Quarterly Report on the Excavation of the Eastern Hill of Jerusalem', PEFQS (1924), pp. 163-80; J.W. Crowfoot and G.M. FitzGerald, 'Excavations in the Tyropoeon Valley, Jerusalem 1927', PEFA 5 (1929).
 4. L.H. Vincent, Jerusalem sous Terre (Paris, 1911).

and Museums and the Israel Exploration Society.¹ Three figurines are published from R. Amiran and A. Eitan's excavations on the Citadel for the Hebrew University, Israel Museum and the Israel Exploration Society in 1968-9.² The most recently published figurines used in this study come from Dr. Ute Lux's excavations under the German Church of the Redeemer in the Muristan area of Jerusalem.³

From a total of 597 figurines which are presented here from the various excavations in Jerusalem listed above, 559 come from Kenyon's excavations. The two largest single collections come from a man-made cave in Square A XXVI on the eastern slope of Ophel and from Site L in the Armenian Garden within the walls of modern Jerusalem.⁴ The third largest group comes from Trench I, Squares A I to A XV on the eastern slope of Ophel. Nearly all other areas of excavation contained an abundance of figurines. They are recorded in strata from Areas AA on Ophel; the 'fill' of Trench C in the Old City; F, south of the Pool of Siloam; H, northeast of Trench I; K, north of the Pool of Siloam; M, northwest of H; and S, south of the southern wall of the Temple platform.

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1. N. Avigad, 'Excavations in the Jewish Quarter of the Old City of Jerusalem, 1969-70 (Preliminary Report)', IEJ 20:12 (1970), pp. 1-8; (Second Preliminary Report), IEJ 20:3-4 (1970), pp. 129-40.
 2. Ruth Amiran and A. Eitan, 'Excavations in the Courtyard of the Citadel, Jerusalem, 1968-1969 (Preliminary Report)', IEJ 20:1-2 (1970), pp. 9-17.
 3. Ute Lux, 'Vorläufiger Bericht über die Ausgrabung unter der Erlöserkirche im Muristan in der Altstadt von Jerusalem in den Jahren 1970 und 1971', ZDPV 88:2 (1972), pp. 185-201. See Tafel 22 A.
 4. The complete site plan of excavations may be found in PEQ (1968), Fig. 4, JEYH, Fig. 14, and DOJ, Fig. 29. Although Square A XXVI is not lettered on these plans, it is shown as the unblackened, eastern area between Trench I and Squares A XXI-XXII.

Although the figurines may be typologically subdivided, they come predominantly from the last century of royal Jerusalem, that is, from approximately the early part of the seventh century B.C. until the Babylonian destruction in 586 B.C.¹ This holds true for nearly all figurines so far excavated before and after Kenyon's excavations in Jerusalem. The importance of the Jerusalem types from Cave I, Sq.A XXVI, is that they provide such a large and comprehensive corpus of material. Typologically, we are able to relate this collection to types from thirty-seven other sites in Palestine (see Chart Three) as well as to other figurines from scattered loci in Jerusalem which contributes valuable statistical information arrived at in Chapter III.

Judeideh, Tell el

Located in the Judaeian Shephelah, Tell el-Judeideh is a 'lofty mound situated at a strategic point on the roads between Lachish and Mareshah in the south and Azekah in the north'.² Aharoni³ suggests Judeideh be identified as Moreseth-gath, but in Avraham Negev's recent encyclopedia it is claimed that this has been rejected in favour of Libnah.⁴

F.J. Bliss and R.A.S. Macalister excavated part of the site in 1899-1900 for the Palestine Exploration Fund.⁵ The excavators limited themselves to the citadel area of the tell which was surrounded by a wall enclosing an area 750' x 300'.

1. Kenyon, Jerusalem: Excavating 3000 Years of History, pp. 78-104.

2. Y. Aharoni, The Land of the Bible, p. 292.

3. Ibid., p. 90.

4. A. Negev, op.cit., p. 176.

5. F.J. Bliss and R.A.S. Macalister, 'The Excavations at Tell el-Judeideh', Excavations in Palestine 1898-1900 (London, 1902), pp. 7-8, 44-51, 107, 195, 199.

The three occupational periods recorded were 'Pre-Israelite' (the Bronze Age in modern terminology), 'Jewish' (Iron Age) and 'Hellenistic-Roman'.

The eight figurines and other objects of plastic art included in our study which have been published all come from the 'Late Jewish' period within Iron Age II. The five human objects are described under the following types: A.III.d.10, A.III.f.2, A.IV.a.4, A.X.b.46 and A.XII.b.1. A bird figurine is discussed under E.II.b.14, a zoomorphic vessel in category J.III.a.14, and a horse's head, J.VII.c.31, under the classification of spouted figures.

Keisan, Tell (Achsachaph)

The large mound of Keisan lies on the Plain of Acco in lower Galilee. Preliminary soundings were undertaken on the southeast slope of the mound in 1935 by Alan Rowe.¹ A five-year plan of excavation was recently undertaken by Mr. Jean Prignaud on behalf of the École biblique et archéologique française de Jerusalem during 1971.²

As the excavation was planned to operate as a training dig for students, the work in two seasons has not been on a large scale. Soundings so far have revealed mostly later occupation of the Persian, Hellenistic and Byzantine periods, but the 1971 season did reach some Late Iron Age levels.

Three figurine drawings of animals have been published from

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1. Alan Rowe et al., 'The Nelson Expedition to the Near East. Preliminary Sounding Directed by Alan Rowe, with the Assistance of Bulos Eff. el Araj and John Burton', QDAP V (1936), pp. 207-9.
 2. Jean Prignaud, O.P., et al., 'Première Campagne de Fouilles à Tell Keisan (Israel)', RB LXXIX (1972), pp. 227-74.

these levels.¹ They are included within our typology under Types D.XII.d.9, F.III.d.1 and H.III.b.1. One unpublished human mask fragment, K.VIII.a.2, was excavated during the 1972 season (our Plate 39:5). It will not be possible to date any of these fragments with precision until a full publication of their pottery context appears.

Kerak (Kir-hareseth)

The site of el-Kerak in Transjordan, which is famous for its Crusader Castle, was one of the chief cities of Moab in the biblical period.² It is located along the King's Highway and was known as Kir of Moab by the writer of Isaiah 15:1.³

Iron Age occupation on the site has never been investigated archaeologically, but a few figurines have been published from Kerak and the general neighbourhood. There are two female plaques, Type C.VI.a.13 and 14, one of which is in the Amman Museum and one of which was in the collection of Bahjet Bey of Kerak in 1937. Both were cast in a mould and are preserved only from the waist up. Whether or not this signifies accidental or deliberate breaking is not known. In 1944, during the course of making a road on the main street of Kerak, a very fine hollow-headed lion figure, L.V.d.11, was found which originally had a wheel-made body now missing. It is in the Amman Museum and to my knowledge has no close parallel either on the east or west banks of the Jordan unless we compare it with the fragment of a lion's head recently published from Dhiban,

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1. Ibid., Fig. 10: K-71-183, K-71-440 and K-71-3.
 2. G.L. Harding, op.cit., pp. 110-12.
 3. Y. Aharoni, The Land of the Bible, pp. 51, 309.

L.V.d.2. The ware of the example from Kerak is definitely of the Iron Age. Although this is a smallish zoomorphic figurine, it is reminiscent in style of monumental Hittite art.

Another figure of a head, Type A.I.j.6, was bought in Kerak and is also in the Amman Museum. Although it has a hand-made, pinched face with incised mouth and ears, it has a curious rolled clay band or cap over the forehead which may indicate that it is later than the Iron Age.

Lachish (Tell ed-Duweir)

Lachish is an important historical site west of Hebron which is one of the central cities in 'The Plain' (Shephelah). The site was partially excavated by J.L. Starkey for the Wellcome-Colt Expedition in 1932 and in 1933-8 for the Wellcome-Marston Archaeological Expedition. After Starkey's death, work was continued under the directorship of C.H. Inge and G.L. Harding in 1938.¹ Most of the publication of results after Volume I of the Lachish Reports was under the authorship of Miss Olga Tufnell, who has also summed up the results in the Jubilee Volume of the Society for Old Testament Study.² She has also produced one of the few comprehensive studies on Iron Age figurines in the literature of Palestinian site reports.³ A trial excavation in the 'Solar Shrine' was conducted by Y. Aharoni and B. Boyd for the Hebrew University and the University of North Carolina

1. H. Torzcyner et al., Lachish I: The Lachish Letters (Oxford, 1938); O. Tufnell, C.H. Inge and G.L. Harding, Lachish II: The Fosse Temple (Oxford, 1940); O. Tufnell, Lachish III: The Iron Age, 2 Vols. (Oxford, 1953); O. Tufnell et al., Lachish IV: The Bronze Age, 2 Vols. (Oxford, 1958).

2. D. Winton Thomas, ed., op.cit., pp. 296-308.

3. Tufnell, Lachish III, pp. 374-8.

in 1966.¹

Out of a total of 66 objects of plastic art from tombs, groups and surface finds on or near the mound of Lachish, a third belong to human figurines of Type A. One fifth of the examples are from Type J, and there are eight examples of horses and riders in Type D. There is a fairly equal distribution of the rest of the figures in other Types with the exception of F, I, L, O and P.

Although Aharoni did find three Iron Age strata below his excavations of the 'Solar Shrine', he has not reported finding any figurines associated with these levels.²

Leila, Khirbet Sitt (Zephath)

Khirbet Sitt Leila is a high artificial mound which rises at the border of the new settlement of Aviel in modern Israel about two kilometres north of Giv'at 'Ada and six kilometres NNW of Tell al-Asawir.³ Y. Aharoni surveyed the mound on a study excursion with students of the Hebrew University and published material collected on the surface dating from the Chalcolithic to the Byzantine periods.⁴

Aharoni reports that many of the sherds belong to the Late Bronze Age and the Iron Age. Good examples of Iron Age wares appear on his Fig. 3 and Pl. 14B. One human figurine, Type A.I.j.7, was found and also published with good line drawings on Fig. 1, as well as a photograph on Pl. 14A. Although no

1. Y. Aharoni, 'Trial Excavation in the "Solar Shrine" at Lachish', IEJ 18:3 (1968), pp. 157-69.

2. Y. Aharoni, 'Lachish' in 'Notes and News', IEJ 16:4 (1966), pp. 280-1.

3. Y. Aharoni, 'Zephath of Thutmose', IEJ 9:2 (1959), p. 112: Map, Fig. 4.

4. Ibid., pp. 114-15, Pls. 14-15.

description is given for the figurine, Aharoni states that it is of a man probably belonging to the 'Israelite period'.¹ On typological grounds, we would agree with Aharoni that this figure has similar characteristics to the example from 'Afula, A.I.i.2, but also to another figure from Gezer, A.I.i.17 (see discussion under site heading 'Afula').

Madaba

In 1950 an Early Iron Age tomb in a natural cave was found east of the ancient tell of Madaba during the course of digging foundations for a modern house situated in the land of Mitri el-Twal. The tomb was excavated by G.L. Harding for the Department of Antiquities of Jordan.²

The group of pottery in the tomb begins in the Late Bronze Age, but the Iron Age is attested in the iron bracelets, toggle pins typical of the period and pottery forms with parallels in Palestine. However, Philistine ware and bowl forms are absent.³ Only one rough hand-made solid figurine of an animal, Type G.IV.c.86, was found in the tomb with its head missing. In his notes and comparisons, Isserlin does not mention the figurine, but on the pottery dating evidence he arrives at a period between 1200 and 1160 B.C. for the tomb group as a whole.⁴ Harding, on the other hand, would suggest on the balance of evidence 1250-1150 B.C. as possible limits,

1. Ibid., p. 114 and note 20.

2. G.L. Harding, 'An Early Iron Age Tomb at Madaba', PEFA VI (1953), pp. 27-33.

3. Ibid., p. 27.

4. B.S.J. Isserlin, 'Notes and Comparisons', PEFA VI (1953), pp. 34-47.

although he does recognize that 100 years is perhaps too long a continuity for such a homogeneous group.¹

Makmish, Tell

Makmish is located on the coastal plain between Dor and Tel Aviv in the Plain of Sharon. A Phoenician sanctuary was excavated by N. Avigad for the Museum Haaretz and the Hebrew University in 1958-60.² The mound containing the sanctuary stands about 400 metres northeast of Tell Makmish, about 150 metres south of Wadi el Gharbi. Although the complete plan of the building was not present, it was established that it consisted of two rooms, a large one in the south and a small chamber in the north, measuring about 15 x 6.5 metres. Pottery analysis dates the building within the limits of the Persian Period, ca. the fifth to the fourth centuries B.C.³

A large number of both clay and limestone figurines were discovered in and around the sanctuary, testifying to a variety of origins and influences such as Phoenician, Persian, Egyptian and Greek. We are primarily interested in the hollow, double-moulded clay figures found at Makmish belonging to our Type C.XV.a. The most popular figures, according to the excavator, represent seated men of patriarchal appearance fondling their long beards, C.XV.a.11 and 12, and women in an advanced state of pregnancy, C.XV.a.9 and 14, which Avigad states were

1. Harding, op.cit., p. 28.

2. N. Avigad, 'Excavations at Makmish, 1958', IEJ 10:2 (1960), pp. 90-6; 'Excavations at Makmish, 1960, Preliminary Report', IEJ 11:3 (1961), pp. 97-100.

3. IEJ 10:2 (1960), pp. 91-2.

presumably charms to ease childbirth.¹ The bearded man with cylindrical tiara, Type C.XV.a.12, probably has a Persian prototype, while C.XV.a.11 wears a high pointed Osiris-type headdress. Type C.XV.a.14, a mother nursing her child, has very early traditions, as do the 'women supporting their breasts with their hands, resembling the well-known Astarte figurines' (Avigad has not published examples of this last type). The last hollow type illustrated by Avigad represents a young maiden, Type C.XV.a.13; others not illustrated apparently represent young boys as well.

All these figurines are attributed to the Phoenicians at Makmish, who practised the most popular cult of their homeland: fertility worship.²

Malhata, Tell (Tell el-Milh)

Tell Malhata is located about twelve kilometres southeast of Tell Arad near the confluence of the Malhata and Beersheba valleys. The Tell is fifteen dunams in area and rises to a height of 14 metres at its summit. A trial excavation was carried out during the first season of work at Arad and the first season of excavations was undertaken in 1967.³

Two five-metre wide sections were cut into the tell, one on the largest eastern part of the mound, Section B; the other, Section A, on the lower, western side of the mound. Iron Age remains came from both sections. Section A strata belong to

1. Many of the figures found have not been published, so we are unable to test this assertion with statistical evidence.

2. IEJ 10:2 (1960), p. 96.

3. M. Kochavi, 'Tel Malhata' in 'Notes and News', IEJ 17:4 (1967), pp. 272-3; 'The First Season of Excavations at Tel Malhata', Qadmoniot 3 (1970), pp. 22-4 (Heb.).

the tenth or ninth centuries B.C., and the two strata from Section B date to the end of the Iron Age, that is from the seventh to the sixth centuries B.C. Small rooms preserved only a brick's length thick were characteristic of the Section B strata.

No figurines have yet been published, but one photograph, Pl. 42:3, of a pillar-base human fragment, Type A.X.j.1, has been supplied by the Israel Museum. Although a find spot has not been given, it would almost certainly belong to Section B as it fits into the seventh/sixth century context on typological evidence. Pottery illustrations at the bottom of page 24 of Kochavi's article in Qadmoniot show typical late Iron Age pottery of the Judaeian Kingdom.

Ma'lul Village Area

There is a hollow, double-moulded figurine fragment, Type C.XV.a.11d, which was accessioned into the Palestine Archaeological Museum in 1945. The find spot is given as coming from near Ma'lul Village, which is located west of Nazareth, and presumably it is a surface find.

The figure, our Pl. 45:5, is characteristic of the 'Phoenician' types which have recently been excavated in large numbers from the sanctuary at Makmish. This figure is important from a geographical point of view in that it reveals Phoenician influence, if not settlement, did extend as far east as the Nazareth area.

Masad, Tell (Kefar Ruppin)

Tell Masad is located near Kefar Ruppin in the Jordan Valley southeast of Beth Shan. Of the seven 'cult' figurines

found during 1958 in the eastern Plain of Esdraelon and the Plain of Beth Shean, two come from Tell Masad.¹ They are classified as our Type C.IV.a, representing nude female plaques showing the arms of the figures pressed to the thighs. One complete example, C.IV.a.15, and a head and shoulder fragment, C.IV.a.14, are published from Tell Masad.

Medeiyineh, Khirbet el- (Transjordan)

Khirbet el-Medeiyineh is located in Moab on the east bank in modern Jordan to the southeast of Madaba on the left bank of the Wadi eth-Themed. The site has not been excavated, but a number of figurine fragments were collected during Nelson Glueck's thorough survey of the area during the 1930s.² According to Glueck, the pottery figurines and animals were found on an ancient dump heap at the northeastern corner of the tell. It is difficult to date the objects with any precision as they are unstratified, but on the pottery context, Glueck states that the sherds belong for the most part to Early Iron I, although 'some may extend into the end of Late Bronze and a considerable number of them belong to Early Iron II, going down as far as the eighth century B.C.'³ On typological evidence, we should incline towards a late date for some of the figures, especially as there may be some cultural lag of types prominent on the west bank before reaching the east bank of Jordan. The so-called 'Astarte' type of

1. N. Tzori, 'Cult Figurines in the Eastern Plain of Esdraelon and Beth-Shean', Eretz Israel V (1958), pp. 52-4 (Heb.); English summary, p. 86.

2. N. Glueck, 'Explorations in Eastern Palestine, I', AASOR XIV (1934), pp. 13-14, Fig. 4, Pl. 1, site number 68.

3. Ibid., pp. 14, 22.

mother-goddess with hands supporting the breasts, A.Λ.b.48, is a good case in point.

The head of the 'Semitic King', B.VI.32, does not have any parallel on the west bank and is in all probability indigenous to Moab. This head and another one, B.VI.33, may be assigned to the Early Iron I period, since Glueck gives good examples of similar heads belonging to this period and dates them in accord with the general pottery finds.¹ Glueck suggests that they may represent Chemosh cult figurines, which were considered the biblical 'abomination of Moab'.²

Two horse and rider fragments were also found at Medeiyyineh, H.II.a.1 and H.II.b.1, which Glueck thinks are probably parts of representations of gods on horseback which reveal the presence of the worship of a new type of deity in Moab.³ We have no evidence so far to support such a theory. One head fragment of an animal, F.III.a.30, probably represents a cow or bull.

Apart from the figures mentioned, Glueck notes that fragments of several animal figurines were found at el-Medeiyineh; among them were the hindquarters and the tails of animals on which figures of deities may have been seated.⁴ These figurines have not been published, and the writer has not been able to locate their whereabouts for inclusion in this study.

1. Ibid., p. 23, note 64; p. 24.

2. 1 Kings 11:7; 2 Kings 23:13.

3. Glueck, op.cit., p. 27.

4. Ibid., p. 27.

Mefalsim A

Mefalsim A is another of those unwallled sites surveyed by Ram Gophna in Southern Philistia which belong to Iron Age II. The site is located between Gaza and H. Hoga.¹

The two published figurine fragments, Types B.IV.b.3 and B.VI.33a, are similar to those from both Tell Jemmeh and H. Hoga, and would indicate a mass production of such figures in the area.

Megadim, Tell

Tell Megadim is an ancient mound situated more than one mile to the north of Athlit. The site was partially excavated by M. Broshi for the Department of Antiquities, Israel, the Israel Exploration Society and Boston College in 1967-9.²

The main periods of occupation occurred on the site during the Early Bronze Age and during the Persian period. The three upper strata belong to the Phoenician town built during the Persian period.

One human figurine belonging to the class of Phoenician fertility goddesses, Type C.XIV.a.1, has been published. This figure is unusual as it is not hollow-moulded like most Phoenician examples, but is moulded in relief on an oval-shaped stand somewhat similar to an example from Samaria, C.XIV.a.2.

Megiddo (Tell el-Mutesellim)

Megiddo is one of the largest and most excavated ancient mounds in Palestine. The first major excavations were undertaken

1. R. Gophna, op.cit., p. 3.

2. M. Broshi, 'Tel Megadim', IEJ 17:4 (1967), pp. 277-8; IEJ 18:4 (1968), pp. 256-7; IEJ 19:4 (1969), p. 248.

from 1903 to 1905 by a German team for the Deutscher Palastina-Verein and the Deutsche Orient-Gesellschaft.¹ G.A. Reisner excavated at the site in 1908-10 for Harvard University, but no final publication of his work appeared. The most extensive work was begun by J.H. Breasted in 1925 for the Oriental Institute, University of Chicago, and continued for the same Institute by C.S. Fisher in 1925-7, P.L.O. Guy in 1927-35 and G. Loud in 1935-9.² In order to clear up some of the stratigraphical problems incurred in earlier work, the site was most recently excavated by Y. Yadin for the Hebrew University in Jerusalem in 1960 and 1965-7.³

Although there is still no firm agreement amongst scholars concerning the date of actual occupation of Megiddo by the Israelites until they had fully established themselves in Stratum VI during the eleventh century B.C., we can place the end of the Bronze Age and the beginning of the Iron Age material culture in Stratum VII B, from the end of the thirteenth century to the beginning of the twelfth century B.C.⁴ The plastic art

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1. G. Schumacher, Tell el-Mutesellim I, 2 Vols. (Leipzig, 1908); C. Watzinger, Tell el-Mutesellim II (Leipzig, 1929).
 2. C.S. Fisher, The Excavation of Armageddon (Chicago, 1929); P.L.O. Guy, New Light from Armageddon (Chicago, 1931); R.S. Lamon, The Megiddo Water System (Chicago, 1935); H.G. May, Material Remains of the Megiddo Cult (Chicago, 1935); Guy, Megiddo Tombs (Chicago, 1938); G. Loud, The Megiddo Ivories (Chicago, 1939); Lamon and G.M. Shipton, Megiddo I (Chicago, 1939); Loud et al., Megiddo II, 2 Vols. (Chicago, 1948).
 3. Y. Yadin, 'New Light on Solomon's Megiddo', The Biblical Archaeologist Reader 2 (1964), pp. 240-7; 'Megiddo', IEJ 16:4 (1966), pp. 278-80; IEJ 17:2 (1967), pp. 119-21; RB 75 (1968), pp. 396-401; 'Megiddo of the Kings of Israel', BA 33 (1970), pp. 66-96; 'Megiddo (Iron Age)', EAEHL (1970), pp. 308-16 (Heb.).
 4. G.E. Wright, 'The Archaeology of Palestine', The Bible and the Ancient Near East, pp. 91-6.

of Stratum VII represents a higher artistic standard than that attained by the Israelites in the Iron II period, but nevertheless, Iron Age plastic art grew out of the indigenous 'Canaanite' art forms. The plaque, Type C, forms of the Astarte figurines, for example, carried on well into the Iron Age. Some influence was also felt by the Philistine presence, but even though Philistine pottery was found in Stratum VI, it is not clear whether Egyptians, Philistines or Israelites were responsible for the destruction of the preceding Stratum VII town which was left abandoned for a short period, ca. 1150-1125 B.C., before a new group of people re-settled there.¹ Whoever the newcomers were, they produced more elaborate art forms, such as the kernos ring, Type J.I.a.4, which supports a gazelle head, amphorae, pomegranates, doves and a cup. They also used an elaborate pottery 'incense' or 'offering' stand which was decorated with lotus leaves and crude mother goddesses applied to it, K.VI.a.2. There were also many vases with animal heads used for spouts of vessels, J.III.b.6-9. These objects probably indicate some kind of fertility worship which, from the material evidence of later strata, continued in spite of condemnation from the prophets. The J type is most numerous in Strata IV and III and is the best represented of all types of plastic art at Megiddo, forming 47 objects out of a total of 200. Human representations were even more popular. Plaque Type C continued throughout Strata VII to II, as did Type A, apart from a gap in Stratum V which may be accidental as no real change in religion is reflected in the basic cult assemblage.

1. W.F. Albright, The Biblical Period from Abraham to Ezra (New York, 1963), p. 40, n. 82; J.N. Schofield, 'Megiddo', in D. Winton Thomas, op.cit., pp. 320-1.

Representations in plastic art reached its zenith in Stratum III with a total figure of 25 objects out of 135 from the Oriental Institute's excavations. This fits in with the historical setting of the city as Stratum III, ca. 760-650 B.C., is dated in the prosperous period of Jeroboam II. The gradual decline of the city during the last days of Assyrian overlordship is reflected in fewer material remains of plastic art in Stratum II and only 10 objects from the Babylonian and Persian periods of Stratum I, ca. 600-350 B.C.

The earlier German excavations reveal a similar statistical development in the remains of plastic art, with an almost identical proportional number and almost identical Types in Level 5 to those found in Stratum III of the later excavations in the comparable levels.

Meqabelein (Transjordan)

Meqabelein is a small village located about five kilometres south of Amman to the west of the main highway. An Iron Age tomb was discovered there near a Roman tomb which had been robbed by stonecutters and was excavated by L. Harding before quarrying operations could demolish it.¹ That the tomb was robbed in Roman times was indicated by the remains of a few Roman ribbed sherds, but the contents had not been disturbed since. Harding reports that many new pottery types from the Late Iron Age were intact as well as two complete horse and rider figurines, Types D.VI.d.2 and D.X.a.1.²

Harding dates the tomb to the latter half of the seventh

1. L. Harding, 'An Iron Age Tomb at Meqabelein', QDAP XIV (1950), pp. 44-8.

2. Ibid., pp. 44, 46.

century B.C. on the basis of the imitation alabastrons which are well dated in Egypt to the seventh or early sixth centuries B.C. This dating would also fit the fibulae and seal, which were also found in context with the figurines.¹

Mirsim, Tell Beit (Debir)

Tell Beit Mirsim was excavated by W.F. Albright on behalf of the Xenia Theological Seminary, Pittsburgh, and the American Schools of Oriental Research in Jerusalem in 1926, 1928, 1930 and 1931.² Albright identified the Tell with the biblical Debir, anciently known as Kirjath-Sepher.³ The site is located twelve miles southwest of Hebron and sixteen miles NNE of Beersheba.

Ten occupational strata were excavated beginning with Stratum J, which represents the Early Bronze Age III period, dated to the last third of the Third Millennium B.C. and ending with Stratum A, Iron Age II, ninth to sixth centuries B.C.⁴ Our thesis material comes from the two latest strata, B and A, which represent the whole period of the Iron Age down to the final destruction of the site about 589-7 B.C. The Israelite occupation appears in three phases of Stratum B, numbering B 1, B 2 and B 3, and two phases in Stratum A, A1 and A2.

1. Ibid., pp. 44-5.

2. W.F. Albright, 'The Excavation of Tell Beit Mirsim, Vol. I: The Pottery of the First Three Campaigns', AASOR XII (1932); Albright and W.F. Kelso, 'The Excavation of Tell Beit Mirsim, Vol. III: The Iron Age', AASOR XXI-XXII (1943).

3. Joshua 15:15; Judges 1:11; Y. Aharoni, The Land of the Bible, p. 240.

4. See Albright's 'Table of Archaeological Periods' in AASOR XII, p. xxi, which remains substantially his final dating of Tell Beit Mirsim.

There was some difficulty in assigning some of the objects at the end of Stratum C and the beginning of Stratum B. Albright explains that 'since the Israelite town of Stratum B was very thinly occupied and much space was taken up by grain pits, it was difficult to establish any general stratification which carried conviction. We finally decided to base our chronology on pottery sequences, and to refer isolated buildings and grain pits to these phases.'¹ This explains why two figurines have been designated as coming from Strata B or C. One, the front of a hollow bull's head, H.IV.a.1, is difficult to place typologically since we are not told if the head, though hollow, functions as a spout like the numerous examples in Type J.VII.b. If so, then it could easily be a good Iron Age example related to the Type J.VII.b. examples.

The second figurine, an 'Astarte' plaque type, C.III.a.4, should definitely be assigned to the B 1 phase on typological comparison. As Pritchard has shown, the 'Astarte' plaques of Stratum C represent the 'Qadesh' type identified with the Syrian goddess called Qds in the Egyptian inscriptions of the New Empire.² The Qadesh figures are nude with upraised arms normally holding flowers and their hair is usually in the form of 'Hathor' locks which are curled over the breasts. Type C.III.a.4 has none of the 'Qadesh' characteristics, but does in fact represent a woman in childbirth which Albright definitely states was the dominant form in Iron I.³ There are

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1. W.F. Albright, 'Debir', in D. Winton Thomas, op.cit., p. 215.
 2. J.B. Pritchard, Palestinian Figurines in Relation to Certain Goddesses Known through Literature (New Haven, 1943), p. 32.
 3. W.F. Albright, 'Astarte Plaques and Figurines from Tell Beit Mirsim', in Mélanges Syriens Offerts à René Dussaud, I (Paris, 1939), p. 119.

four other clear examples of this type in Stratum B 1.

Stratum B 1 is, however, a transitional phase between the Late Bronze II and Early Iron I period, which Albright designates the 'Pre-Philistine' phase. He isolated this phase in several silos which had no Philistine ware, but did have degenerate Late Bronze Age types without any imported ware. He dates B 1 between 1225 and 1175 B.C.¹ This 'Intermediate Late Bronze-Early Iron' period is recognized elsewhere in connexion with our study of the Plaque Type C figurines which clearly have their prototypes in the Bronze Age, but show a slightly different stylistic development, as does the Type C.III.a.4 woman in childbirth. Only nine figurines from a total of 92 at Tell Beit Mirsim come from Stratum B 1, which again reflects an unsettled period at the site during the intermediate period.

Stratum B 2 represents the Philistine phase dated about 1175-1000 B.C. Only one figurine plaque, Type C.IV.b.8, is definitely assigned to B 2, but a sherd painted with a stylized animal, Type L.VI.b.6, and an anthropomorphic vessel, Type K.III.c.6, belong either to B 2 or B 3 (Post-Philistine). An animal torso and head, Type P.II.a.8 is recorded from either B 3 or A, but as there is no illustration we cannot type this figure. Statistically, the finds from Stratum B are meagre, with only fifteen objects from a total of 92.

The bulk of the representations in plastic art from Mirsim come from Stratum A, which contained 75 human and animal figurines. This clearly shows that this period, from about the ninth to the sixth centuries B.C., was a period of relative

1. Albright, 'Debir', p. 216.

peace and prosperity in the town. There was no destruction between Phase A 1 and Phase A 2, and Albright reports that by the seventh century B.C. the town was so full of dwellings that there was barely room for narrow lanes and none at all for grain pits.¹ Human figurines, Type A, were most numerous, with 42 examples, which reflects the Israelite love of images in cult practice against which the prophets were so adamant during the latter days of the Judaeen Kingdom. The nine horse and rider fragments, Type D, and the J Type zoomorphic vessels were also in abundance; they were probably also used for cult objects in worship.

Muqanna, Khirbet el- (Ekron)²

Ekron, on the coastal plain, was another Philistine capital founded in the twelfth century B.C. An exacting survey of the mound showed that there were no earlier remains.³ Along with Gath, Ekron is located more to the east on the edge of the Shephelah about three and a half miles west of Tell Batashi (Timnah) south of Wadi Sarar (the Sorek).⁴

The human and animal representations from the surface survey include a male head fragment, Type A.I.i.24, a female

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1. Ibid., p. 217.
 2. The identification of Khirbet el-Muqanna with Ekron is uncertain. But note Albright's statement (CAH fascicle, Vol. II [1966], chap. XXXIII, p. 26, n. 3) that 'J. Naveh's identification of Ekron with the large (but poorly fortified) site of Khirbet al-Muqanna' is impossible for a number of reasons, and the site of 'Aqir again becomes highly probable.' Since Albright does not state his reasons and most of the material under discussion from this site is referred to in recent archaeological reports as from 'Ekron', we shall retain that identification for the present.
 3. J. Naveh, 'An Archaeological Survey', IEJ 8:2 (1958), pp. 87-100; IEJ 8:3 (1958), pp. 165-70; B. Mazar, 'The Cities of the Territory of Dan', IEJ 10:2 (1960), pp. 65-77.
 4. Y. Aharoni, The Land of the Bible, pp. 248-50.

plaque fragment, Type C.IV.b.9, a zoomorphic bull's head, Type J.VII.b.36, and the head of an unidentifiable animal on the sherd of another zoomorphic vessel, Type L.I.c.1.

Musa, Khirbet 'Ayun (El-Meshed)

Khirbet 'Ayun Musa was the site of a strong Moabite fortress located on top of a steep hill overlooking the springs of 'Ayun Musa.¹ During a tour of inspection in the 1930s, Mr. Head, of the Transjordan Department of Antiquities, found a human figurine plaque, Type C.VI.a.22, on a small ruined tower overlooking the 'Ayun Musa, immediately below Mt. Nebo.² The head of this figurine has some similarity to figures B.VI.4 and 33 from Baluah and el-Medeiyineh, but we cannot agree with Glueck that it is a 'specimen of the type of figurine' that he found at the two sites just mentioned. On typological grounds, it is completely different in that the whole figure is single-moulded, whereas the Baluah and el-Medeiyineh figures have only the face mould-made and the peg attachment for the heads would indicate either a wheel- or hand-made body in the round. The el-Meshed figure has its closest parallel in another fragment from Khirbet 'Ayun Musa published in 1959, Type C.VI.a.23.

Nasbeh, Tell en- (Mizpah)

The ancient mound called Tell en-Nasbeh is located about seven miles northwest of Jerusalem to the left of the main Nablus highway. The site was excavated by W.F. Bade and J.C. Wampler for the Palestine Institute of the Pacific School of

1. N. Glueck, 'Excavations in Eastern Palestine, II', AASOR XV (1935), p. 110.

2. Ibid., pp. 24-5.

Religion and the American Schools of Oriental Research during the years 1926-7, 1929, 1932 and 1935.¹

Although a few tombs belonging to the Proto-Urban period were found at Tell en-Nasbeh, the site was not properly occupied until the time of the Hebrew settlement there about 1100 B.C., which lasted until about 400 B.C. on the evidence of the material remains.² Nearly all of the 139 objects included in our study were found in the uppermost architectural Level I, with a few exceptions from surface debris, dumps and tombs, which for the most part also belong to the period dated between 700 and 450 B.C.³

A good attempt has been made in the final report to show the distribution of figurines on a grided chart of the Tell,⁴ but this should be used with some caution. For example, in Appendix A the authors list 120 figurines while only plotting 94 on their chart. Our total figure to date comes to 139, but as we are discussing all human and animal representations the smaller number listed by the excavators may not be too far off. However, one fine example of a head belonging to the 'pinched-face' family, Type A.I.c.9a, has come to light in the Palestine Archaeological Museum from Room 224, Level I, which has not been published; there may be other examples still not recorded. Also, while six figurines are plotted for Area P 17, only four are published from Cistern 216 in that area. It is useful,

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1. W.F. Bade, Excavations at Tell En-Nasbeh 1926 and 1927: A Preliminary Report (Berkeley, 1928); C.C. McCown and J.C. Wampler, Tell en-Nasbeh I, II (Berkeley and Newhaven, 1947).
 2. D. Diringer, 'Mizpah', in D. Winton Thomas, op.cit., pp. 229-330; K.M. Kenyon, Archaeology in the Holy Land, p. 320.
 3. TEN I, p. 245ff.
 4. Ibid., Fig. 50:C.

however, to have the so-called 'cult-objects' such as figurines, altars and stands (incense or fruit bowls?) plotted together. The evidence thus gained from Nasbeh seems to indicate that figurines, in particular, and both altars and stands, were fairly equally distributed in rooms all over the town.

Statistically, we may note here that human figures, Type A, were most popular at Tell en-Nasbeh, with a total number of 56 out of 139 recorded. Twenty-three examples came from rooms, fourteen from the general grid areas, for which little information has been published, twelve from cisterns, two from silos and the remaining five from dumps and from the surface. Zoomorphic spouted vessels, Type J, were next in popularity, with thirty examples. In this connexion it is interesting that only Type J figurines were found in the three tombs (nos. 5, 54 and 107) which contained any plastic art representations. There were twenty-two solid, hand-modelled, miscellaneous animal figures, Type G, and sixteen horse and rider fragments, Type D, from Level I. The remainder included a few examples of Types E, K and N.

Na'ur (Abel-Keramin)

Na'ur is located about fifteen kilometres southwest of Amman. It has been identified with Abel-Keramin.¹ It is mentioned as a district of vineyards in Isaiah 16:9, and still has grapes growing there today.² If an ancient site exists there, it has not been archaeologically investigated to date,

1. Denis Baly, The Geography of the Bible (London, 1958), p. 228.

2. Fr. E. Hoade, op.cit., p. 85.

apart from tombs mentioned by Harding which contained Middle and Late Bronze Age artifacts.¹

There is one unstratified figurine plaque, Type C.I.b.4, in the Amman Museum which is registered from Na'ur. It is a nearly complete plaque, single-moulded, with only the feet broken off in antiquity. The nude female figure clutches her left breast with her left hand and holds her right hand straight by her side. Strangely enough, the only comparable plaques come from the coast of Israel at Ashdod, where there are three plaques showing the identical position of hands and arms. The one nearly complete example from Ashdod, Type C.I.b.1, differs only in the style of headdress, which is more elaborate, and it appears to represent a pregnant figure; the Na'ur figure does not show swelling of the abdomen. On the Ashdod evidence, the figures probably all date to Iron Age II.

Nebo (Transjordan)

Mt. Nebo is situated to the northwest of Madeba and is traditionally known as the site of the tomb of Moses.² The remains on the mount and in the vicinity have been excavated for many years since 1933 for the Franciscan Custody of the Holy Land and the Department of Antiquities, Jordan.³ The village at Mekhayyat, about three kilometres off the road to the south of Mt. Nebo, is probably the area where Mesha states on his stele that he slew 7000 inhabitants and dragged off

1. L. Harding, op.cit., pp. 32-3.

2. Ibid., pp. 75-7.

3. S.J. Saller, The Memorial of Moses on Mount Nebo (Ras Siyagha), 2 Vols. (Jerusalem, 1941); H. Schneider, Vol. III, The Pottery (Jerusalem, 1950).

the vessels from the altar of Jehovah.¹

Three very fine figurines were found in Tomb 84 belonging to Iron Age II.² Two female figurines belong to Type B, Human Pillar Figurines with Hollow Bodies, B.V.b.2 and 3. Both figurines hold a disc-like object with both hands between the breasts. The nearest parallel to these figures is an unpublished 'Phoenician' figure from Tomb XIII at the Er-Ras Cemetery (Achzib), Type B.V.b.1. It is geographically interesting that this parallel comes from the coastal area of Israel, as did the comparative material for the plaque found at Na'ur, also in Transjordan. Whether or not we can account for this by trade will require much more material, and possibly a detailed analysis of the clay which was used to make all the figurines under discussion. The third figurine, a horse with painted trappings, Type D.II.c.14, has no exact parallel, but it again belongs to a type which has examples from the west Jordan hill country rather than Transjordan itself.

Qasile, Tell

The small four-acre mound named Tell Qasile is located to the north of Tel Aviv on the north bank of the River Yarkon. The site was excavated by Professor B. Maisler (Mazar) for the Hebrew University and the Israel Exploration Society during 1948-9.³ Two more seasons were carried out in 1950 and

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1. S.J. Saller and B. Bagatti, The Town of Nebo (Khirbet el-Mekhayyat), with a Brief Survey of Other Ancient Monuments in Transjordan (Jerusalem, 1949).
 2. S.J. Saller, 'Iron Age Tombs at Nebo, Jordan', LA XVI (1965-6), pp. 165-298.
 3. B. Maisler, 'The Excavations at Tell Qasile, Preliminary Report', IEJ 1 (1950-1), pp. 61-76, 125-40, 194-218.

1954.¹ The excavations, which were resumed in the summer of 1971, were undertaken by the Israel Exploration Society, the Institute of Archaeology of the Hebrew University and the Museum Haaretz, Tel Aviv.²

The earlier excavations on the mound revealed twelve occupational strata dating from the Early Iron Age, Stratum XII, to the Arab Period including the Mamelukes, Stratum I.³ The only published fragments of plastic art from the earlier work on the site come from Strata VIII and VII. The pillar torso of a female, Type A.X.b.69, most likely belongs to that class of figurine with a moulded face and wig, Type A.II-IX. It comes from Stratum VIII, dated by the excavator to the ninth century B.C. The moulded lion's head fragment, Type L.V.d.13, is recorded as coming from Strata VIII and VII, near the City Wall area. There possibly may be some confusion here concerning its locus, but it should date to the Iron II period. It was classified in our typology as Type L.V.d, 'Vessels with Animal Motifs, Fragments', before the recent discovery of the rhyton shaped like a lion's head in the earlier Stratum XI, which is Philistine. It is possible that it is part of a rhyton carrying on the Philistine tradition, but Maisler thought that it was apparently part of a brazier or incense burner, and dated it to the Israelite period.⁴

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1. B. Mazar in EAEHL II (Jerusalem, 1970), pp. 610-14 (Heb.).
 2. A. Mazar, 'Excavations at Tell Qasile, 1971-72 (Preliminary Report)', IEJ 23:2 (1973), pp. 65-71; 'Tel Qasile Excavations in 1971, Preliminary Report', Museum Haaretz Bulletin 14 (1972), pp. 17-22; 15 (1973).
 3. B. Maisler, IEJ 1:2 (1950-1), pp. 67-76.
 4. IEJ 1:4 (1950-1), pp. 201-2; see also our discussion on this subject under Gibeon above.

The importance of the recent excavations by A. Mazar is the discovery in Stratum X of the only Philistine temple so far excavated in Palestine.¹ The temple was destroyed by fire which preserved two main groups of finds under a heavy layer of fallen bricks, burnt wood and ashes. The first group of finds concerns us as it included some cult vessels which were found on and near the raised platform in the hall of the temple. Two 'cult vessels' found are pottery stands which were probably used for ritual incense offerings. The stand, Type K.VI.b.3, has two storeys, each containing a row of windows. Four simply made, standing human figures fill the open window spaces in the upper storey with their faces turned right and with outstretched hands. The second stand, Type L.IV.a.2, is plain and cylindrical in shape, but it has two standing animal figures on opposite sides of the top part of the stand. They probably represent lionesses, and have their heads in a position to support a bowl. Another find with an animal motif was a carinated bowl decorated with a bird's head, wings and tail, Type L.I.f.1. Mazar mentions two close parallels from Palestine and several others in Egypt without giving any references.² The closest parallel that we can find is the 'Swan Bowl' published by Bliss and Macalister from Tell es-Safi, Type L.I.f.2, which they date to the 'Late Pre-Israelite' period. Their dating is remarkably accurate as it would correspond roughly to the Iron I or Philistine period in modern terminology. With reference to this bowl, Handcock makes the quite plausible suggestion that

1. IEJ 23:2 (1973), pp. 66-9. 2. Ibid., p. 69.

'judging from the curves of the walls and the general contour of the vessel, its prototype was probably a metal vessel. . . .'¹ Until further evidence is forthcoming about this type of bird vessel, we can neither agree nor disagree with Hancock's other suggestion that the Safi bowl is possibly a votive lamp.

Two other important vessels with human and animal representations came from a pit below the temple courtyard of Stratum X in Area C. The pit belongs to Stratum XI, an earlier phase belonging to the Philistine culture. The pit was sealed by the pavement of courtyard and the stone foundation of the 'altar'. The broken, female, anthropomorphic vessel, Type K.III.a.4, and a rhyton in the form of a lion's head, Type L.III.b.1, may have had some ritual significance connected with an earlier temple. Mazar reports that the pit also contained a rich collection of pottery vessels, including two bottles and an elaborately decorated horn-shaped vessel, which are part of the Philistine repertoire.²

These very interesting 'cult' objects add not only to a better understanding of the plastic art of Palestine during the early part of the Iron Age, but also towards a closer appreciation of Philistine life and culture.

Qedesh, Tell (Tell Abu Qudeis)

Tell Qedesh is located between Ta'annek and Megiddo near the modern town of Affuleh. In March 1968 a short trial excavation was undertaken by E. Stern, assisted by Y. Beth-Arieh

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1. P.S.P. Hancock, The Archaeology of the Holy Land (London, 1916), p. 289.
 2. A. Mazar, IEJ 23:2 (1973), p. 70.

and E. Menciael on behalf of the Tel Aviv University.¹

A trial trench, opened from the summit of the mound down its western slope, revealed five occupational strata.² They date from the tenth century B.C. to the Late Roman period. The two zoomorphic figures which interest us, however, did not come from the trial trench, but from tombs some fifty metres on the plain north of the mound. The Israelite tombs were found during excavation of a modern drainage ditch, and are related to the period of Stratum IV on the mound, dated by Stern to the eighth century B.C.³ The objects under discussion were from nearby contemporary tombs and are now kept at Kibbutz Giv'at 'Oz. They include goblets as well as Cypro-Phoenician juglets which are illustrated in Stern's Qadmoniot article.⁴

The nearly complete zoomorphic figure, Type J.IV.a.5a, is described as 'bull-shaped' by Stern, but comparative evidence would almost certainly identify it as a horse-shaped vessel, especially as the remains of a 'rider' is still attached behind the neck (contrast this figure with the rider sitting on the back of the so-called 'camel-shaped' zoomorphic vessel from Ta'annek, Type J.III.a.26, dated to the same period by Sellin). The shape of the horse's head and indication of trappings has many parallels from nearby sites such as Megiddo, Type J.VII.c.37, and Samaria, Type J.VII.c.70d, as well as from Transjordan at Sahab, Type J.III.a.23. There are also

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1. E. Stern, 'Tel Qadesh' in 'Notes and News', IEJ 18:3 (1968), pp. 193-4.
 2. Stern, 'Excavations at Tel Qadesh (Tell Abu Qudeis)', Qadmoniot II, No. 3 (7) (1969). See section of trial trench shown on p. 96.
 3. Stern, 'Tel Qadesh', p. 194.
 4. Stern, 'Excavations', p. 97.

two examples with unknown provenance in the Amman Museum, Types J.IV.a.7 and J.VII.c.3, which are even more similar, although there is no indication of a rider. Type J.IV.a.7 is nearly complete and remarkably like the Qedesh example in the method of placing an incised groove at the top of the animals' legs where they join the bodies. The other Amman fragment, Type J.VII.c.3, consists only of the head, which is very close stylistically as it also has a disc of clay under the neck representing some form of trapping. Whereas the Qedesh example has applied bands of clay around the neck joining the disc of clay, the Amman figure has incised bands joining the disc.

The other published fragment, Type J.V.a.6a, from Qedesh consists of only the spouted head and neck of a zoomorphic vessel with a handle attached to the back of the neck. The head of the animal is long and cylindrical in shape, and may possibly also represent a horse (compare the Ta'annek figure, Type J.III.a.6).

Qitaf, Tell

Tell Qitaf is an unexcavated site in the eastern Plain of Esdraelon and Beth Shean. One human figurine fragment, Type A.IX.e.1, was found on the site during the 1950s.

N. Tzori assigns the figure to the 'column-statulette' type belonging to the Israelite royal period dated to Iron Age II.¹ It is classified in our typology and discussed under Type A, 'Human Pillar Figurines with Solid Hand-Modelled Bodies', in chapter 2.

1. N. Tzori, 'Cult Figurines in the Eastern Plain of Esdraelon and Beth-Shean', Eretz Israel V (1958), p. 86*.

Rahel, Ramat (Beth-haccherem)

Ramat Rahel, the modern name of a Qibbutz, is situated on the southern outskirts of Jerusalem, halfway between that city and Bethlehem on the highest hill in the region. Ramat Rahel in Hebrew means 'Hill of Rahel' which recalls the traditional tomb of Rachel nearby. Excavations have revealed that this was the site of the Old Testament Beth-haccherem, the residence of a district governor in the days of Nehemiah (Neh. 3:14) and the place where King Jehoiakim built his summer palace.¹

Excavations were originally conducted on the site in 1931 by B. Mazar and M. Stekelis on behalf of the Israel Exploration Society, during which a Jewish burial cave was cleared and the tell was surveyed.² The first trial season by Y. Aharoni was under the auspices of the Israel Department of Antiquities and the Israel Exploration Society in 1954.³ Work was resumed by Aharoni in 1959 under the auspices of the Hebrew University in cooperation with the Israel Department of Antiquities, the Israel Exploration Society and the University of Rome for the last three seasons, 1960-2.⁴

The seven strata of occupation at Ramat Rahel begin with V B, the Judaeen citadel and village, dated to the eighth and seventh centuries B.C., and end with the Stratum I Arab village

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1. Y. Aharoni, 'Beth-Haccherem', in D. Winton Thomas, op.cit., pp. 171-84.
 2. B. Maisler (Mazar) and M. Stekelis, Qobes (Mazie Vol.) (Jerusalem, 1935), pp. 4-40.
 3. Y. Aharoni, 'Excavations at Ramath Rahel, 1954: Preliminary Report', IEJ 6:2 (1956), pp. 102-11; 6:3 (1956), pp. 137-57.
 4. Y. Aharoni, Excavations at Ramat Rahel, Seasons 1959 and 1960 (Jerusalem, 1962); Seasons 1961 and 1962. (Jerusalem, 1964).

of the seventh and eighth centuries A.D.¹ All published finds allocated to the plastic art of the Iron Age come from Stratum V A, which represents the Judaeian royal citadel, dated to about 600 B.C. Ten out of twenty published examples come from the inner area of the royal citadel, which was surrounded by a casemate wall. Seven figures were found in rooms of a large building in the northern section of the inner citadel which was apparently used for household purposes and for storage.² One painted sherd, Type L.VI.b.7, was also found near the 'store-rooms' in Locus 391, and a zoomorphic spout, Type J.VII.c.57, came from the courtyard near the casemate wall. A fine example of a pinched-face human, Type A.I.g.5, holding a disc-like object, was found in Locus 286, the entrance to a secret passage. The most popular figurines were human Type A, with eight examples, and six horse and rider figures, Type D.

One find illustrating the plastic art of Palestine during the last days of the Judaeian Kingdom has rightly been singled out by Aharoni as unique.³ This is the jar sherd with a painted drawing of a bearded king with curled hair, Type K.IX.b.3, from storeroom 329. The drawing is painted in black and red, and shows the 'king' seated on a high, decorated chair. He is dressed with a long ornamented robe with short sleeves. This sherd was found in context with several beakers of the so-called 'Assyrian Palace Ware', and stylistically may be compared with similar work done by Assyrian artists in the eighth and seventh centuries B.C. Other painted sherds showing

1. Y. Aharoni, 'Beth-Haccherem', p. 172.

2. Ibid., pp. 178-9.

3. Ibid., p. 180, Pl. VIa.

humans were found at Megiddo and Beth Shan from the Iron Age, but the Ramat Rahel sherd is a unique example from Judah showing the representation of a king, who probably represents Jehoiachim.

Ruddana, Khirbet (el-Bire)

Khirbet Ruddana (also spelt Raddana) is the site of an Iron Age village to the east of the acropolis at Ai. In 1969 J.A. Callaway excavated an Iron Age I house in a salvage operation preparatory to the construction of a modern residence.¹ In 1970 Callaway conducted more salvage operations at the site under the sponsorship of the Israel Department of Antiquities and Museums.²

In 1971 Callaway and Cooley published photographs and drawings of the 'Raddana Bowl', our Type J.II.b.8, which was excavated from the large house in the Iron I village.³ The house was a compound of four units of three rooms, each of which was fortified along its east (outer) side by a strong wall with casemate section. The pottery associated with the bowl belonged to the Ai and Bethel assemblages beginning with the start of the Iron Age and terminating before the end of the eleventh century B.C.⁴

1. J.A. Callaway, 'Khirbet Ruddana' in 'Notes and News', IEJ 19:4 (1969), p. 239.

2. Callaway, 'Khirbet Ruddana (el-Bire)' in 'Notes and News', IEJ 20:3-4 (1970), pp. 230-2.

3. Callaway and R.E. Cooley, 'A Salvage Excavation at Raddana, in Bireh', BASOR 201 (1971), pp. 9-19, Figs. 5, 6 and 7.

4. Callaway, IEJ 20:3-4 (1970), p. 231.

The bowl concerns us in this study since the fragment preserved seems to represent a libation bowl and has two animal heads with open, spout-type, heads attached to the upper, inner wall and connected to a conduit encircling the wall of the vessel. Some type of 'filler' apparatus probably existed on the missing half of the bowl which allowed liquid to pour out of the open mouths of the animal heads (compare the kernos ring, Type J.I.a.4, from Megiddo). Although the two preserved heads are crude, they most likely do represent either bulls or lions, as Callaway suggests.¹

Safi, Tell es-

Tell es-Safi is situated in the Shephelah Plain halfway between Gezer and Lachish. F.J. Bliss and R.A.S. Macalister excavated at the site from 1898-1900 on behalf of the Palestine Exploration Fund.²

The site was excavated before current archaeological periods were worked out on pottery and stratigraphical evidence. The excavators dated the two earliest levels to the 'Pre-Israelite' and 'Late Pre-Israelite' periods, beginning sometime before 1500 B.C. Albright's revised dating shows that the 'Pre-Israelite' level should now be dated to about 3000-1800 B.C., the 'Late Pre-Israelite' one to 1800-1000 B.C. and the 'Jewish' level to 1000-587 B.C.³

The finds from Safi are thus not stratified in the modern sense of the term. Therefore, one must rely upon typological

1. Callaway, IEJ 19:4 (1969), p. 237.

2. F.J. Bliss and R.A.S. Macalister, op.cit., pp. 1-43.

3. See dating chart given by E. Stern, 'Tel-Tsafit', EAEHL (1970), p. 609.

and comparative evidence when examining the plastic art from the site. From the twenty objects included in our study, the ten most common examples belong to Type L, 'Vessels with Animal Motifs', and Type A, 'Human Figurines'. The two plaque figurines belong just before or to the beginning of Iron Age I, Type C.II.a.21, and the end of the Iron Age into the Persian period, Type C.XV.a.12. The remaining eight figures are distributed amongst Types E, F, G, H, J and K.

Safut, Tell (Transjordan)

Safut is a modern village located in the northern part of the Amman district eight miles northwest of the capital.¹ It stands amidst extensive Roman-Byzantine ruins.² The site has not been excavated, but one seated figure of a monkey(?) carrying a lamb, Type I.II.a.1, is now in the Amman Museum and is reported to come from a tomb by the road near Sweilih.³ The Amman Museum register lists the figure as coming from Tell Safut. As Sweilih is very near the site of Tell Safut, we may assume that the tomb from which the figure comes is probably associated with occupation on the ancient Tell nearby.

Although no pottery context has been published, the authors of the Amman Museum Guide have dated this example to the Iron I period, presumably on evidence of the associated finds. Since there is no comparative typological evidence to date, this figure must remain as a unique example here until more evidence is forthcoming.

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1. G.A. Smith, Atlas of the Holy Land (London, 1915), Maps 25-6, E 3; The Archaeological Heritage of Jordan, Part I (Amman, 1973), Map 1, No. 324.
 2. Fr. E. Hoade, op.cit., p. 240.
 3. T.G. Davis, ed., op.cit., n. 23.

Sahab (Transjordan)

Sahab is an ancient site now being overbuilt with a rapidly expanding modern town ten kilometres southeast of Amman.¹ An examination of sherds found during building operations on the low mound representing the site of the Iron Age town indicates that no occupation existed before the Late Bronze Age or later than the Iron Age.² At least five Iron Age tombs have been discovered since 1929 which have produced all examples of plastic art so far published from the site.

The first tomb discovered in 1929, referred to as Sahab Tomb A, contained an anthropoid clay coffin, Type K.IV.a.1, which was published by Albright.³ The tomb was rifled before the Department of Antiquities heard about it and only a few sherds were recovered, but Harding believed it must be earlier than the contents of Sahab Tomb B, which he dated to the eighth or ninth centuries B.C.⁴ On typological evidence, one must agree with Albright that the coffin belongs to the Early Iron I period. The Tomb B group published by Harding contained a bull's head attached to the wall of an unidentified vessel, Type L.II.c.4, which had applied disc eyes and a painted black circle on the forehead. The head probably served as a handle to the vessel.

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1. The Archaeological Heritage of Jordan, p. 28, Map 1, no. 325.
 2. R.W. Dajani, 'A Late Bronze-Iron Age Tomb Excavated at Sahab, 1968', ADAJ XV (1970), p. 29.
 3. W.F. Albright, 'An Anthropoid Clay Coffin from Sahab in Transjordan', AJA XXXVI (1932), p. 295ff., Pl. XII:1.
 4. L. Harding, 'An Iron-Age Tomb at Sahab', QDAP XIII (1948), p. 92.

Sahab Tomb C, excavated in 1968 by A. Dajani, contained a hollow, hand-made, cylindrical jug in the form of an animal, Type J.IV.a.6. According to Dajani, the tomb was in use from the fourteenth to the end of the ninth centuries B.C.¹ He places the animal figure in the Late Bronze Age context, but it is impossible to relate what pottery belongs to the figure from the published report. On typological evidence again, there are certainly good parallels for this figure occurring in Early Iron Age deposits elsewhere.

Two zoomorphic vessels have recently been excavated from another Iron Age tomb at Sahab in 1971, but they have not been published. The Department of Antiquities, however, have kindly supplied line drawings of these Types, J.III.a.23 and J.V.a.7, which are included in our study.

Saliyeh (Transjordan)

Saliyeh is located in Transjordan, six kilometres northwest of Qasr eth-Thrayya, overlooking the Wadi Saliyeh from the north. The two main periods of settlement at Saliyeh represent the Early Iron Age and the Nabataean period. The site was visited and sherded by Nelson Glueck during his first explorations in eastern Palestine.²

The one animal head published, Type D.I.b.6, comes from a large ancient dump-heap on the mound which sloped down into a small dry wadi below it. Large quantities of sherds belonging almost exclusively to the Early Iron I-II period were found on the dump-heap and included many decorated Moabite sherds.

1. Dajani, op.cit., p. 31.

2. N. Glueck, AASOR XV (1935), pp. 34-6.

Unpublished fragments include several pottery animal figurines and a figure astride an animal similar to those found at el-Medeiyineh.¹

Samaria (Sebaste)

Samaria, the biblical Shomron, became the capital of ancient Israel when Omri purchased the site (1 Kings 16:24) and moved his capital there from Tirzah (Tell el Far'ah) ca. 880 B.C. The site is situated on a high natural hill commanding a strategic area which controlled lines of communication in three directions: to the coastal plain in the west, to Megiddo and the Jezreel Valley in the north and east to Shechem from which the roads linked with those of Tirzah, the Jordan Valley and south to Bethel and Jerusalem.²

The site was first excavated by Fisher, Lyon and Reisner for Harvard University in 1908-10.³ From 1930 to 1935, J.W. Crowfoot directed the Joint Excavations for the British School of Archaeology in Jerusalem, Harvard University, the Palestine Exploration Fund and the Hebrew University.⁴ More recent work on the site was undertaken by F. Zayadine and P.W. Lapp for the Jordan Department of Antiquities in 1965-7.⁵ The last

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1. Ibid., p. 35.
 2. P.R. Ackroyd, 'Samaria', in D. Winton Thomas, op.cit., p. 343.
 3. G.A. Reisner, C.S. Fisher and D.G. Lyon, Harvard Excavations at Samaria, 2 Vols. (Cambridge, Mass., 1924).
 4. J.W. Crowfoot, K.M. Kenyon and E.L. Sukenik, Samaria-Sebaste, I: The Buildings (London, 1942); J.W. and G.M. Crowfoot, II: Early Ivories from Samaria (London, 1938); J.W. Crowfoot, G.M. Crowfoot and K.M. Kenyon, III: The Objects (London, 1957).
 5. F. Zayadine. 'Samaria-Sebaste, Clearance and Excavations', ADAJ XII-XIII (1967-8), pp. 77-80.

excavations were conducted by J.B. Hennessy for the British School of Archaeology in Jerusalem in 1968.¹

Published examples of figurines from Samaria come only from the Harvard and Joint Excavations. The Harvard excavations published twenty illustrated objects and two not illustrated, which on the basis of their descriptions are typed here as Types C.VI.a.50 and P.I.a.8. Some of the Harvard objects included in our study may be slightly later than the Iron Age; where there is some doubt, the figure is singled out in the discussion of objects by Type. There is some confusion with regard to the number of figurines found by the Joint Excavation since the report indicates that 42 figurines were catalogued and 122 were not catalogued, making a total of 164.² Very few objects were in fact published, but the writer did have access to Crowfoot's original field record cards, which in many cases did have line drawings of the figurines recorded but not published.³

During a recent visit to Jerusalem in 1974, a large group of unpublished figurines came to light in the collection of the Institute of Archaeology of the Hebrew University. The writer was kindly given permission by the Institute's director, Professor Yadin, to include them in this study. However, the total number incorporated here is 137, which still leaves 27 unaccounted figurines. They may possibly be distributed to various museums other than those few now in the Palestine

1. J.B. Hennessy, 'Excavations at Samaria-Sebaste, 1968', Levant 2 (1970), pp. iv-v, 1-21.

2. Samaria-Sebaste III, pp. 80-1.

3. All unpublished line drawings are included in our illustrations under the appropriate type to which each figurine belongs. The field records are now deposited with the Palestine Exploration Fund in London.

Museum to which the writer has not had personal access.

Only 21 figurines and other examples of related plastic art were found on the summit of the hill of Samaria in the Royal Citadel area, while the majority of 116 examples came from the so-called 'Israelite Shrine' outside the walled citadel. The area of the 'Shrine' may possibly be included in the lower town occupied by the ordinary populace, but so far no excavation has uncovered definite remains of the Israelite village associated with the Royal Citadel. The purpose of Hennessey's excavation was to investigate occupation on the lower slopes of the hill around the royal quarter, but results on the western slopes of the hill showed that there was no occupation until at the earliest the fifth century B.C.¹ The 'Shrine' was enclosed within a trench cut round a trapezoid-shaped area on a hillside about 350 metres east of the modern village mosque.² The 'Shrine' and its material remains were not adequately published, but all the pottery associated with the structure has been dated to the Israelite period, placing the figurines and ostraca found there to about 725-700 B.C.³ Sukenik suggested that the ostraca and figurines were votive offerings and the names Ahaz, Yogesha, Demaliah and Helez were those of donors hoping for a blessing. On the typological evidence, most of the figurines from the citadel area and the 'Shrine' are more closely related to the art of northern Israel, and probably reflect much more foreign influence such as would be expected from Phoenicia and perhaps

1. K.M. Kenyon, Archaeology in the Holy Land, p. 326.

2. Samaria-Sebaste I, pp. 23-4, Pl. I, Square 1500 E-400 N.

3. Samaria-Sebaste III, p. 138.

further afield. The ware, for example, is a much finer buff clay with a smooth, creamy slip which is not found during the same period on figurines from Judaea and other sites in the southern part of Palestine.

Sharon, Northern

The coastal plain of Palestine between the Yarkon River on the south and Mt. Carmel on the north is known as Sharon. The major highway from the biblical period, now famous as the Via Maris, passed through the Plain of Sharon and connected Egypt with Palestine and Syria.¹

Two unstratified figurines have been published from this area which are typologically akin to material from the nearby sites of Achzib, Megiddo and Ta'annek. A human pillar figurine with a hollow body and upraised head, Type B.II.c.3, has an almost identical parallel from the Achzib cemetery, Type B.II.c.1. A head of a plaque-type figure with the 'double-anchor' symbol on the forehead, Type C.IX.b.2, is well known, with one example from Megiddo and four examples from Ta'annek. The striking similarity amongst these figurine plaques would indicate that they were mass produced and that all of them may possibly have come from the same mould.

Shechem (Tell Balatah)

Excavations have shown that biblical Shechem is identified with Tell Balatah which is located to the east of modern Nablus. Although the location was correctly identified by Eusebius (Onom. 164, 11) and by the Bordeaux pilgrim who visited the

1. Y. Aharoni, The Land of the Bible, pp. 153, 155.

site in A.D. 333, scholars before 1913-14 assumed that the ruins of biblical Shechem were beneath modern Nablus.¹

The site was first excavated by F.M.Th. Bohl, E. Sellin, H.H. Steckweh and G. Welter for the Vienna Academy of Science, Vorderasiatisch-ägyptische Gesellschaft, German Archaeological Institute for the Notgemeinschaft der Deutschen Wissenschaft, and the Deutsche-Evangelischen Institut für Altertumswissenschaft des Heiligen Landes in 1913-14, 1926-7, 1928, 1931 and 1934.² The latest excavations by G.E. Wright, E.F. Campbell, Jr., et al. were carried out under the auspices of the American Schools of Oriental Research, Austin, Drew, Garrett, and McCormick Theological Seminaries, and the Department of Antiquities of Jordan in 1956, 1957, 1960, 1962, 1964 and 1966.³

Twenty-one examples representing the plastic art of Shechem during the Iron Age were published from the German excavations. There are six examples of Type J and four of Type A, which were the most popular types; there are only one or two examples of Types C, D, E, K and L. Unfortunately, only one animal head has been published to date from Wright's more recent excavations.⁴

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1. G.E. Wright, 'Shechem', in D. Winton Thomas, op.cit., p. 355.
 2. Only brief preliminary reports were published. Most of the material used in this study comes from E. Sellin, 'Die Ausgrabung von Sichem', ZDPV, Band 50 (1927), pp. 205-10, 266-74. Some unpublished examples are included in Vera I. Kerhof, Catalogue of the Shechem Collection in the Rijksmuseum van Oudheden in Leiden (Leiden, 1969), pp. 28-109. Other unpublished examples are now in the Palestine Archaeological Museum in Jerusalem.
 3. Many articles have appeared as a result of the recent work at Shechem, but the most comprehensive preliminary report to date is G.E. Wright, Shechem, the Biography of a Biblical City (London, 1965).
 4. Wright, Ibid., front jacket photograph and Fig. 84; BASOR 169, fig. 17.

It is identified as a 'ceramic ram's head' which was found in mixed fill, but which Wright states probably belongs to the ninth or early eighth centuries B.C.¹ we would disagree, however, on Wright's identification of the head, and believe that it must belong to the bovine family, as there is indication of a dewlap under the chin as well as prominent curved horns with small ears below. It is classified in our Type F.III.a.34.

Shiqmona (Tell es-Semaq)

Shiqmona was a town on the Phoenician coast according to the works of Scylax, Strabo and Pliny. The Talmud mentions it as Shikoma, and modern excavations have identified it with Tell es-Semaq, south of Haifa.²

Excavations have been in progress since 1963, directed by J. Elgavish under the auspices of the Haifa Municipal Museum of Ancient Art. An occupational stratum belonging to Iron Age II was discovered below the uppermost level on the southwestern part of the mound belonging to the Persian period. The Iron Age II level had two phases, one dating to the Babylonian occupation in the sixth century B.C. and the other to the Assyrian occupation in the seventh century B.C. The one published human figurine, Type A.IX.f.1, belongs stylistically to one of these two later phases of occupation.³

Israelite towns belonging to the ninth and eighth centuries B.C. were also excavated. A zoomorphic, horse-shaped vessel with a harness drawn on the animal was found near a ninth century B.C. oil press which most likely belongs to either our Type J. III

1. Ibid., p. 163.

2. A. Negev, op.cit., p. 289.

3. Ibid., p. 289.

or IV.¹ During the eighth season of excavations in 1970, a large building (palace?) was discovered at the south corner of the casemate wall measuring 11 x 15 metres, which the excavator compares to Building 2 A at Hazor in Area A. Two figurines were found on floors of the building dated by Elgavish to the end of the ninth century B.C.² The figures are described as a statuette of a woman playing a tambourine and a statuette depicting a goddess on a throne, possibly belonging to our Type A. An 'Astarte' plaque is also reported as coming from a square near the city wall which had two superimposed floors or from Iron Age I.³ Until this material is published in full, we cannot be more exact with a typological assessment.

Sippor, Tell (Tell et-Tuyur)

Tell Sippor is situated on the Coastal Plain of Israel about seventeen kilometres east of Ashkelon in the heart of the Philistine territory. Soundings were made on the mound during three short seasons by Dr. A. Biran and Ora Negbi on behalf of the Department of Antiquities and Museums in 1963, 1964 and 1965.⁴

Excavations show that Strata I and II belong to the Early Iron Age. One animal head spout from a zoomorphic vessel,

1. J. Elgavish, 'Shiqmona' in 'Notes and News', IEJ 19:4 (1969), p. 247.

2. Elgavish, 'Shiqmona' in 'Notes and News', IEJ 20:3-4 (1970), p. 230.

3. Elgavish, 'Shiqmona' in 'Notes and News', IEJ 22:2-3 (1972), p. 167.

4. A. Biran and Ora Negbi, 'The Stratigraphical Sequence at Tell Sippor', IEJ 16:3 (1966), pp. 160-73 (see Fig. 1 for location of site); Negbi, 'A Deposit of Terracottas and Statuettes from Tel Sippor', Atiqot VI (1966), p. 1.

Type J.VII.b.42, was discovered in a sounding which contained occupation belonging to Stratum II. This stratum was characterized by many pits sunk into the floor, which was plastered. The pottery context included Philistine kraters and bowls, a painted chalice, spouted jugs, flasks and stirrup vases. Some of the pottery listed has geometrical designs painted either on the plain red surface or on the thin white slip, which is characteristic of the Philistine style.¹ The zoomorphic head also has red painted decoration over a white slip, which identifies it as a product of the Philistine potter's craftsmanship.

Ta'annek, Tell

The ancient mound, Tell Ta'annek, was a fortified Canaanite town which is located at the southern end of the Jezreel Valley, close to the Wadi Ara pass. Ta'annek was one of the crossroad towns which guarded the passes across Mt. Carmel.² The site was excavated in 1902-4 by E. Sellin for the Academy of Science and Ministry of Education, Vienna.³ The site was most recently excavated in 1963, 1966 and 1968 by P.W. Lapp for Concordia Theological Seminary and the American Schools of Oriental Research.⁴ The American excavations were not completed before Lapp's death, but the material is now being prepared for

1. Biran and Negbi, op.cit., p. 163.

2. D. Baly, op.cit., p. 151ff.

3. E. Sellin, Tell Ta'annek, 2 Vols.; Denkschriften, Band L (1904); Band LII (1905).

4. P.W. Lapp, 'The 1963 Excavation at Ta'annek', BASOR 173 (1964), pp. 4-44; 'The 1966 Excavations at Tell Ta'annek', BASOR 185 (1967), pp. 2-39; 'The 1968 Excavations at Tell Ta'annek', BASOR 195 (1969), pp. 2-49.

publication by Dr. A. Glock.

Eighteen examples of plastic art from the Iron Age occupation of the site were published from the German excavations. The most popular form was what Sellin termed the 'Astarte of Taanach', our Type C.II.b. Sellin published only six examples of these, but noted that he had found nineteen examples in all.¹ Lapp found seventy fragments of heads, torsos and feet belonging to this type which he reports occurred throughout the Late Bronze Age and into the twelfth century B.C. on the evidence of their contexts.² Only two heads, C.IX.b.5 and 6, of this type have been published, but the writer has had the opportunity to study all the material excavated which is now in Jerusalem. In BASOR 173, Fig. 22:5, Lapp singles out one of the plaque-type figurines which he believes may belong to the Iron Age rather than to the Late Bronze Age since it occurs in context with no material antedating the thirteenth century B.C. The figurine torso in question has a ball hanging from a necklace round the neck and a moulded 'cue' on the back with a splayed end which distinguishes it from the Late Bronze Age examples since the 'cue' on their backs is not splayed. Seven examples of this type were excavated by Lapp. Another plaque illustrated, Fig. 22:6, our Type C.II.b.19b, also has a 'cue' on the back with splayed end, but no necklace and ball. As this last plaque is definitely from a twelfth century B.C. context according to Lapp, it would support his conclusion that all types of plaques with a splayed end 'cue'

1. Sellin, op.cit., p. 32, n. 64.

2. Lapp, BASOR 173, p. 39.

belong to the early part of the Iron Age.¹

A unique type of head which probably comes from a torso with a 'cue' moulded down the spine is illustrated by Lapp in BASOR 173, Fig. 22:7, our Type C.IX.b.5. A number of these heads have been found at Megiddo and 'a'annek, and one unstratified example has recently been published from the Plain of Sharon.² Another example has been published by Lapp in BASOR 185, Fig. 25:1, our Type C.IX.b.6, and Sellin found one in his East Trench, our Type C.IX.b.3. The enigmatic symbol on the forehead looks something like a 'double-anchor', but no satisfactory explanation of its meaning has been forthcoming. Père B. Couroyer, however, has confirmed Lapp's view that the symbol has no clear Egyptian parallel.³ Whatever the meaning, Lapp definitely states that the head with the enigmatic symbol comes from a twelfth century B.C. context.⁴

It is not so easy to place the heads with a 'fluted' or 'rilled calathus' headdress into a definite Late Bronze or Iron Age context since no complete example has been found. Sellin was probably correct in placing the head fragment he found of this type, C.IX.a.2, onto the body of the nude female holding her breasts, which he illustrated by a drawing of a complete figure, C.II.b.18. A similar type of rilled headdress with two holes pushed through the top, possibly for attaching hair, is a Middle Bronze-Late Bronze Age type which has many parallels

1. Lapp, BASOR 173, pp. 39-41.

2. Yediot XXXI, Nos. 1-4, Pl. 10:3 (our Type C.IX.b.2).

3. Lapp, BASOR 173, Note 67, contra Sellin and Vincent in Canaan, pp. 161-2 and Fig. 105.

4. Lapp, BASOR 185, p. 35.

on other sites in Palestine and the Near East during the Bronze Age. Lapp found nine of these heads without the holes at the top of the headdress. If they do belong to the bodies with the splayed cue down the spine and with necklace and ball round the neck, they may also be a later development belonging to the beginning of the Iron Age. These heads are unique to Megiddo and Ta'annek.

Sellin published a fragment of a figurine which must be included within the plaque-type category, but it is unusual in that the figure, Type C.XIV.a.3, is moulded onto the front of a pillar type stand with splaying base reminiscent of the stands belonging to the Judaeen pillar type with pinched and moulded faces, Type A. The only known parallel is a lower torso fragment from Samaria, Type C.XIV.a.2.

There are no examples of the popular human Type A 'pillar goddess' figurines at Ta'annek. Sellin has published one example of the Type B human pillar figurine with a hollow body, Type B.VIII.7, and Lapp has published one head, B.VI.46, with a peg attachment which probably fitted into such a hollow body. There are two unpublished examples in the American School of Oriental Research in Jerusalem, our Type B.VII.13 and 14. The horse and rider figurines, Type D, also common in the south of the country, are unknown at Ta'annek, as are Type E, 'Solid Hand-modelled Birds', and Type I, 'Hollow Wheel-made Figurines Not Spouted'. Only Sellin's excavations brought to light one example of a solid hand-modelled bovine head, Type F.III.a.35, and a solid head of a lion, Type G.I.f.4, which might have been utilized as decoration on a 'cult' stand or some other vessel. We have not specially classified the species of animal which Sellin calls a

wolf and which is represented by a hollow hand-modelled figurine without a spout, Type H.VI.a.3. Apart from the plaque, Type C, figures, zoomorphic spouted vessels, Type J, were most common and found by both Sellin and Lapp. Sellin found a complete horse or camel vessel with a human figure sitting on its back, Type J.III.a.26, and a duck's head spout, Type J.I.b.58, which probably belonged originally to a kernos. Two unpublished Type J figures from Lapp's excavations are also in Jerusalem. One is a fragment of an animal's body, Type J.III.d.20, and a horse's head spout, Type J.VII.c.73, which has close parallels at both Hazor and Megiddo. Only Lapp found Iron Age fragments from vessels with human motifs belonging to Type K. There are two unpublished fragments of human figures in Jerusalem which were originally part of a stand with windows, Type K.VI.b.4 and 5. There is also a mask-type head fragment, Type K.VIII.b.5. Published fragments of vessels with animal motifs, Type L, appear only from Sellin's work. There are two handle-type animals, Types L.I.d.2 and L.II.a.2, and a sherd painted with a species of the deer family, Type L.VI.b.8.

Both excavators at Ta'annek were fortunate in finding quite extraordinarily unique 'cult stands' elaborately decorated with animal and human images, Types M.II.a.5 and 6. Lapp rejects Sellin's designation of the first stand found as a Räucheraltar, preferring a more non-committal designation, 'cultic stand'. Contemporary finds in the silt layer, Sw 2-8, from which Lapp's 'pièce de résistance' comes, include a tall cylindrical cultic stand with horizontal bands of turned-down tab handles, plus chalices and sherds of the late tenth century B.C. Therefore, Lapp concludes that the finds in the silt layer are contemporary

with the other cultic remains discovered in 1963 and with Sellin's Räucheraltar.¹

The only example so far found in Palestine of a complete mould, Type N.I.a.6, for our plaque Type C.VI.a, was excavated by Lapp in the destruction debris of his cultic structure which is dated to Shishak's campaign of 918 B.C. The plaque, Type C.VI.a, represents a female figure holding some object in her hands. Whether or not the object represents a tambourine, a loaf of bread, or some other object has been much debated by scholars. This subject will be considered in more detail under the discussion of objects by types, but we will note here that the most comprehensive treatment to date was delivered at the American Symposium on Archaeology and Theology in October 1969 by Delbert R. Hillers.²

In conclusion, the twenty-four published and seventy-four unpublished examples of plastic art unearthed from Ta'annek reveal a rich store-house for studying the cultural and religious remains of the Palestinian Iron Age man **and his ancestors**.

Tawilan (Transjordan)

Tawilan is an Iron Age site situated between the village of Al Ji and the entrance to Petra. In his survey of the area, Glueck identified the site with Theman (or Theiman), an Edomite town.³ Mrs. C-M. Bennett excavated the site under the auspices

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1. Lapp, BASOR 195, pp. 42-4. For the best published photograph of Lapp's cultic stand in colour and a drawing of Sellin's Räucheraltar, see Lapp, 'A Ritual Incense Stand from Taanak', Qadmoniot II, No. 1(5) (1969), p. 16 and opp. p. 26.
 2. D. Hillers, 'The Goddess with the Tambourine', Concordia Theological Monthly 41 (1970), pp. 606-19.
 3. N. Glueck, 'Excavations in Eastern Palestine II', AASOR XV (1935), pp. 82-3, 177.

of the British School of Archaeology in Jerusalem and the Jordan Department of Antiquities during two full seasons in 1968, 1969 and a final short season in July 1970.¹ On the subject of Glueck's identification of the site with Theman, Mrs. Bennett writes: 'The excavations have done nothing to substantiate this equation and Father de Vaux has argued against this identification in a study of the pertinent Biblical texts.'²

The material remains from the site have not been published to date, but on evidence from the many complete pottery vessels found, Mrs. Bennett reports that these will be the basis for an extensive repertory of Edomite forms for the eighth to sixth centuries B.C., particularly the seventh century B.C.³ Elsewhere Mrs. Bennett writes that her coarse pottery is similar to that found at Tell el Kheleifeh in Period IV and on Umm el Biyara as well as having close associations with pottery found in Moabite and Ammonite tombs, dated by associated seals and scarabs to the eighth or seventh centuries B.C.⁴

Mrs. Bennett has kindly given her consent for the author to include the ten unpublished figurines from Tawilan in this study. They include two Type G animals, three hollow, hand-modelled horse fragments, Type H, three Type J zoomorphic spouted vessels, a bowl with a ram's head handle, Type L.I.a.4, and a unique mould for an 'Astarte' figure, Type N.I.a.7.

1. C.M. Bennett, 'A Brief Note on Excavations at Tawilan, Jordan, 1968-1970', Levant III (1971), pp. v-vii.

2. Ibid., p. vii.

3. Ibid., p. vii.

4. C.M. Bennett, 'An Archaeological Survey of Biblical Edom', Perspective 12:1-2 (1971), p. 42.

Yosef, Tell

Tell Yosef is an unexcavated site in the eastern Plain of Esdraelon and Beth-Shean from which one plaque figurine, Type C, was found by N. Tzori during his survey of the area.¹ The plaque, Type C.IV.a.20, is included under the discussion of objects by Type.

Zakariya, Tell ez- (Azekah)

Tell ez-Zakariya is located in the southern Shephelah district of Judah in the Valley of Elah.² The site was partially excavated by F.J. Bliss and R.A.S. Macalister for the Palestine Exploration Fund in 1898-9.³

The Iron Age finds from the so-called 'Late Pre-Israelite' and 'Jewish' levels were dated to ca. 1500-800 and 800-300 B.C. respectively, but on present dating systems, Albright has revised the two periods to ca. 1800-1000 and 1000-587 B.C.⁴ Loci for the various published objects are not clear-cut, but on the typological evidence, we have included the figures of plastic art which most likely belong to either the latter part of the 'Late Pre-Israelite' or 'Jewish' periods. They include one human head, Type A.VIII.a.3, plaque fragments, Types C.II.a.23 and C.IX.g.9, animal representations, Types F.III.a.37,

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1. N. Tzori, 'Cult Figurines in the Eastern Plain of Esdraelon and Beth-Shean', Eretz Israel V (1958), pp. 52-4 (Heb.); English summary, p. 86*.
 2. Y. Aharoni, The Land of the Bible, pp. 195, 356.
 3. F.J. Bliss, 'First Report on the Excavations at Tell Zakariya', PEFQS (1899), pp. 10-25; 'Second Report on the Excavations at Tell Zakariya', PEFQS (1899), pp. 89-111; 'Third Report on the Excavations at Tell Zakariya', PEFQS (1899), pp. 170-87; 'Fourth Report on the Excavations at Tell Zakariya', PEFQS (1900), pp. 7-16; Bliss and R.A.S. Macalister, op.cit., pp. 12-27.
 4. W.F. Albright, The Archaeology of Palestine, Reprinted Ed. (London, 1963), p. 30.

G.II.b.9 and 10, and one fragment of a 'figure' vase, Type K.III.c.7.

In 1934 Baramki published an anthropomorphic vase, Type K.I.b.1, from an Early Iron Age tomb at Zakariya.¹ Baramki noted that the first burials in the tomb were made about 1000 B.C., but that the tomb remained in use for some time during the Iron Age.² Grant and Wright, however, maintain that Baramki's date is too high, since the pottery seems to belong after the period of Tell Abu Hawam III and Tell Beit Mirsim B, at least for the most part.³ The vase (juglet) under discussion from Chamber B has no specific parallel to date from other Palestinian excavations, so we cannot typologically date it any closer than that already suggested.

Zeror, Tell

Tell Zeror lies in the Plain of Sharon on the Via Maris. It is situated to the east of the modern town of Hederah. The ancient name of the site is not known. The tell was excavated by K. Ohata in 1964-6 for the Society for Near Eastern Studies in Japan.⁴

Out of a total of eight Iron Age examples of plastic art recorded at Tell Zeror, five have been published photographically. A crude hand-made human head, Type A.I.i.27, from

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1. D.C. Baramki, 'An Early Iron Age Tomb at ez-Zakiriya', QDAP 4 (1934), pp. 109-10, Pls. LXII:3, LXIV:1.
 2. Ibid., p. 110.
 3. E. Grant and G.E. Wright, op.cit., p. 137, n. 9.
 4. K. Ohata, ed., Tel Zeror I: Preliminary Report of the Excavation, First Season, 1964 (Tokyo, 1966); Tel Zeror II: Report of the Excavation, Second Season, 1965 (1967); Tel Zeror III: Report of the Excavation, Third Season, 1966 (1970).

Area B, presumably comes from Locus G.11, which is described as a pit with sherds and animal bones. In a preliminary statement, M. Kochavi states that most of the pits date from the time of Joshua's conquest, ca. twelfth century B.C. Other objects which he lists from the G.11 locus include the head of a wild pig, Type J.VII.e.34, which was part of a zoomorphic vessel from the tenth century B.C.¹ Another human figurine not illustrated, A.XI.59, is described as a goddess of the 'flair-skirt' type, which should belong to our Type B on the basis of Ohata's description.² A horse's head, D.XI.d.15, is also listed from Area D and dated to the Late Iron Age, but it is not illustrated.³ One figurine plaque, C.II.b.21, was found in Tomb V, which Kochavi believes is of a transitional type between those of the Late Bronze Age and the Iron Age.⁴ Two crudely made hollow animal torso fragments, Types J.IV.e.4 and 5, were found in the Stratum IX depression in Area A II dated to the Iron Age. The fragment of a lioness-shaped rhyton, Type L.III.b.5, would appear on typological evidence to belong to the Philistine period during the early part of the Iron Age.

Zuweid, Sheikh ez- (Anthedon)

Sheikh ez-Zuweid is located approximately forty-five kilometres south of Gaza on the Via Maris. Sir W.F. Petrie excavated on the site during 1935-6.⁵

1. M. Kochavi, 'Tel Zeror' in 'Notes and News', IEJ 15:4 (1965), p. 254.

2. Tel Zeror II, p. 10.

3. Ibid., p. 34.

4. Kochavi, op.cit., p. 255.

5. W.F. Petrie, Anthedon (London, 1937).

Geographically, the site lies between Palestine and Egypt, and the pottery reveals much foreign influence. However, Palestinian Iron Age wares and figurines come from the excavations. The two horse heads, Types D.IV.a.40 and 41, are poorly illustrated by line drawings in the report, but the modelling and features are similar to Late Iron Age examples in Palestine. The zoomorphic head of a bovine, Type J.VII.b.47, is also typical. The one stratified jug in context with the figurines, CPP 75 H, belongs to the latter part of Iron Age II.

Unknown

Thirteen figurine fragments, both human and animal, are included within this study which come from unknown sites in Palestine. Some have been published, but the provenance has been omitted and others are unpublished examples from the Institute of Archaeology, London University, the Amman Museum and the Israel Museum.

They are referred to in this study under the discussion by Types when they illuminate a particular problem. They are listed in the Catalogue, but for convenience of the reader they are recorded here by Types as follows: A.1.c.10, B.V.d.2, C.I.c.2, C.II.b.20, C.V.a.17, D.VI.a.17, F.II.b.5, J.I.a.5, J.IV.a.7, J.VII.e.35 and K.VI.a.3, K.VI.d.14 and L.IV.b.1.

CHAPTER II

THE TYPES

TYPE A: Human Pillar Figurines with Solid, Hand-modelled Bodies

The most striking feature of the Type A human figurines is that the torsos are nearly always hand-made whether or not the heads and faces are mould-made or hand-made. The torsos are almost invariably stylized pillar-like in shape and quite often terminate in a bell-shaped bottom to allow the figure to stand upright unaided. The evidence would suggest that nearly all of Type A are female figurines although two figurines from Beth Shemesh Tomb 5, A.I.a.4 and 5, for example, seem to represent both a female and male. Both figures are represented with arms upraised; one with the arms just under the breasts and the other with the arms on the chest. In all other aspects, they are identical. One might postulate here that all figurines without breasts must necessarily indicate a male figurine, but this does not necessarily follow since the woman kneading dough from Achzib, A.I.i.1, has no breasts nor does the Deir 'Alla torso, A.XII.a.1, with exaggerated mons veneris.

A.I. Pinched Face Females and Males

A.I.a. (Cat.63 ex, Add. 4 ex.) Figs, 1: 1-16, 2: 1-15; Pls. 1: 1-3, 41: 1-2

Although sixty-seven examples of Type A.I.a. are recorded, only eight examples were excavated as complete figures from Tell Beersheba, Beth Shemesh, Tell Gat, Lachish and Tell en-Nasbeh. They are approximately 15 cms. high. The technique of manufacture and the stylistic attributes of all eight figures is the same apart from the Beth Shemesh figurine, A.I.a.4, which apparently represents a male rather than a female figure. All of the heads were simply

hand-made from a small ball of clay which was nearly always pulled out from the back of the skull to form a peak while the face was 'pinched-out' with the thumb and forefinger leaving two hollows on either side of a sharp beak-like nose. The head was then applied to a crude hand-made 'pillar-like' stand slightly splaying at the bottom with concave base to give additional support so that the figure was free-standing. Strips of clay were also applied to form crude arms and hands which were folded just underneath the breasts in the case of female figurines.

Nearly all of the figures have some traces left of a white wash which was originally used to cover the whole body. Bands of various coloured paints usually decorate parts of the figures except in those examples where this has worn off after a long period of use or from being buried in the soil. Head fragment, A.I.a.1, from Ashdod has a red band round the neck. In the case of a Gibeon example, A.I.a.16, there are horizontal lines of red and yellow paint about the neck and chest, but they do not continue on the back. Red and yellow paint also decorates the head and nose projection and there are four lines of yellow paint which represent fingers on the preserved right hand. The painted band or bands round the neck were probably meant to represent some form of necklace since one figure from Tell en Nasbeh, A.I.a.58, has the remains of an applied band of clay across the front of the neck which most likely is a necklace. One unpublished complete figure from Tell Gat, A.I.a.6a (Pl. 41: 1), has horizontally painted lines on the pillar stand which may represent some form of dress.

A.I.b. (Cat. 9 ex, Add. 1 ex.) Fig. 3: 1-5; Pl. 1: 4-5

There are ten examples of Type A.I.b. from four sites in Judah: Tell Jemmeh, Jerusalem, Tell en Nasbeh and Ramat Rahel. Only head fragments are preserved apart from the Jemmeh example, A.I.b.1, which has

the upper part of a pillar torso present with the hands supporting prominent projecting breasts, but it seems reasonable to assume that all these heads were also supported on pillar-shaped stands. The headband round the crown of the head was rolled from a separate strip of clay and applied after the face had been hand-pinched during manufacture. The band does not join at the back on the Tell Jemmeh and Jerusalem examples, but it is complete on the Tell en Nasbeh and Ramat Rahel figures. One Jerusalem head, A.I.b.3, is covered with a white wash over which there are traces of red paint on the head and yellow paint on the headband.

A.I.c. (Cat. 10 ex. Add. 2 ex.) Fig 3: 6-9; Pls. 1: 6-8, 41: 3

Twelve fragments are recorded in Type A.I.c. from two known sites, Jerusalem and Tell en Nasbeh and one unknown site. They are all head fragments broken at the neck apart from one figure, A.I.c.2, from Jerusalem which is preserved to just below the breasts. The Jerusalem figure is female with the hands supporting the breasts as in Types A.I.a and b. Enough of the body is present to say that these figures were also supported on pillar stands. The rolled headband does not join at the back on the Jerusalem figure, but is complete on the Tell en Nasbeh ones. The headband of the Tell en Nasbeh example, A.I.c.8, is painted orange with black painted sidelocks of hair. It is of interest to note here that the face of this figure is painted red; the eyes are represented by black painted pupils in the finger impressions and encircled on the outer edge by a black ring. There is also a high choker-like collar painted on with a black, red and orange geometric design.

A.I.d. (Cat. 6 ex.) Fig. 3: 10-11

The head with a conical cap is represented at three Judaeen sites. The two published examples from Gibson, A.I.d. 1-2 and that from Jerusalem

illustrated on Fig. 3: 10, show complete caps with a folded tassel at the top. The caps were made separately and applied after the head was formed. They were probably all decorated with paint like the broken Jerusalem example A.I.d.4. The poor quality of the photograph in the publication of the Tell en Nasbeh examples and inadequate descriptions do not allow us to say with certainty whether or not the caps have a tassel or not. In any case, however, they also have peaked, conical caps.

A.I.e. (Cat. 2 ex.) Fig. 3: 12-13

The only two recorded examples of heads with conical caps and sidelocks come from Kenyon's Jerusalem excavations at Site A on the eastern slope of Ophel. Apart from having a conical cap like the A.I.d examples, they also show the head of the figurine with a beard and sidelocks of hair.

A.I.f. (Cat. 1 ex.)

The figure with two grooves on the side of the head from Gibeon appears to be unique since no other examples have been found. The excavator suggests the grooves were possibly for attaching a headdress. Until further figurines belonging to this type have been excavated, we accept the excavator's assessment as a possible solution.

A.I.g. (Cat. 5 ex.) Fig. 4: 1-3; Pl. 1: 9

The five examples of a plain-headed figure holding a disc are also only found in Judah. Although Aharoni compares the example he found at Ramat Rahel, A.I.g.5, to Pritchard's Type V, 'Figure Holding Disc', this figure belongs distinctly to our Type A.I. and not to the 'plaque-type' figurines holding a disc which form the material for Pritchard's classification.¹ The discs vary in size and are all undecorated apart

1. The material which Pritchard classifies under his Type V is included in this study under Type C.VI.a.

from A.I.g.2 which is decorated with a black and red painted design across the front. On the evidence of this figure, one may suggest that the disc represented a shield since it is too large for a tambourine with which the C.VI.a figures are associated. There is a fairly close typological and historical parallel from Cyprus which is in the form of a figure holding a black and red decorated shield in the left hand.¹ The Cypriot example is dated to the 7th c. B.C. and the Jerusalem example is in context with pottery typical of the seventh century B.C. in Palestine.²

A.I.h. (Cat. 2 ex.) Fig. 4: 4; Pl. 1: 10

The plain-headed figures in Type A.I.h. are either holding or carrying some miscellaneous object or objects. The Jerusalem fragment, A.I.h.1, probably represents a male toting a sack painted with white bands and carrying a log in the right arm. The almost complete figure from Tell Beit Mirsim probably represents a female carrying a child on her back which is supported there by the left hand.

A.I.i. (Cat. 28 ex., Add. 1 ex.) Figs. 4: 5-9, 5: 1-2; Pls. 1: 11-12, 2: 1, 41: 4

The heads with pellet or disc-shaped eyes show a variety of forms and come from thirteen sites on both sides of the Jordan River. Many of the figures are more life-like and show much more flexibility in the modelling such as the Achzib example A.I.i.1 kneeding dough, the Ashdod musician A.I.i.4 and the Tell Jemmeh charioteer A.I.i.20. The coroplast has made an attempt to give the figures a realistic look by adding ears and mouths and even eyebrows in the case of the Jerusalem head A.I.i.23.

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1. P. Dikaios, A Guide to the Cyprus Museum Third, revised edition, (Nicosia, 1961) Pl.XXX: 7
 2. K. Kenyon, Jerusalem. Excavating 3000 Years of History (London, 1967) p.84 ff.

Various types of headdresses on the Ashdod, Tell Jemmeh and Tell Zeror figures may imply regional styles of costume.

A.I.j. (Cat. 12 ex.) Fig. 5: 3-7; Pl. 2: 2

The twelve examples of heads with incised eyes come from seven sites widely dispersed and show no uniformity of character. They are all fairly crudely hand-made and deviate quite a lot from the basic pillar figure except for the Tell en Nasbeh and Ramat Rahel examples which strengthens the evidence for assigning Judah as the homeland for Type A.I.

A.I.k. (Cat. 3 ex., Add. 1 ex.) Fig 5: 8; Pls. 2: 3, 41: 5

The four examples of heads with socketed eyes are unusual in that the eyes appear to have been made by a blunt tool after the facial features had been pinched by hand. The Gezer figure, A.I.k.1, also has had its mouth cut out of the clay, probably by a knife. In the case of the Tell Jemmeh example, A.I.k.2, the mouth was most likely incised with a small stick.

A.I.l. (Cat. 5 ex.) Pl. 2: 4-5.

All the heads with applied and incised eyes have had blobs of clay applied to form eyes after the head had already been made. The three figures from Ashdod, Dibon and Gezer all have small round pellets of clay which have been incised with some kind of circular tool. The two Tell Jemmeh figures, on the other hand, have had oval blobs of clay applied which were then incised to give the impression of 'slit-like' or more realistic-shaped eyes.

TYPE A.II: Moulded Female Face and Wig with Round Curls

A.II.a. (Cat. 14 ex.) Fig. 6: 1

The only complete example in Type A.II.a. excavated to date comes from the Israeli excavations at Site A in the Jewish Quarter of the Old City

in Jerusalem, A.II.a.5. This figurine was found above an offset-inset wall along with numerous badly broken animal figurines and is dated on the epigraphic evidence in context to the end of the 8th c. B.C. and in general to the 7th c. B.C.¹

All the examples are more or less uniform apart from A.II.a.11 from Tell en Nasbeh which has a hole pierced through the neck. The closest parallel for this technique is Type A.I.i.22 from the Tyropoeon Valley excavations in Jerusalem which has a hole 3 mm. in diameter through the top of the head which was made before firing. Possibly the holes were used for attaching something to the figurines or for hanging them round the neck or on a wall.

A.II.b. (Cat. 1 ex.)

Only one head and neck fragment has been published from Tell Beit Mirsim, Stratum A. The wig and face are finely moulded.

A.II.c. (Cat. 12 ex., Add. 1 ex.) Pl. 41: 6

The most complete example, A.II.c.9, was excavated from Pit A in Stratum A at Tell Beit Mirsim. Although the moulded facial features are much worn on this example, the two horizontally moulded rows of round curls on the wig above the forehead are clearly shown in the published drawing. The facial features and round curls on the wig are well preserved on the unpublished head A.II.c.1 from Arad.

A.II.d. (Cat. 4 ex.)

The wig on the examples from Tell Gat and Tell en Nasbeh, which illustrate this type, is distinguishable from the preceding types in that a raised

1. N. Avigad, 'Excavations in the Jewish Quarter of the Old City of Jerusalem, 1970' (Second Preliminary Report), IEJ 20: 3-4 (1970), p.131.

horizontal line of clay is moulded on the forehead of the figurine just below the wig. Type A.II.d.2 and 3 from Tell en Nasbeh were probably made from the same mould, but A.II.d.4 from the same site has slightly different facial features. The head from Tell Gat is too worn to clearly identify the facial features, but it is most nearly like Tell en Nasbeh examples A.II.d.2 and 3.

A.II.e. (Cat. 6 ex.)

Apart from having similar rows of round horizontally moulded curls on a wig, all these examples have high peaked caps. The peaked caps are more sharply defined on the Beth Shemesh figurines A.II.e. 1-3.

The best published example, A.II.e.4, comes from Macalister's Stratum IV, 'Third Semitic Period', at Gezer which he dated to 1400-1000 B.C. As the figurine has no definite locus, it is possible that it came from a later pit or silo which the excavator overlooked. At any rate, on typological evidence, it would be safer to place the Gezer figure in the second half of the Iron Age along with the Tell Beit Mirsim Stratum A example, A.II.e.6 and Beth Shemesh figure, A.II.e.1, from Room 380 in Stratum II which is in context with a 7th-6th c. B.C. jug(cf. AS IV, Pl. LXVII: 17).

A.II.f. (Cat. 3 ex.)

The A.II.f. moulded heads are most notable for the elongated appearance of the face which accentuates the deep-set moulded eyes and slightly protruding chin. This is most prominent in the Gibeon and Ramat Rahel examples A.II.f. 2 and 3.

A.II.g. (Cat. 2 ex.)

The head fragments in Type A.II.g. compare favourably with those in Type A.II.e, but there are more rows of curls represented on these

headdresses which are also topped by a peaked cap.

A.II.h. (Cat. 6 ex.) Pl. 2: 6

The curls on the headdresses are slightly smaller than those in the preceding types and have four well delineated horizontal rows represented above the forehead. The heads are also more rounded.

A.II.i. (Cat. 1 ex.)

The one head fragment represented here from Beth Shemesh is poorly photographed and drawn in publication, but it appears to have only one horizontal row of curls above the forehead as well as plain side locks and a peaked cap.

TYPE A. III: Moulded Female Face and Wig with Squarely Hatched Curls

A. III.a. (Cat. 2 ex.)

The moulds for the heads of Type A.III.a were made to represent two rows of fairly flat square curls above the forehead and three or four rows of similar curls on each side of the head.

A.III.b. (Cat. 3 ex.) Fig. 6: 2-3; Pl. 2: 7

The three heads represented in Type A.III.b. from beth shemesh and Jerusalem have three rows of flat curls above the forehead, but the uppermost row is ill defined as are the sidelocks.

A.III.c. (Cat. 6 ex.) Fig. 6: 4

The figurines catalogued under Type A.III.c. are similar to Type A.III.b. except that there are three or four rows of curls on the sides of the heads which are more clearly moulded.

A.III.d. (Cat. 20 ex., Add. 1 ex.) Fig. 6: 5-6; Pls. 2: 8, 41: 7

The twenty-one examples in Type A.III.d. have four horizontal rows of flat curls above the forehead and three or four rows of similar curls on the sides of the heads. Type A.III.d.14 is noteworthy as it comes from Megiddo. This is the only example of a Type A.III. figurine found outside of Judah, but since it was discovered on the surface in Square N 4 at Megiddo we cannot draw any definite conclusions. However, it does confirm that the Type A.III figurines were not limited solely to Judah.

A.III.e. (Cat. 1 ex.)

The one complete, but mended, figurine in Type A.III.e. comes from Tell Beit Mirsim. It has one row of curls above the forehead and one long, pendant-shaped lock on each side of the head which curves slightly upwards at its end just below the cheek.

A.III.f. (Cat. 3 ex.)

The three examples from Tell Gat, Judeideh and Lachish have three pronounced rows of flat curls above the forehead and four rows on each side of the head. The heads also have a high pointed cap.

TYPE A.IV: Moulded Female Face and Wig with Vertically Banded CurlsA.IV.a. (Cat. 6 ex., Add. 1 ex.)

The headdresses of the Type A.IV.a. figurines have one row of rectangular-shaped curls situated horizontally above the forehead. An indentation in the mould just above the curls leaves an impression that the curls were tied down with a string or ribbon to the crown of the head. This is true for all examples listed with the possible exception of A.IV.a.2a from Gil'am which is very worn and badly illustrated in its published version.

A.IV.b. (Cat. 5 ex.)

The Type A.IV.b. examples are similar to those of Type A.IV.a. except there are two rows of curls above the forehead and there is no indication of the curls being tied to the crown of the head by either a string or ribbon.

A.IV.c. (Cat. 1 ex.)

Apart from having two horizontally positioned rows of curls above the forehead, the one example from Tell Beit Mirsim has three rows of curls moulded on each side of the head.

A.IV.d. (Cat. 5 ex.) Fig. 6: 7-9; Pl. 3: 1-2

The figurines belonging to Type A.IV.d. are only represented at Jerusalem and Lachish. The six examples recorded have three horizontal row of curls above the forehead and four or five rows on each side of the head.

A.IV.e. (Cat. 7 ex.)

The examples from Jerusalem, Lachish and Tell en Nasbeh (i.e. Judah) are fairly uniform in character, but the two examples from Hazor, A.IV.e.1, and Megiddo, A.IV.e.4, in the north (i.e. Israel) are slightly different in that they have additional features. Whereas the high peaked caps in the Judaeen examples are plain, the Hazor figure has a round hole through the top which was probably for suspension (cf. Types.A.I.i.22, A.II.a.11). Although the features on the Megiddo head are defaced, there remains the outline of a medallion moulded in the centre of the forehead from which two long horizontal lines extend to each side of the head. These differences are most likely the result of regional variations.

A.IV.f. (Cat. 8 ex.) Pl. 3: 3

The head fragments in Type A.IV.f. all belong to pillar-shaped bodies with the exception of A.IV.f.1. from Achzib which represents a woman sitting with realistically modelled legs and feet. This figure has been included in Type A.IV.f. rather than in Type A. XIV.a. because the head is so similar to other heads in this group on typological comparison.

The moulds used for these heads were made with more care and on some of the examples ears are represented for the first time. The faces also tend to be more elongated which may give us a clue to the ethnic origin of the inhabitants of coastal Palestine during the Iron Age. The long plain style of the wig hanging behind the ears on each side of the head on Types A.IV.f.1,2,3 and 7 would suggest looking towards Egypt for an ethnic origin.¹

A.IV.g. (Cat. 6 ex.)

The most common characteristic of the head fragments in A.IV.g. is the grooved line or lines represented across the forehead below the curls of the headdress. This feature may indicate the use of a string or ribbon to secure the headdress. Although the Beth Shan heads, A.IV.g.2 and 3, are hollow moulded, the typological evidence forces us to include them within the general range of Type A. This type of hollow-moulded head, upon present evidence, is unique to Beth Shan.

A.IV.h. (Cat. 1 ex.)

The Megiddo head A.IV.h.1. with its spiral-coiled side locks is unique, but it has a round hole through the head for suspension which is a

1. Compare these figures, for example, with an earlier dated granite bust from Site III at Kawa, Egypt in JEA 22 (1936), pl. XXII.

characteristic already noted on a few examples from preceding types.

A.V.: Moulded Female Face and Wig with Wedge-Shaped Curls

A.V.a. (Cat. 1 ex.)

The curls on the wig are wedge-shaped and situated in three horizontal rows above the forehead. The sides of the wig on the one Gezer example are plain.

A.V.b. (Cat. 2 ex.)

Although there are three rows of wedge-shaped curls above the forehead of the Lachish examples, there are also two and four rows of similar curls on the sides of the heads.

A.V.c. (Cat. 1 ex., Add. 1 ex.) Pl. 41: 9

The moulds used for the two examples from Jericho and Lachish were finely executed. The two heads are so strikingly similar that they could almost have come from the same mould except for slightly more detail in the upper-most row of curls on the forehead of the Jericho example. The wigs in this group were moulded so that they stand well out from the surface of the forehead and cheeks. It should be noted that the sides of the wigs curve gently inwards towards the mouth.

A.VI.: Moulded Female Face and Wig with Linear Curls

A.VI.a. (Cat. 3 ex.) Fig. 6: 10

Although the two Jerusalem examples are from different excavations, they come from work carried out on Ophel and are very similar in having a slightly pointed head. The head of the Buseirah example, on the other hand, is more rounded and comes from the hand of a coroplast who used more individuality in making his mould.

A.VI.b. (Cat. 1 ex.)

Although the Jerusalem example A.VI.b.1. is badly illustrated in publication, it clearly belongs to the general Type A.VI. category. Pritchard, in his work, Palestinian Figurines mistakenly records the fragment under discussion as two separate figurines which he numbered 269 and 275. It should be noted that Vincent's drawings in Jerusalem Sous Terre, Pl. XVI: 2 and 4 are of the same figure; number 4 is the right side view of number 2.¹

A.VI.c. (Cat. 2 ex.)

The two examples in Type A.VI.c. vary somewhat since the horizontal lines of the Deir 'Alla head are actually moulded on the forehead whereas they are above the forehead on the Megiddo example. The eyes of the Megiddo head have small holes in their centre whereas the Deir 'Alla eyes are plain.

A.VI.d. (Cat. 2 ex.)

Both examples from Jerusalem and Megiddo are similar in that they have four horizontal ridges of clay moulded just above the forehead with a high, slightly stepped headdress rising towards the back of the head which the Megiddo excavators suggested was a back-veil.

A.VI.e. (Cat. 2 ex.) Fig. 6: 11-12

The Jerusalem head appears to have five horizontal ridges moulded above the forehead, but the uppermost ridge is not well defined. The unpublished Jericho head, A.VI.e.1. (Fig. 6: 11), is much worn and defaced, but also has moulded ridging above the forehead. This head is unusual in that there are four eyes. Since this is unique and the ridging is blurred, it was

1. Note also Pritchard's same mistake with another of Vincent's Jerusalem figurines under Type A.VI.d.1. below. Pritchard's examples 268 and 274 represent one figurine illustrated as Pl.XVI: 3,5 by Vincent; Number 5, in this instance, being the left side view of number 3.

probably a mistake made by the coroplast pressing the mould onto the clay twice.

A.VIII.: Moulded Female Face and Wig with Combination of Curls

A.VII.a. (Cat. 1 ex.) Cf. General Type B.IV.

Lachish figurine A.VII.a.1 has been deliberately included under the heading of a Type A category in spite of the fact it has a hollow wheel-made pillar-shaped body because, typologically, the mould-made head and wig on this figure does not occur on the Type B examples. Since the only other instance of this happening is also on another Lachish example, A.VIII.b.1, it seems fair to assume that these are very unusual and isolated examples which might have been custom-made by the coroplast for the personal whim of a buyer. We may also conjecture that both figurines under discussion were owned by the same person since they have a common locus in Cave 1002, layers 6-10, at Lachish.

A.VII.b. (Cat. 3 ex.)

Apart from the Lachish example discussed in the preceding type, two heads were excavated in Stratum A at Tell Beit Mirsim which are very similar. There is nothing to suggest what kind of bodies they originally had, but on comparative evidence, they were in all probability the solid hand-made pillar type.

A.VII.c. (Cat. 1 ex.) Pl. 3: 4

The only head in Type A.VII.c. was found in the Tyropoeon Valley in Jerusalem in the 'Low Level', Room 45, which the excavator assigned to the late Iron Age and Hellenistic Periods on the pottery context. The pottery forms shown on Plate XL.12,14,15,40,41(PEFA V, 1927), would indicate a date not before the 7th c. B.C.

A.VIII : Moulded Female Face and Plain WigA.VIII.a. (Cat. 3 ex.)

The facial features of the figurines in Types A.VIII.a to c are single moulded and similar to all those figures represented in the preceding Types A.II and A.VII. The difference lies in their having a plain wig or headdress. The complete figure from Lachish, A.VIII.a.1, also illustrates a similar pillar-shaped body with the hands supporting the breasts.

A.VIII.b. (Cat. 1 ex.) Fig. 6: 13

The main difference between Types A.VIII.b. and A.VIII.a is that the plain wig or headdress is longer and moulded to chin level. The back of the head is also somewhat flatter.

A.VIII.c.(Cat. 1 ex.)

The nearly complete figure from Abu Ghoch which represents this type is set apart from the other Type.A.VIII. figures since the plain wig headdress rises to a peak at the back of the head.

A.IX.: Mould Female Face with Miscellaneous WigsA.IX.a. (Cat. 2 ex.)

The two examples in Types A.IX.a. from Tell en Nasbeh have what the excavator terms a pointed 'veil holder' on the forehead. Until more evidence is forthcoming, it would seem wise to consider the pointed 'veil holder' as a part of the headdress such as a piece of jewellery adorning the wig.

A.IX.b. (Cat. 1 ex.)

The crossed bands or ribbons of clay in relief over the headdress of the Megiddo figurine may have some connection with a 'veil' since the remains of the left hand is shown holding to the throat what may be taken to represent some kind of head covering.

A.IX.c. (Cat. 1 ex.)

The head from Tell en Nasbeh, which represents Type A.IX.c. is rather unique as the headdress is worn with a chignon in the back. Otherwise, the single moulding of the face and headdress is standard.

A.IX.d. (Cat. 1 ex.)

The head fragment from Tell en Nasbeh which is the only example in Type A.IX.d. is unusual as the high headdress falls very wide at the sides of the head.

A.IX.e. (Cat. 2 ex.)

The two figurine heads represented in Type A.IX.e. have what the Megiddo excavator termed 'plaited bangs' moulded from the crown of the head and hanging down the forehead to a position just above the eyebrows. Apart from the hole through the neck, Megiddo head A.IX.e.2 is unusual and unlike the majority of the Type A figurines in that it is hollow-moulded.

A.IX.f. (Add. 1 ex.)

Although the face of the figurine head from Shikmona (Tell es-Semaq) is mould-made, the wig is fairly plain and hand-made. Some attempt has been made, however, to indicate hair by lightly scoring the clay above the forehead, probably at the leather-hard stage of manufacture. Some effort has also been made to indicate ears, but with little success.

A.X.: Pillar Torsoes Belonging to Types A.I. to A. IX.A.X.a. (Cat. 12 ex.) Fig. 7: 1-2

Most of the torso fragments listed depict the figurines with stylized hands actually touching the breasts. The hands of the Megiddo examples,

A.X.a. 6-9, are more realistically modelled and are firmly holding the breasts.

A.X.b. (Cat. 72. ex.) Figs. 7: 3-11, 8: 1-12, 9: 1-3; Pl. 3: 5-11.

The most common type of pillar stand is Type A.X.b. which depicts the female figurines with crudely made arms and hands applied separately to the stand so that they touch horizontally on the front of the figures in a position which supports the breasts rather than actually touching or grasping them. The breasts are, in most instances, very prominent.

A.X.c. (Cat. 11 ex.) Fig. 9: 4-11; Pl. 4: 1-2

Although the fragments in Type A.X.c. are very similar to Type A.X.b., it is noteworthy that the hands do not meet each other horizontally below the breasts. In most instances, the arms are slightly folded at a 45° angle so that the hands are positioned well below and under the breasts. Only in the case of the Jerusalem fragment, A.X.c.3, do the hands actually touch in this position.

A.X.d. (Cat. 2 ex. Add. 1 ex.) Pl. 42: 1

The Type A.X.d. torso fragments are made so that one hand rests below one breast while the other hand covers the genital area. The Beth Shan examples are more realistically modelled with one pinhole in the centre of each breast and delineated fingers. Both arms are missing on the unpublished Samaria stand (Pl. 42: 1), but there is a break in the clay in such a position that the left hand would have covered the genital area as well.

A.X.e. (Cat. 1 ex.) Fig. 10: 1

Only one example of Type A.X.e. exists to the writer's knowledge. It is an unpublished and unstratified torso from Site QE at Samaria. Both

arms are positioned in a V-shape with the left hand partly covering the right hand. Both hands meet just above the genital area.

A.X.f. (Cat. 3 ex.) Fig.10: 2

The three torsos in Type A.X.f. are made so that both arms are positioned fairly vertically against each side of the pillar stand. The Samaria stand is unusual in having incised holes, filled in with some kind of paste, below the neck to indicate a necklace.

A.X.g. (Cat. 5 ex., Add. 1 ex.) Fig. 10: 3; Pl. 42: 2,4

It is unclear what is being held in the hand or hands of the Type A.X.g. torsos with the exception of the examples from Irbed and Samaria, A.X.g.3 and 5. The object in both instances is round and supported in the crook of one arm. The other hand is positioned on the top of the round object in such a manner to suggest the playing of a tambourine.

A.X.h. (Cat. 4 ex.) Pl. 4: 3

With the exception of the Gezer example A.X.h.2, none of the Type A.X.h. torsos have breasts. They are all, however, decorated with painted, applied or incised necklaces.

A.X.i. (Cat. 2 ex.) Fig.10: 4-5; Pl. 4: 4

The two female fragments represented in Type A.X.i. from Tell Fara and Jerusalem have upraised arms which are broken off in both cases so that we cannot determine what, if anything, they may have been holding.

A.XI: Female and Male Pillar Torso Fragments Not Classified (Cat. 58 ex., Add. 3 ex.) Figs. 10: 6-10, 11: 1-10, 12: 1-7; Pl. 4: 5-15

A large number of torso fragments have been excavated and included in this study for statistical purposes. All unpublished examples are

included in the catalogue and illustrated by line drawings and/or photographs. They are not classified in detail because there is not enough of the figurines preserved to accurately place them within one of the specific Type A categories. A few of these can, however, be signalled out and the following suggestions made for possible consideration into a specific type A.II.19, 38, 42 = A.X.b; A.XI.27 = A.X.g.

A.XII: Miscellaneous Moulded Heads

A.XII.a. (Cat. 4 ex.) Pl.5: 1

Although the headdresses of the figurines in Type A.XII.a. are slightly different in shape and size, they are common in having various forms of incised decoration on them and fairly large, slightly misshapen mouths. Headdresses A.XII.a. 1-3 have round incised holes, A.XII.a.4, diagonally incised indentations and A.XII.a.5, from Samaria, has a combination of the two techniques.

A.XII.b. (Cat. 1 ex.)

The one example from Judeideh might belong to one of the Types A.II to A.VII, but the curls on the headdress are not clearly enough illustrated in the published drawings to identify them properly and the conical headdress appears more upright and pyramidal in shape than those illustrated in Types A.II to A.VII (compare especially Type A.II.e.).

A.XII.c. (Cat. 2 ex.) Pl.5: 2

The two figurines in Type A.XII.c. are unusual in having what appears to be plaited locks of hair hanging behind the ears to the level of the breasts. Both examples have 'almond-shaped' eyes and a rather large mouth.

A.XII.d. (Cat. 1 ex.)

The headdress from Megiddo has an elaborate arrangement of curls moulded so that they form three rows, one above the other, above the forehead in a continuous arc, the ends of which meet upon the shoulders.

A.XII.e. (Cat. 3 ex.)

The three figurines belonging to Type A.XII.e. all come from northern sites in Palestine and are radically different from the common head types in Judah. Although each example is different, the headdresses are moulded so that they give the hair a 'feathered' appearance.

A.XII.f. (Cat. 1 ex.) Fig. 13: 1 (Scale 1: 1)

Unfortunately, the one example in Type A.XII.f. comes from an unstratified context from Site H at Jericho. However, it is a unique type which, on typological comparison, should be considered along with the moulded wig figurines belonging to the second half of the Iron Age period. In this example, the rectangular shaped and vertically positioned line of moulding above the forehead does not look so much like curls, but more like a rope or Arabic 'agal' holding the headdress in position.

A.XII.g. (Cat. 2 ex.) Fig. 13: 2

Both the Jerusalem and Megiddo figures in Type A.XII.g. are similar except that the pompadour headdress is smaller and slightly higher on the Jerusalem example.

A.XII.h. (Cat. 2 ex.) Fig. 13: 3

Samaria, on present evidence, is the only site to produce the unusual type of figure with a moulded face and headdress with fairly large balls of clay in high relief which encircle the face. Fragment A.XII.h.2 is interesting as it is hollow-moulded which is rare in the moulded head types of figurines. This type of headdress could represent the fruits of harvest and the figurines might represent fertility goddesses.

A.XII.i. (Cat. 1 ex.)

The high headdress with a 'pleated' band moulded across the forehead from Hazor is unique and may be representative of a high court official.

A.XII.j. (Cat. 1 ex.) Fig. 13: 4

The high headdress of the Deir 'Alla figurine representing Type A.XII.j. is moulded along with the face. The design on the headdress consists of one plain horizontal band at the top below which there is a row of triangles with alternating apexes up and down and two more plain horizontal bands. A round pendant hangs on the lower-most band.

The nearest parallel for this figure comes from Warka and is presumably influenced by Mesopotamian motifs.¹

A.XII.k. (Cat. 3 ex.)

The three examples recorded of figurine heads with a high dome-shaped headdress all come from Megiddo. Type A.XII.k.1 was found by Schumacher in a level which represents the Chicago Oriental Institute's excavations Stratum IV. The two examples from the Chicago excavations are from Stratum III. They are all fairly similar except Schumacker's head has five incised lines on the front of the headdress and Chicago's A.XII.k.3 has an incised line encircling the neck which may represent a collar or necklace.

A.XII.l. (Cat. 3 ex.) Fig. 13: 5; Pl. 5: 3

Three head fragments found at Jerusalem, Makmish and Tell es-Safi have high Egyptian-like headdresses. The Jerusalem figure is curious as one would expect to find a beard like those on the Makmish and Tell es-Safi

1. C. Ziegler, Die Terrakotten Von Warka, (Berlin, 1962) Tafel 19, Abb. 293a, b.

figurines. The only certain identification would be the Makmish head which Avigad describes as wearing a high pointed Osiris headdress.¹ The Safi figure may also wear an Osiris headdress, but one should not overlook a very similar head from the foreign quarter at Memphis which Petrie identified as a Scythian head.² Petrie described the Memphis head as being 'partly Persian, by the better profile and the clubbing of the hair in a rounded mass'.³ This description seems to fit the Tell es-Safi figure fairly well also.⁴

A.XII.m. (Cat. 2 ex.)

The two figurines from the coastal sites of Tell el-Ajjul and Ashkelon, although different in facial appearance, have a common type headdress which is thick and extends well beyond the head. The curls are more prominently moulded on the sides of the headdress.

A.XII.n. (Cat. 1 ex.)

The headdress of the one figurine represented in Type A.XII.n. from Lachish is not easy to distinguish from the published photograph, but it is comparable to those heads already discussed under Types A.II-VI. What is clear is that the figure is holding up a round object in the right hand which Tufnell describes as a tambourine. The figure might, however, just as easily represent a discus thrower or a warrior holding a shield.

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1. N. Avigad, 'Excavations at Makmish', IEJ 10: 2 (1960), p.93.
 2. W.M.F. Petrie, The Palace of Apries (Memphis II), (London, 1909) Pl.XXIX:80
 3. Ibid., p.17.
 4. Stern places the Tell es-Safi figure within the Persian Period. See E Stern, The Material Culture of the Land of the Bible in the Persian Period 538-332 B.C.E., (Heb.), (Jerusalem, 1973).

A.XII.o. (Cat. 2 ex.)

The two heads from Megiddo, which were found separately by the German and American excavations, came from the same mould and belong to the Chicago Stratum III context. These heads have vertically incised headdresses and eyes which originally had the pupils inlaid with a material other than clay as the hollowed space for the pupils is not covered with the light red wash present on the rest of the head. This is the only instance where there is any form of additional applique on a Type A single-moulded head.

A.XII.p. (Cat. 4 ex.) Pl. 5: 4-5

The four heads in Type A.XII.p. are all much defaced and slightly different, but they all have a rather plain and indistinguishable headdress in common.

A.XII.q. (Cat. 5 ex., Add. 1 ex.) Fig. 13: 6; Pl.43: 1

Although all the figurine heads in Type A.XII.q. are not specifically typed, certain comments and comparisons are noteworthy. A.XII.q.1, from Beth Shan, has been described as the head of an Egyptian king dating to about the 12th c. B.C. by Glueck.¹ The identification of this head as that of an Egyptian king seems unlikely, especially in view of a similar head published by Petrie which was probably found in the foreign quarter of Memphis.² Unfortunately, Petrie's example is unstratified and he did not identify it 'owing to the lack of any collection of ancient portraiture'.³ Petrie would certainly have called attention to the head's resemblance to

1. N. Glueck, The River Jordan, (London, 1946) p.197.

2. W.M.F. Petrie, Meydum and Memphis III, (London, 1910) Pl.XLVI: 186.

3. Ibid., p.46.

an Egyptian king had he recognized any such similarity. Until further comparative material is excavated little more can be said about the Beth Shan head.

A.XII.q.2, from Tell Dan, has not been fully published with its context, but Biran, in his latest article on the site, describes the figurine as the head of a female of the Israelite period.¹ On comparative evidence, the head looks Cypriot in type as an unusually similar headdress adorns the head of a harp-player now in the Cesnola collection.²

Macalister assigns the Gezer head, A.XII.q.3, to about 700 B.C. and describes the headdress as that of a Phrygian. Reisner also describes the headdress on the Samaria figure, A.XII.q.5, as a Phrygian cap. The Samaria figure compares favourably with a head from Sondage D at Tell Mardikh in Syria which Matthiae dates to the Persian or Hellenistic periods.³ The Gezer and Samaria heads should be considered along with Type A.XII.1 and dated to the Persian period.

The unpublished head and neck from Samaria, A.XII.q.4, location unknown, is poorly illustrated on the original record cards of the excavation and too inadequately described for any definite conclusions.

The final head and shoulder fragment from Shechem, A.XII.q.6, is unpublished and the museum record card does not give any provenance. The upraised head and general facial character compares well with Type B.III.b.2 from Abu Ghoch, which unfortunately, is also unstratified. However, both heads have some resemblance to some of the Ashdod male figurines which are

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1. A. Biran, 'Tel Dan', BA 37, No. 2 (1974), Frontispiece and p.26.
 2. J.L. Myres, Handbook of the Cesnola Collection of Antiquities from Cyprus, (New York, 1914) Number 1265.
 3. P. Matthiae, Tell Mardikh, 'Missione Archeologica in Siria', (Rome, 1965) Pl. LXXIV: 7.

dated to the 8th c. B.C.¹

A.XII.r. (Cat. 9 ex.) Fig. 13: 7-10; Pl. 5:6

The Type A.XII.r. fragments are either too poorly published or too fragmentary for classification with any degree of accuracy. Enough of each figure is present, however, to say with certainty that they do belong with the Type A figurines in general.

A.XIII: Standing Figures without Pillar Bodies

A.XIII.a. (Cat. 9 ex.) Fig. 14: 1-4; Pls. 5: 7-8, 6: 1

The female figurines in Type A.XIII.a. are mould-made and hand-made. They are modelled, for the most part, with legs so that they are free-standing. The bodies are fairly flat on the mould-made figures and oval-shaped on the hand-made ones. The only heads present are those on the Gezer and Megiddo figures. The heads are simple 'pinched-face' types, but the Gezer one has applied 'disc-shaped' eyes whereas the Megiddo head has small incised holes for eyes.

The two unpublished figurines from Petrie's excavations at Tell Jemmeh are extremely interesting although there is little comparative evidence. Type A.XIII.a.5 was a surface find and the enigmatic graffiti incised on the body does not offer much help. If the graffito on the right side of the body is not a potter's mark, we could compare it tentatively with one of the Middle Minoan III linear scripts illustrated by Pendlebury, but if such a conclusion were valid, the figure would have to belong to the Bronze Age and fall within the period between ca. 1800 to 1580 B.C.² We are on

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1. R. Hestrin, The Philistine and Other Sea peoples, (Jerusalem, 1970) Fig. 82, p.17.
 2. J.D.S. Pendlebury, The Archaeology of Crete, (New York, 1965) Fig. 28, pp. 168 ff.

safer ground with Type A.XIII.a.6 from locus HN 183' which belongs to Kenyon's unpublished Phase Va at Jemmeh which she dates to approximately 1050-975 B.C. on the pottery context. The closest parallel for this figure comes from Tell es-Safy, A.XIII.a.8, which the excavator has assigned to a 'Graeco-Phoenician' type.

A.XIII.b. (Cat. 8 ex., Add. 1 ex.) Fig. 14: 5-6; Pls. 6: 2-3, 43: 2

The male figurines in Type A.XIII.b. are free-standing like the female figurines in Type A.XIII.a. with the exceptions of the Achzib figure which supports itself by holding onto a cultic phallus and the Deir 'Alla figure which was probably attached to some vessel, the remains of which protrude from the back of the body. The Deir 'Alla figure compares well stylistically with the Tell Jemmeh figure A.XIII.a.6 described above which may offer a clue to its date as well. The head of the Tell el Fara figure is not unlike head B.III.b.2 from Abu Ghoch which was attached to a hollow body.

A.XIII.c. (Cat. 7 ex.) Pl. 6: 4

The figurines in Type A.XIII.c. are all crudely hand-made with no parallels from which to draw any conclusions. They are all crude attempts made by a coroplast for some purpose which must elude us until further comparative material is forthcoming. The Megiddo excavators have suggested that the hole on the inside of each leg of A.XIII.c.7 was made so that the figure would fit a standard or support. Since it was found in the cavern spring at the end of the water system at Megiddo, perhaps it was used in some fertility cult associated with the life giving qualities of water.

A.XIV: Sitting Figures

A.XIV.a. (Cat. 2 ex.) Fig. 14: 7-8; Pl. 6: 5

The illustrations of the two unpublished female figurines in a sitting position show the legs broken off in antiquity, but the broken clay indicates

that the legs were outstretched in a V-shape. The Tell Jemmeh figure, locus EU 189', has the remains of the left arm folded under the breasts. This figure belongs to Kenyon's Phase X at Jemmeh, which on the pottery evidence, may be dated to ca. 800 B.C. The Jerusalem figure has been provisionally assigned to Iron Age II.

A.XIV.b. (Cat. 3 ex.) Fig. 14: 9; Pl. 6: 6-7

The three male figurine fragments represented in Type A.XIV.b. also have their legs slightly extended in a V-shaped sitting position. The unpublished figure A.XIV.b.1 in the London Institute of Archaeology may possibly come from Gezer on general appearance, but no specific information is recorded there about it. It is noteworthy that its arms are modelled straight down by the sides of the body as are those on the Hazor figure. The unpublished Tell Jemmeh example from locus CK 192' has been assigned to Kenyon's Phase XIV which on the pottery evidence is dated to between the 7th c. and 6th c. B.C.

A.XIV.c. (Cat. 1 ex., Add. 2 ex.) Figs. 14: 10, 71: 2; Pl. 43: 3

The unpublished and unstratified figure from Tell el-Ajjul may possibly represent a male, but the lack of breasts is no certain criterion as was noted earlier in dealing with figurine identification. The Samaria excavators have identified A.XIV.c.3 as a female, but there is no definite evidence for this one way or another.

A.XV: 'Stopper' Figures

A.XV.a. (Cat. 3 ex.) Fig. 15: 1; Pl. 6: 8-9

The figures in Type A.XV.a. are crudely modelled to the waist, below which is added a 'stopper' or 'peg-like' attachment of clay upon which the figurine torso rested. This may have been done in order to stand the figure

in the mouth of a small vessel or into a clay bench or even into the ground so that it would be securely fixed into position. Although the arms are broken off on all three examples, the stubs indicate they were upraised which may imply some cultic use.

A.XV.b. (Cat. 3 ex.) Pl. 6: 10

In the case of the three figurines listed in Type A.XV.b. the whole torso is modelled onto the 'stopper' or 'peg-like' attachment with the head forming the top on the blunter end. The arms are also in an upright position like the Type A.XV.a. figures.

A.XVI: Miscellaneous Human Limbs

A.XVI.a. (Cat. 2 ex.) Fig. 15: 2-3

The life-size human hand and arm fragments from Deir 'Alla are fairly rare forms of human plastic art during the Iron Age of Palestine. These examples have not been published yet, so we cannot say anything about their context. However, A.XVI.a.1 compares fairly well stylistically with what appears to be a foot or hand from Cemetery 900 at Tell Fara (BP II, Pl. LXIV: 73). Unfortunately, Petrie has omitted a description.

A.VI.b. (Cat. 6 ex.) Fig. 15: 4-8

The leg and feet fragments so much in evidence at Deir 'Alla are also rare on most sites apart from one example from Hazor. The Deir 'Alla examples have either plain or incised feet which average 3-4 cms. in length.

A.XVII: Miscellaneous Human Fragments

A.XVII.a. (Cat. 3 ex.)

The head fragments recorded in Type A.XVII.a. are too individual to be typed under a major classification. They are fairly crude and primitive

with the possible exception of the Gezer head, A.XVII.a.3, which Macalister identified as an ape's head.

A.XVII.b. (Cat. 1 ex., Add. 1 ex.) Figs. 15: 9, 71: 3

The Type A.XVII.b. fragments are crude in the extreme and barely have credence as figurines, but some attempt has been made to fashion them into human likenesses.

TYPE B: Human Pillar Figurines with Hollow Bodies

B.I: Handmade Face; Arms Support the Breasts

B.I.a. (Cat. 2 ex.) Fig. 16: 1-2; Pl. 7: 1-2

The B.I.a. figurines are somewhat similar to Type A.I. in that the faces are handmade and 'pinched' with the thumb and forefinger to form the basic structure of the nose which in turn leaves hollows on either side for the eyes. In the case of B.I.a.2, an incised strip of clay has been applied for a mouth.

The outstanding difference between Types A.I. and B is that all the Type B figurines have hollow, pillar shaped bodies which are almost always formed on the wheel and the heads are usually attached afterwards by a clay dowel-like peg. Clay is then added round the neck and roughly wet-smoothed by hand and/or a tool to make the join secure.

Both the Tell Jemmeh examples have a sharply defined and projecting chin. Type B.I.a.1 clearly represents a female with both arms supporting the breasts. The body of B.I.a.2 is mostly incomplete, but the upper part of the arms are separately applied like B.I.a.1.

B.I.b. (Cat. 1 ex.)

The head of the Gezer example is crudely made and has incised eyes and mouth. Although the arms are folded in front of the figure, there are no breasts.

B.I.c. (Cat. 2 ex.)

Most of the facial features are separately applied on both the Megiddo and Ramat Rahel examples. The arms are broken off, but the remaining fragments suggest they were originally crossed on the chest.

B.II: Handmade Face: Arms Hold some ObjectB.II.a. (Cat. 1 ex.)

Petrie describes the one example listed in Type B.II.a. as a 'pot figure' which differs in style from all the other figures he illustrates together as a group of male figures.¹ Apart from being much larger, the figure appears to hold some object, but the published photograph is too poor for any definite conclusions.²

B.II.b. (Cat. 1 ex.)

The figurine from the spring at Ain Jenin, near Buseirah, has been dated to about the 9th-8th c. B.C. by Glueck who also comments that the protruding proboscis seems Sumerian in appearance.³ This may be so, but we must not overlook the close similarity of the Buseirah figurine to some of those recently excavated at Ashdod, especially Type A.I.i.10. More evidence will be necessary before one can determine whether or not this type is influenced from indigenous styles or from further afield in Mesopotamia.

1. W.F. Petrie, Gerar, (London, 1928) p.17, Pl. XXXVI: 1-20

2. The present location of this figurine is unknown.

3. N. Glueck, The Other Side of the Jordan, (New Haven, Conn., 1940) p.153.

B.II.c. (Cat. 3 ex.)

The Type B.II.c. figures are made in the same traditional style as Petrie's so-called 'pot figures' from Tell Jemmeh, Types B.I.a. and B.II.a, but here they are much more life-like in having the mouths and ears well modelled. B.II.c.1 from the Achzib cemetery is noteworthy as this figure is holding a child to the chin in an attitude of offering which may possibly signify some form of human sacrifice. The context of the cemetery would indicate that the figure is Phoenician. Infant sacrifices were certainly made by the Phoenicians in their western colonies; the most important excavated remains being the urns containing cremated remains of small children from the precinct of Tanit at Salamambo, Carthage.¹

B.III; Hand-made Heads belonging to Types B.I. and/or B.II.B.III.a. (Cat. 3 ex.)

The Type B.III.a. heads from Megiddo and Samaria all have a clay peg-like attachment for insertion into a hollow body like Types B.I.a.2 and B.II.b.1. The excavators of Megiddo suggest that head B.III.a.1 may belong to a zoomorphic body from the same stratum, III (see J.IV.a.5), because the ware is identical in colour, ware, decoration and construction, and the fact that the head has what they term 'bovine ears'. This seems unlikely, not only because the two figurine fragments are from different loci, but also because no other examples of this type have been excavated with an animal body. It is also highly dubious that the ears can be termed 'bovine' since the applique and pinching methods of application often give ears an exaggerated appearance. B.III.a.3 from Samaria also has large ears which give a 'bovine' appearance, but the figure is definitely human.

1. D. Harden, The Phoenicians, (London, 1962) pp.94-95.

B.III.b. (Cat. 3 ex.)

The two heads from Gezer and Samaria are bearded, but little else can be said about them on comparative evidence. On the other hand, B.III.b.2, probably from Abu Ghoch, compares very well with B.II.c.1 from Achzib; but since only the head is present, it is impossible to say whether or not the figure originally held an infant or other object for sacrifice as the Achzib figure would suggest.

B.IV: Moulded Face: Arms Support the BreastsB.IV.a. (cat. 1 ex.) Fig. 16: 3; Pl. 7: 3

The body of the female figure from Tell Jemmeh is wheel-made and the mould-made face and head is attached into the top of the pillar-shaped stand by a peg. The mould used for this head was the same one used to make head fragment B.VI.13. The mould used was distinct from the B.IV.b. moulds in that the plaited side locks of hair extend only to chin level and a crescent-shaped pendant with an up-side down Y appears on the neck. Some unknown X-like symbol also appears on the forehead between the eyebrows. This figure comes from locus CP 190' (= Fe 190') and belongs to Kenyon's Phase XII at Jemmeh which dates to about the first half of the 8th c. B.C.

B.IV.b. (Cat. 4 ex.) Fig. 16: 4; Pl. 7: 4

Technically, the Tell Jemmeh figurine B.IV.b.1 is interesting and unusual because the excess clay at the top of the wheel-made pillar stand was left in position and the head was moulded directly onto the stand rather than applied afterwards with a peg (cf. drawing on Fig.16: 4 and photograph on Pl. 7: 4). It is impossible to say whether or not this technique was employed on the other figurines in this type since they were unavailable for study and no section drawings are shown with the published examples. All the figurines do, however, have their headdresses parted in the middle

and the long stranded hair is to shoulder length.

The Tell Jemmeh figures are dated between the 11th and 9th c. B.C. whereas the Mefalsim and Megiddo examples belong later to the end of the 7th and to the beginning of the 6th c. B.C.

B.V: Moulded Face: Arms Hold some Object (Cf. Type C.VI.)

B.V.a. (Cat. 1 ex.)

The figure from Tell el-Ajjul has an Egyptian type wig and holds what could be a log of wood in both hands although Petrie identified the object as a stringed instrument.¹ Pritchard's dating of the figure to the 10th-9th c. B.C. is satisfactory, but his description 'figurine with fork-shaped base' is misleading since the wheel-made pillar stand is simply broken and not fork-shaped.²

B.V.b. (Cat 2 ex. Add. 1 ex.)

All three Type B.I.b. figurines are complete and hold a round object between the hands in front at chest height. The object is held vertically in the left hand and the right hand is pressed flatly against the right-hand side of the object. This would suggest that the figures are all playing a tambourine probably made from two skins and played without sticks.³

The hollow, wheel-made, bell-shaped stands are more sophisticated than the ones previously discussed. The Achzib stand is narrow at the waist, elongated and elegantly splaying at the base which makes a beautifully proportioned figure, although anatomically, not quite right. The Nebo

1. W.M.F. Petrie, Ancient Gaza III, (London, 1933) p.8.

2. J.B. Pritchard, Palestinian Figurines in Relation to Certain Goddesses Known Through Literature, (New Haven, 1943) p.26.

3. Curt Sachs, The History of Musical Instruments (New York, 1940), p. 108 ff.

figures are more squat, but unique in having a carinated ridge near the bottom of the stand which may indicate the bottom of a costume. All of the heads have plaited side locks to shoulder length and were applied to the body by a dowel-like clay peg.

B.V.c. (Cat. 2 ex., Add. 2 ex.)

The headdresses and bodies of the figures from Achzib and Megiddo are different, but they belong together as a general type with various patterns of hatched wigs. Although we do not have a description of how the Shikmona head, A.IX.f.1, was manufactured, it compares favourably with Achzib head B.V.c.1, and may also have been attached to a hollow body. The Achzib figurines hold a dove and what is described as a double oboe while those from Megiddo probably hold a tambourine. The stands of the Achzib examples are the usual pillar bell-like stands, but the Megiddo figure, B.V.c.3, is cylindrical, foreshortened and carinated at the waist which Schumacher suggests may indicate that the figure was stuck onto a stick for a mace.¹ The second Megiddo example, B.V.c.4, from the Chicago excavations is missing its body, but the peg-like tenon for attaching the head to a hollow body is present.

B.V.d. (Cat. 1 ex., Add. 1 ex.) Pl. 44: 1

Type B.V.d.1 from Tell Jemmeh is a surface find which Petrie dated to after 1100 B.C. It belongs in the same category as his 'pot figures' and holds an unidentifiable object in the arms. B.V.d.2 is broken, but the position of the arm stubs and traces of broken clay on the chest suggest this figure also held some object. Both examples have a curled type of headdress although they are from different styles of moulds.

1. G. Schumacher, Tell El-Mutesellim II, (Leipzig, 1908) p.61.

B.V.e. (Cat. 1 ex.)

Although the present whereabouts of the Samaria figurine, B.V.e.1, is unknown and it is described in the published report as the upper part of a 'column-shaped' female, the photograph of the figure shows the lower remains of a peg attachment for the head just below the level of the hands which hold an object. The object is held by the left hand with the right hand against the right side of the round object which probably represents a tambourine.

The ornament or 'frontlet' on the headdress which hangs on the forehead is like that worn by the 'woman at the window' on the Nimrud and Arslan Tash ivories. Barnett asserts that this type of frontlet has some claim to be considered a symbol of Atargatis or Astarte.¹

B.V.f. (Cat. 2 ex.) Pl. 44: 2

Both figurines from Megiddo and Samaria recorded in Type B.V.f. do not hold objects like figures in Types B.I-IV, but are modelled in the act of holding part of the headdress under the chin. They have been termed 'veiled' goddesses.

The Megiddo figure is of interest technically since the peg attachment is covered with the same red wash which covers the rest of the figure exposed upon completion. This suggests that the head portion was dipped into the wash before insertion into the hollow wheel-made body.

B.VI: Heads Belonging to Types B.IV and/or B.V.

(Cat. 46 ex., Add. 3 ex.) Fig.17: 1-2; Pls. 7: 5-12, 8: 1-6

Of the forty-nine head examples recorded belonging to hollow bodies,

1. See discussion in R.D. Barnett, The Nimrud Ivories in the British Museum, (London, 1957).

thirty-one clearly illustrate the method of attachment by use of a clay peg or dowel. The distribution of the heads by sites reveals that the figurines under discussion were widespread throughout Palestine and reached as far as Baluah and El Medeiyyineh east of the Jordan River. The majority of the examples come from Tell Jemmeh and well justify Petrie's coinage of the term 'pot figures'. The presence of eleven examples from Megiddo, along with those from H. Hoga, Mefalsim A., Samaria and Tell Taanach, also shows that the type was very popular and well established in the northern part of the Israelite Kingdom during Iron Age II.

B.VII: Bodies Belonging to Types B.I and/or B.IV.

(Cat. 12 ex., Add. 2 ex.) Figs. 17: 3-6, 18: 1-3, 76: 1; Pls. 8: 7-11. 44: 3-4.

The Type B.VII. body fragments are all wheel-made and most likely had mould-made faces like those in Type B.IV., but the B.I. hand-made faces cannot be ruled out with certainty. Enough of the body is preserved in every instance to say that the figures are female with their arms supporting the breasts.

Type B.VII.4 clearly illustrates in the section drawing, (Fig. 17: 3), the peg attachment which originally held the head into position.

B.VIII: Bodies Belonging to Types B.II and/or B.V.

(Cat. 5 ex., Add. 2 ex.) Fig. 18: 4-8; Pls. 44: 5, 45: 1

The seven torso fragments recorded holding some object are fragmentary, but it can definitely be stated that three of the Samaria examples, B.VIII.3, 5 and 6, hold a tambourine. B.VIII.4 from Samaria may also hold a tambourine in the left hand, but this is an unusual position for it.

B.IX: Bodies Belonging to Types B.I-II and or B.IV-V

(Cat. 2 ex.) Pl. 9: 1

The two small fragments from Tell el-Ajjul and Tell Jemmeh represent only the upper torso, but both examples show clearly the remains of a peg attachment protruding below the neck line at the top of a hollow wheel-made body.

B.X: Miscellaneous Fragments

B.X.a. (Cat. 7 ex.)

The head fragments listed here from Ashdod possibly had hollow bodies since B.X.a.3 has a peg attachment and three of the examples are hollow themselves. Examples B.X.a.5 and 7 have some similarity to the Tell Jemmeh 'pot figures' so are included within Type B as well.

B.X.b. (Cat. 2 ex.)

Type B.X.b.1 from Ashdod represents the right arm holding the breast and is probably a fragment belonging to either Types B.I or IV. B.X.b.2 from Megiddo is also a B.I or IV type, but it has a bulge round the middle of the hollow pillar stand which bears some resemblance to Schumacher's figure holding a tambourine from Megiddo, Type B.V.c.3.

TYPE C: Female Plaque FigurinesC.I: One Hand Clutches or Supports the Breast

C.I.a. (Cat. 2 ex.)

Two examples in Type C.I.a. come from Macalister's excavations at Gezer. Fragment C.I.a.1 has no provenance, but its similarity to C.I.a.2 from the 'Third Semitic' period would indicate that it should be included within the same general context. Although the head is missing on C.I.a.1 the nude female figure is supporting one breast with the right hand and the

nude figure C.I.a.2 is clutching the right breast with her right hand.

Both figures are holding the left arm straight down by their sides.

C.I.b. (Cat. 4 ex.) Pl. 9: 2

Three examples of the female plaque showing the figure clutching the left breast and with the right hand hanging by the side come from Ashdod, Area D. The hand is well moulded on C.I.b.2, but the coroplast has made a mistake by showing a thumb and five fingers clutching the breast. The most complete example, C.I.b.1, does not have the fingers individually moulded. This feature is like the nearly complete example from Na'ur, near Amman, C.I.b.4, although the headdresses are slightly different.

C.I.c. (Cat. 2 ex.)

The only two known examples of nude female plaques with one hand on the breast and the other covering the genital area are from Gezer and an unknown site. Both figures have different headdresses. The Gezer plaque has a high crown-like headdress and C.I.c.2 has the so-called 'Hathor' locks which are coiled at the ends above the breasts. Although we cannot date Macalister's Gezer objects with any degree of accuracy, C.I.c.1 comes from the 'Fourth Semitic' level which Albright dated to Iron Age I, mainly to the eleventh and tenth centuries.¹

C.I.d. (Cat. 1 ex.)

The one Type C.I.d. example from Megiddo may have been finished off by hand, especially some of the incised decoration on the head and 'tiara' with its three rows of punched decoration. However, the general character of the body with the right hand under the breast and the left hand above the breasts and under the throat appear to be single-moulded by the same

1. W.F. Albright, 'The Gezer Calendar', BASOR 92 (1943), p.17.

method used for the plaque figurines.

C.II: Both Hands Clutch the Breasts

C.II.a. (Cat. 23 ex., Add. 3 ex.) Fig. 19: 1; Pl. 45: 2-3

The plaques of nude females clutching the breasts with both hands are pressed with a single mould onto a flat, roughly rectangular 'tablet' of clay which forms the background of the figure in relief. The clay 'tablet' background is sometimes 'coffin-shaped' as it appears on examples C.II.a. 1, 7, 8, 10, 12 and 23. On other examples, such as C.II.a. 17a, 17b and 22, the head is almost free-standing from the clay 'tablet' background. Although the figures are widespread in locality and come from ten different sites and show many differences in the style of the headdress, they are all similarly holding both breasts in what might be termed an attitude of offering or expression of fertility. The feet are moulded in profile facing to the left of the bodies.

C.II.b. (Cat. 21 ex., Add., 12 ex.) Figs. 19: 2-3, 71: 4-7, 72: 1, 76: 2-3, Pl. 9: 3-9

The nude female plaques holding both breasts included within Type C.II.b. are very similar to Type C.II.a. with the exception they are single-moulded without a clay 'tablet' background. In some cases, more clay has been added to the back of the figurine plaques during the mould making process, thereby making the figures more roundish.

If the three complete plaques from Beth Shan, C.II.b. 2b, Megiddo, C.II. b. 16 and Tell Ta'annek, C.II.b. 18 are representative of this group as a whole, then the feet are moulded together and facing forwards.

Various styles of headdresses are represented. The plaques with head-dresses moulded with locks of hair behind prominent ears and hanging to just above the breasts from the Beth Shan tombs, C.II.b. 2a-2e, Tell Fara,

C.II.b.5, Gezer, C.II.b.7, Tell Jemmeh, C.II.b.12 and C.II.b.20, (unknown provenance), show an egyptianizing influence. The complete heads on the Buseirah plaques, C.II.b.4b-4e, have thick, squarish headdresses which at present have no specific parallels elsewhere. The Megiddo plaque, C.II.b.13, has an enigmatic symbol moulded on the headdress which has so far defied satisfactory explanation. The headdresses with a high rilled crown from Tell Ta'annek, C.II.b.18 especially, appear also on the 'tablet' type of plaques in Type C.II.a. as does the 'hathor' type of wig on the Tell Zeror plaque, C.II.b.21.

C.II.c. (Cat. 3 ex.)

The clay 'tablet' background of the C.II.c. female plaques is also decorated with lotus stalks which, again, reveals an Egyptian influence. The two fragments from Gezer, C.II.c.1 and 2 indicate two sets of lotus stalks at each side of the figure, the uppermost set having the flowers bent inwards above the head. Although the Lachish plaque, C.II.c.3, is poorly photographed, it too appears to have two sets of lotus stalks in the same position. The extant feet on two of the fragments are moulded sideways facing to the right of the figure.

C.III.: Both Hands Pointing to or Touching the Genital Area

C.III.a. (Cat. 5 ex.)

The plain clay 'tablet' background of the Type C.III.a. plaques is not so deliberately planned nor as 'coffin-shaped' as are the Type C.II.a. plaques with the exception of C.III.a.5 from Tell Ta'annek. The only complete plaque from Tell Beit Mirsim, C.III.a.4, is typical of this group in showing the figure with bracelets on both arms which are held together at the pubic area and with both feet facing forwards. The Tell Ta'annek plaque is exceptional in having each foot extending outwards to either side of the body.

C.III.b. (Cat. 3 ex.)

The plaques belonging to Type C.III.b. are very fragmentary and badly worn, but they appear to be similar to Type C.III.a. apart from not having a plain clay 'tablet' background. All examples are probably pressed from a double mould like the lachish plaque C.III.b.2.

C.IV: Arms Hang Straight DownC.IV.a. (Cat. 20 ex.) Fig. 19: 4-5; Pls. 9: 10, 10: 1-3

The plaques in Type C.IV.a. show the figure with both arms hanging down and are moulded onto a 'coffin-shaped' plain clay 'tablet' background.

The position and general style of these plaques are fairly standard apart from the style of the headdresses which vary. The most common type of headdress shows strands of vertically positioned curls encircling the head behind fairly prominent ears and ending in a diagonal position just below each side of the face. This kind of headdress is represented at Beth Shan, Deir 'Alla, Gezer, Jericho, Tell Masad, Shechem and Tell Josef. Although most of these plaques have a Late Bronze Age loci, the ones from Tell Masad and Tell Josef are claimed to belong to the Iron Age.¹ The body fragment from Tell Jemmeh, C.IV.a.12, belongs to Kenyon's Phase IIIb which dates it to early Iron I, ca. 1150 B.C.

Two other kinds of headdresses appear on an unpublished plaque from Tell Fara, C.IV.a.7 (Pl. 10: 1) and Tell Abu Hawam, C.IV.a.10. The Tell Fara example has a long, single lock of hair on each side of the face which hangs to just above the breasts. The Abu Hawam headdress is a typical 'Hathor' type already noted on some other Type C plaques. The Fara plaque has no published pottery context from which to suggest a date, but the Abu

1. N. Tzori, 'Cult Figurines in the Eastern Plain of Esdraelon and Beth Shean', Eretz Israel V (1958), p.86.

Hawam plaque comes from below a layer of ash covering Stratum IV which dates it to ca. 1100 B.C.

The C.IV.a. plaques seem to begin about the time of the 14th c. B.C. on the evidence of the Beth Shan example, Type C.IV.a.2, from Level IX and last until the 7th-6th c. B.C. on the Ashdod evidence.¹

C.IV.b. (Cat. 9 ex.) Fig. 19: 6; Pl. 10: 4

The Type C.IV.b. fragments without a clay 'tablet' background are fewer in number than those in Type C.IV.a. Only two heads are preserved from Tell Jemmeh. Type C.IV.b.6 is in the Egyptian style with two long strands of hair behind prominent ears hanging to breast level and C.IV.b.7 has a 'Hathor' type headdress. The only feet preserved are facing forwards on the Deir 'Alla plaque fragment C.IV.b.2.

C.V: Both Hands Raised Upwards on Clay 'Tablet' Background

C.V.a. (Cat. 17 ex.) Pl. 10: 5

All the nude female plaques belonging to Type C.V.a. are moulded onto a 'coffin-shaped' clay tablet background. The figures have their arms upraised in a V-shape holding lotus stalks. The two complete plaques from Jericho and Lachish show the feet sideways, but in different directions; the Jericho feet face to the right and the Lachish feet to the left. The Megiddo fragment, C.V.a.15, also shows the feet to the left. Most of the headdresses are of the 'Hathor' wig kind with coiled spiral locks at the ends, but three of the Gezer plaques, C.V.5, 7 and 9, have slightly different forms of the 'Hathor' type wig. All of the C.V.a. plaques, apart from the new examples included in this type, have been treated by Pritchard

1. Type C.IV.a.1 from Ashdod should be compared to a figurine from Nippur dated to ca. 650 B.C. in Van Buren, Clay Figurines of Babylonia and Assyria, (New Haven, 1930) Pl. X: 52.

under his Type IA, Qadesh Type.¹

C.V.b. (Cat. 3 ex.)

The three Type C.V.b. plaques are moulded onto a plain clay 'tablet' background. The figures are nude and have the arms upraised in a V-shape, but do not hold the lotus stalks. The Beth Shan plaque has the head missing, but the Gezer examples have stylized 'Hathor' type headdresses. Type C.V.b.3 also has an unusual kind of crown radiating from the head which has no known parallel.

C.VI:Both Hands Hold an Object (Cf. Type B.V.)

C.VI.a. (Cat. 26 ex.) Fig. 19: 7-8; Pls. 10: 6-7, 45: 4

The Type C.VI.a. plaques are all nude female figurines, single-moulded with the backs finished off by hand. Although the headdresses vary in style, each figure is holding a disc-shaped object on or near the left breast. In many instances, the disc is definitely held by the left hand and the right hand is lying flat on the right side of the disc. This would indicate that the figures are illustrating the playing of a tambourine. The complete plaques from Amman and Megiddo have the feet facing forwards. This type developed in Mesopotamia where similar examples date to IIIrd-IIInd mill.²

C.VI.b. (Cat. 1 ex.)

The one example of a plaque representing a female playing some kind of wind instrument comes from Beth Shan and is single moulded onto a 'coffin-shaped' plain clay 'tablet' background.

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1. J.B. Pritchard, Palestinian Figures in Relation to Certain Goddesses Known Through Literature, (New Haven, 1943) pp.6-8, 32-34.
 2. M-T. Barrelet, Figurines et Reliefs en Terre Cuite de la Mésopotamie Antique (Paris, 1968), p. 239, Pls. XXXIII-XXXVII, nos. 340-385; R. Opificius, Das Altbabylonische Terrakotta-relief (Berlin, 1961), pp. 54-60, nos. 123-154.

C.VI.c. (Cat. 1 ex.) Pl. 10: 8

One unpublished plaque in the Amman Museum, found during the construction of the modern Hashemite royal 'White' palace in 1943, represents a figure holding what appears to be a sceptre. It is single-moulded without a clay 'tablet' background and finished off on the back by hand. The plaque is unstratified and without parallel so dating at this stage is impossible.

C.VII: Woman and Child FiguresC.VII.a. (Cat. 6 ex.) Fig. 19: 9

The plaques representing a woman nursing a child are single-moulded and more elaborately decorated than the preceding types of plaques. The adult usually has some form of necklace, armlets and bracelets as well as incised decoration round the waist which might represent a belt. One mould for this type comes from Samaria, C.VII.a.5.

C.VIII: Head Fragments on Plain Clay 'Tablet' BackgroundC.VIII.a. (Cat. 2 ex.)

The two head fragments from Gezer and Megiddo with high fluted fez-like headdresses belong most likely to the same category of plaques as Types C.I.c. or C.II.a.

C.VIII.b. (Cat. 3 ex.)

The three head fragments from Gezer with the Hathor type headdress could have bodies belonging to any one of Types C.I.a, c; C.II.a; C.IV.a or C.V.a-b.

C.IX: Head Fragments without Clay 'Tablet' BackgroundC.IX.a. (Cat. 2 ex.)

The two head fragments with a high fluted, fez-like headdress from Megiddo and Tell Ta'annek belong to Type C.II.b. which represents a female figure clutching both breasts with her hands. Type C.IX.a.2 from Tell Ta'annek may possibly come from the same mould as C.II.b.18, especially since they both have 'Die Westburg' as a common locus.

C.IX.b. (Cat. 6 ex.)

No complete plaques have been excavated of the variety with a 'double-anchor' symbol on the forehead, but one plaque fragment from Megiddo with the upper torso preserved shows the figure holding both breasts, Type C.II.b.13. It is likely that the six heads from Megiddo, the northern Sharon and Tell Ta'annak are also like C.II.b.13 since this type is limited to such a narrow geographical area. The enigmatic 'double-anchor' symbol on the forehead has not been satisfactorily explained, but Pere Courayer has confirmed Lapp's view that the symbol has no clear Egyptian parallel as previously suggested by Sellin and Vincent.¹

C.IX.c. (Cat. 3 ex.) Pl. 11: 1

The head fragments from Ashdod and Deir 'Alla are fairly unique with little comparative material apart from Type C.IX.c.2 from Ashdod which is very similar to the head of plaque C.VII.a.1 from Beth Shan which represents a woman nursing a child. The headdress and eyes are almost identical, but more evidence will be necessary before drawing definite conclusions about this comparison.

1. P. Lapp, 'The 1963 Excavations at Ta'annek', BASOR 173 (1964), Note 67.

C.IX.d. (Cat. 4 ex.) Fig. 19: 10; Pl. 11: 2

The four heads from Tell el-Ajjul and Tell Jemmeh display Egyptian influence in that they have long locks of hair on the headdress behind prominent ears hanging to the top of the breasts. This feature has already been noted on a number of preceding types, the most notable examples being from Beth Shan, Type C.II.b. where the figure also holds both breasts with the hands. The unpublished example from Tell Jemmeh, C.IX.d.3 from Locus FL 188', belongs to Kenyon's Phase VIII dated to ca. 875-850 B.C. and the published Tell Jemmeh plaques belong to Phase XIII.a., dated to ca. 750-650 B.C. This type would appear to have a long period of use in Iron Age II.

C.IX.e. (Cat. 1 ex.)

The plaque fragment from Megiddo with two breast-length locks ending in a large spiral pattern above each breast is unique and to date has no parallel. Its locus in Stratum V places it firmly into the first half of the Iron Age.

C.IX.f. (Cat. 1 ex.)

The head fragment from Gezer with a herring-bone pattern moulded on the headdress is again unique and without Iron Age parallels to date.

C.IX.g. (Cat. 9 ex., Add. 3 ex.) Figs. 20: 1-5, 72: 2-4

The heads and their headdresses recorded in Type C.IX.g. from five sites are much too individualistic for any common grouping, but they are all single-moulded and should be considered in future as plaque figurines when more comparative evidence is available from excavations.

C.X: Mid-Torso Fragments on Plain Clay 'Tablet' BackgroundC.X.a. (Cat. 1 ex.)

Pritchard places the nude torso plaque fragment from Tell Beit Mirsim into his 'Type III, Nude Female Figure with Arms Hanging Down to Sides', but there is no evidence on either the published drawing or photograph of this plaque to suggest such a position for the arms. It seems likely that the figure had upraised arms which may have held a lily or serpent. This aspect of similar plaques along with exaggerated genital region identifies the Type C.X.a.1 figure with Albright Qudshu or the holy one, the goddess as sacred prostitute.¹

C.X.b. (Cat. 2 ex.)

The two fragments from Megiddo and Tell Beit Mirsim with exaggerated genital areas would possibly also fit into Albright's category of Qudshu type figurines, but the position of the arms is impossible to determine in the case of the C.X.b. fragments.

C.XI: Mid-Torso Fragments Without Clay 'Tablet' BackgroundC.XI.a. (Cat. 1 ex.)

The closest parallels for the plaque fragment from Gezer with an enlarged triangular genital area come from Megiddo and Taanach, Type C.II.b., but there the centre of the genital triangle is not incised like the Gezer example.

C.XI.b. (Cat. 1 ex.)

The Gezer fragment with genital area indicated by an irregular incised line pattern extending outwards onto the hips is very unusual, but again, it has similar parallels in the Megiddo and Tell Tell Taanach examples, Type C.II.b. except the large triangle in those examples is outlined by incised lines.

1. W.F. Albright, Archaeology and the Religion of Israel, (Baltimore, 1956) pp. 75. ff.

C.XI.c. (Cat. 3 ex.) Pl. 11: 3

The similarity of decoration on the abdomen and the hole punched to represent the genital area amongst the three fragments from Tell Far'ah, Hazor and Tell Jemmeh is extraordinary considering the geographical distribution. The figures could almost have come from the same mould apart from the Hazor fragment, which has two incised lines round the waist.

The evidence for dating places all these fragments within Iron Age II. The Tell Jemmeh example belongs to Kenyon's Phase VIII, ca. 875-850 B.C., Hazor to the 9th c. B.C. and the Tell Far'ah fragment DeVaux tentatively dated to Iron II, ca. 724-23 B.C.

C.XI.d. (Cat. 3 ex.) Fig. 20: 6-7; Pl. 11: 4

The Amman and Deir 'Alla examples may possibly belong to the same kind of plaque as those described above in Type C.XI.c., but all these fragments are broken at the genital area and it is impossible to say whether or not they originally would have had a similar decoration moulded onto the abdomens. The feet of the Amman plaque are facing forwards like Tell Jemmeh example C.XI.c.3. Zayadin dates the Amman Citadel fragment (Square 4, Locus 36) probably to the 9th c. B.C.¹

C.XI.e. (Cat. 5 ex.) Fig. 20: 8

The shape of the Type C.XI.e. lower torso fragments and the slightly enlarged abdomens suggest pregnancy or fertility and compare favourably with those fragments from Types C.XI.c. and d. although there is no hole punched in the genital area.

1. F. Zayadin, 'Recent Excavations on the Citadel of Amman', ADAJ XVIII (1973), p.28. ff.

CXII: Lower Torso Fragments on Plain Clay 'Tablet' BackgroundC.XII.a. (Cat. 3 ex.)

It is probable that the lower torso plaque fragments from Gezer and Shechem represented with the feet facing towards the right of the figure belong to the same category as Type C.II.c. on present evidence.

C.XIII.b. (Cat. 2 ex.)

The fragments from Gezer and Beth Shemesh with the feet facing to the left are more widely distributed amongst Types C.II.a. and C.V.a. and b.

C.XIII: Torsos and Fragments without Clay 'Tablet' BackgroundC.XIII.a. (Cat. 12 ex., Add. 5 ex.) Figs. 20: 9-12, 72: 5

The leg fragments showing the feet facing forwards occasionally have moulded anklets and well delineated feet, but some examples are more crudely modelled and without anklets. These fragments may be similar to a number of plaques discussed which include those in Types C.II.b., d.; C.III.a.; C.IV.a., b.; C.IV.a,c. and C.VII.a.

C.XIV: Miscellaneous Figures Moulded in ReliefC.XIV.a. (Cat. 2 ex., Add., 1 ex.) Fig. 20: 13

These pseudo 'plaque-like' figurines represent nude female figures, but have been moulded onto an oval-shaped, solid pillar-like stand with a single mould. The most complete example from Tell Megadim has outstretched arms applied separately and the feet moulded in a forward position.

C.XIV.b. (Cat. 3 ex.) Fig. 20: 14

Only three examples of figurines moulded in relief with a projecting clay stand or support in the rear have been excavated from Tell Deir 'Alla and Megiddo. The Deir 'Alla figurine represents a woman holding a sitting

child in her lap. The child faces forwards and touches the breasts of the woman with upraised hands. The Megiddo examples are broken, but enough of the arms remain in order to say that they folded in front just below the breasts. The bodies of both Megiddo examples are also incised with horizontal lines which may represent decoration on a skirt. There are no other Palestinian parallels, but this type of projecting stand is known on some Syrian sites such as Neirab.¹

C.XIV.c. (Cat. 3 ex.) Pl. 11: 5

Tell Jemmeh is the only site to date which has produced examples of moulded plaques with a projecting clay 'nail' at the top of the figure behind the head. The object of this peg-like 'nail' was for attachment of the figure to a wall or other vertical surface. Unfortunately, all three figures have no definite locus or contextual evidence upon which they might be dated and analyzed further.

C.XIV.d. (Cat. 8 ex.)

The moulded fragments included in Type C.XIV.d. are either too worn or otherwise unrecognizable for proper identification.

C.XV: Hollow-Moulded

C.XV.a. (Cat. 14 ex., Add. 4 ex.) Pl. 45: 5-6

Most of the Type C.XV.a. hollow-moulded figurines were made in a double-mould. All of the figures represent seated, pregnant woman apart from C.XV.a.11 and 12 from Makmish which are seated male figures and C.XV.a.13 from Samaria which has a smaller figure of a woman and child moulded onto the front part of a hollow stand.

The best examples of this type come from the largely unpublished group belonging to the Phoenician tombs at Akhzib located on the south coast of

1. P. Abel and A. Barrois, 'Fouilles de l'École Archéologique Française de Jérusalem' Syria IX, (1928) Pl. LXXI:b, Fig. 12 k.

Tyre. These figures are not included here since they have been fully treated by Culican who concluded that the series of seated pregnant figures appeared to begin about 600 B.C.¹

C.XV.b. (Cat. 1 ex.)

The one example of a standing hollow moulded-female figure from Tell Gat is unusual as the left arm is depicted with the hand resting on the left side of the figure. The right arm is broken. No parallels exist at present for this particular figure.

Type D: Solid Hand-Modelled Horses and Riders

D.I: Horses without Trappings

D.I.a. (Cat. 71 ex., Add. 4 ex.) Figs. 21: 1-12, 22: 1-16, 23: 1-7, 24: 1-4;
Pls. 11: 6-13, 46: 1-2

The animal figurine heads with plain, elongated muzzles and upraised, slightly pointed ears have been typed as horses on the evidence of complete figurines with a human rider on the back of similarly modelled animals. The complete animals usually have a short, somewhat stubby tail hanging straight down and stubby legs splaying slightly outwards. The neck is usually fairly long and modelled diagonally outwards from a broad, horizontal back. The muzzle is fairly long, usually cylindrical in shape and is nearly always situated on a horizontal plane except when it is pointing slightly downwards like the Lachish example, D.I.a.62, or slightly upwards as on the Jerusalem figure D.I.a.55. In rare instances, the muzzle is pointed like the D.I.a.9 example from Jerusalem and a mane is actually applied sometimes like that on the Gezer head and neck fragment, D.I.a.7. There are no eyes depicted on these examples. The figures are also covered with

1. W. Culican, 'Dea Tyria Gravida', AJBA I (No. 2), 1969, p.39.

a white wash, but one example from Tell Beit Mirsim, D.I.a.63, has a dark red slip.

D.I.b. (Cat. 6 ex.)

The horse heads with incised features, such as eyes, nose and mouth on the muzzle are more carefully modelled and life-like. Three examples, have applied manes; the Gezer mane, D.I.b.1, has a nicked ridge. The muzzles tend to be more pointed and the Megiddo and Saliyeh examples are gracefully curved into a 'semi-arched' position. The incised hole for the right eye of the Megiddo horse, D.I.b.5, has some kind of inlay which is not described in the published report, but this evidence may indicate that other examples originally had inlay as well.

D.I.c. (Cat. 8 ex.) Fig. 25: 1; Pl. 12: 1-2

The applied features on the muzzles of the Type D.I.c. horses are the eyes which were added after the complete figure was modelled. They are usually blobs of clay with a rough pellet or 'disc-like' shape sometimes termed 'button' eyes. In the case of the unpublished Tell Jemmeh example, D.I.c.5, from locus EJ 188', the eyes were punched with a reed thereby leaving some remains of clay within the centre space. All but one of the examples, D.I.c.6, have traces of an applied mane.

D.I.d. (Cat. 5 ex.) Fig. 25: 2; Pl. 12: 3

Some heads, like the D.I.d. examples, have applied 'button' eyes and incised nostrils and mouths. A small bit of broken clay on the right side of the Tell el-Fara horse, D.I.d.2, just touches the eye and may represent a blinker. Traces of clay chipped away on the left side of the muzzle under the eye and ear may represent some form of trapping (cf. D.IV.a.). The figure also has a low ridge running from the top of the head, down the

neck and along the back which suggests a mane. The Samaria head, D.I.d.5, also has a mane, but with a crest or tassel above it between the ears.

D.I.e. (Cat. 1 ex.)

The complete horse from Jericho with a plain, but open, hollow muzzle, is very rare (cf. Type D.VI.e.1). Perhaps the muzzle was originally intended for use on a spouted zoomorphic vessel like those in Type J.

D.II: Horses with Painted Trappings

D.II.a. (Cat. 10 ex., Add., 1 ex.) Fig. 25: 3-6; Pls. 12: 4, 46: 4

The painted strips or bands on the muzzles of the Type D.II.a. horse figurines most likely represent a harness. They are usually applied on top of the muzzle with red, ochre or white paint, or sometimes also round the neck. Traces of two bands at the base of the neck on the Ashdod figure, D.II.a.1, probably indicate part of the back harness (cf. Type D.II.c.9).

D.II.b. (Cat. 9 ex., Add. 1 ex.) Fig. 25: 7-12; Pls. 12: 5-7, 46: 5

The black, red, yellow or white painted decoration on the neck and body of the Type D.II.b. figurines also represent harnesses. The unpublished torso from Tell Jemmeh, D.II.b.2, from locus B 194' (Kenyon Phase XVa., 6th c. B.C.), has a fairly sophisticated red painted harness which goes round the neck and body as well as fastening in the back under the horse's tail.

D.II.c. (Cat. 15 ex.) Fig. 26: 1-5

The Type D.II.c. horses have various coloured painted bands on the muzzle, neck and body which also represent forms of harnesses. The muzzles show a variation of other decoration such as applied 'button' eyes and an incised, open mouth like the Jerusalem example, D.II.e.8, incised eyes as on the Nebo figure, D.II.c.14 and applied mane with 'frontlet' such as that found on the complete Samaria horse, D.II.c.15.

D.III: Horses with Incised TrappingsD.III.a. (Cat. 9 ex.) Fig. 26: 6-10; Pl. 46: 6

There are usually two horizontal incised lines on the top of the muzzle below the eyes if the eyes are represented. There are sometimes two more incised lines above the eyes. These are joined at their ends by two vertically incised lines on the Tell en Nasbeh figure, D.III.a.6 and on the Samaria horses, D.III.a.8 and 9, although D.III.a.9 only has one line incised horizontally above and below the eyes which is joined by one vertical line on each side. The lower horizontal line also encircles the end of the muzzle in this instance.

D.III.b. (Cat. 2 ex.) Fig. 26: 11

The Samaria mould, D.III.b.2, for a horse head shows that the incised lines, representing tassels on a harness on the muzzle of the horse, were sometimes moulded along with the head of the horse. An example of a horse head moulded in this fashion comes from Hazor, D.III.b.1.

D.IV: Horses with Applied TrappingsD.IV.a. (Cat. 39 ex.) Fig. 27: 1-11, 13; Pls. 12: 8-10, 13: 1-4, 46: 3

The head harnesses of the Type D.IV.a. horses are varied and have some unusual accoutrements. The horses from Achzib, D.IV.a.1, and Megiddo, D.IV.a.28-29, are almost identical in having what appears to be a hat or cap on top of the head through which the ears project. A high pointed cap also appears on the fragment of a head from Gezer, D.IV.a.11. Blinkers appear on D.IV.a.2 from Beth Shan, D.IV.a.13 from Gezer and three heads from Tell Jemmeh, D.IV.a. 18, 20 and 21. The two heads from Deir 'Alla, D.IV.a.3 and Megiddo, D.VI.a.30, have rather unusual collars round the necks with a form of medallion on the front.

D.IV.b. (Cat. 3 ex.) Fig. 28: 1; Pl. 13: 5-6

Three figurines from Tell Jemmeh have 'collar-like' harnesses round the lower part of the neck with applied decoration in front which may represent a pendant of some kind. Type D.IV.b.1 from locus FJ 189' is difficult to place into Kenyon's phasing because of its find spot, but one water decanter published from the same context (CPP 65C) would date this figurine between the 9th and 7th c. B.C. Type D.IV.b.2 from locus CV 192' belongs to Kenyon's Phase XIV dated to the late 7th early 6th c. B.C. Type D.IV.b.3 has no known locus, but should probably date to the same general period as the other examples on stylistic comparison.

D.IV.c. (Cat. 1 ex.) Pl. 13: 7

Only one torso fragment from Tell Jemmeh has survived with an applied harness on the back of the hindquarters. The side straps curve under the tail. This fragment comes from locus FP 188' and belongs to Kenyon's Phase VIII dated to 875-850 B.C.

D.V.d. (Cat. 3 ex.) Fig. 28: 2-4; Pl. 13: 8

Three horse figurines from Jerusalem have a plain muzzle and an upright disc supported by a bent piece of clay at its back, situated between the ears. It is probable that these horses bear a solar emblem and are somehow connected with the ritual of the horses and chariots of the sun in the Jerusalem Temple as described in II Kings 23: 11.¹ Dame Kathleen dates all three figures in a 7th c. B.C. context which would agree historically with Josiah's religious reforms against such solar rituals.

D.IV.e. (Cat. 5 ex.) Fig. 29: 1-4; Pl. 13: 9-10

Five horse's heads from Gibeon and Jerusalem have plain muzzles and also a flatish 'tongue-like' piece of clay applied between the ears on the

1. See T.W. McKay, 'Further Light on the Horses and Chariot of the Sun in the Jerusalem Temple', PEQ, 1973, pp.167-169.

forehead and hanging onto the back of the neck. There is a close resemblance to the 'solar' discs described above under Type D.IV.d., but as the pieces of clay are flat and not standing in a vertical position between the ears, it seems safer to refer to this accoutrement as a 'forelock' until more is known about the so-called solar cult emblems.

D.IV.f. (Cat. 3 ex.)

Various combinations of trappings appear on the three examples from Tell 'Ajjul and Gezer. Incisions leading from an open mouth on D.IV.f.3 possibly suggest a bit. It is interesting to note also that both the Gezer heads have the flat 'tongue-like' piece of clay situated between the ears.

D.IV.g. (Cat. 1 ex.)

Although fragmentary, the horse from Tell Gat is the only example known from the Iron Age which has what appears to be a breastplate. This fragment should be dated at the end of the Iron Age into the Persian period.

D.IV.h. (Cat. 1 ex.) Fig. 29: 5; Pl. 14: 1

One horse from Jerusalem has a very broad, flat back which has a rectangular outline of broken clay on top. It is now impossible to say what the applied trapping was originally. It may possibly have been where a rider was sitting or standing although this seems unlikely in view of the width and there are no remains of a rider's hands on the horse's neck or head.

D.V: Horses with Combination of Trappings D.II. to D.IV.

D.V.a. (Cat. 1 ex.)

The trappings of a Beth Shan horse are unusual as they were partly moulded and partly painted on in black.

D.V.b. (Cat. 4 ex.) Fig. 29: 6; Pl. 14: 2

Four horse figurines have various combinations of incised and applied trappings. The Beth Shan and Tell Jemmeh heads have applied blinkers as well as incised bridles. Curious forms of applied clay appear either between the ears or on the foreheads of all the figures. The Beth Shan example is grooved like the forelock of a mane and the mane of the Tell Jemmeh example ends in a small circle of clay pierced with a hole. The published photograph of the Tell Jemmeh example shows the back of the head and mane, but fails to show the trappings properly. It is from locus GO 184' and is dated to Kenyon's Phase V, 1050-975 B.C. A single round blob of clay appears on the forehead of the Megiddo head and the Hazor example has a cruciform impression within a circle of clay on the forehead which Yadin maintains represents a sun-disc.¹

D.VI: Horses without Trappings and with Riders

D.VI.a. (Cat. 17 ex.) Fig.30: 1-5; Pl. 14: 3-4

The horses of the 'horse and rider' type of figurines without trappings are handmade and like the D.I.a. horses with a plain muzzle. In all instances, the rider is a simply made figure with a pinched-type face identical to the Type A.I.a. plain-headed humans except for the torso which is broad and flat rather than being pillar-shaped. The rider is in a standing position with the lower part of the flat torso attached to the back of the horse at the base of the horse's neck. The rider has outstretched arms which are usually attached to each side of the horse's head just below the ears, but sometimes on the neck as on the Jerusalem example, D.VI.a.6.

1. Y. Yadin, 'Excavations at Hazor, 1957', IEJ 8: 1 (1958), p.3.

D.VI.b. (Cat. 2 ex.) Fig. 30: 6

Some horses with riders have incised features on the muzzle such as the pierced hole in the front of the muzzle on the Beth Shemesh example, D.VI.b.1, and the open mouth of the Jerusalem figure, D.VI.b. 2.

D.VI.c. (Cat. 4 ex.) Fig. 30: 7-8; Pl. 14: 5-6.

The Type D.VI.c. horses have applied 'button' eyes. The Lachish horse, D.VI.c.4, also has a rider with applied 'button' eyes and the rider is actually sitting although the arms are in the usual position on the side of the horse's head.

D.VI.d. (Cat. 3 ex.) Pl. 14: 7

The horses in this type have applied 'button' eyes, incised nostrils and open mouths. Type D.VI.d.2 from Megabelein has an unusual sitting rider which has a mould-made face, high peaked cap and a whip curling round the horse's flanks which is held in the right hand hanging down by the rider's side.

D.VI.e. (Cat. 1 ex.)

Although no description is available for the horse head fragment from Tell en-Nasbeh, D.VI.e.1, the spout-shape and the shortness of the muzzle would indicate that it is hollow like the Jericho example, D.I.e. The broken ends of a rider's hands are still in position on the head at the bottom of the horse's ears.

D.VII: Horses with Painted Trappings and RidersD.VII.a. (Cat. 2 ex.) Fig 30: 9; Pl. 14: 8

The horses belonging to Type D.VII.a. have painted trappings on the muzzle. The Gibeon example, D.VII.a.1, also has the remains of the rider's right hand decorated with yellow and red paint.

D.VII.b. (Cat. 7 ex.) Fig. 31: 1-3; Pls. 14: 9-10, 15: 1-2

Various patterns of red, yellow and white painted bands appear on the Type D.VII.b. bodies. Although there are no complete examples with both horse and rider, the fragments indicate that all the riders are sitting except for D.VII.b.1 and 4 where they are standing. The Jerusalem example, D.VII.b.6, has an unidentifiable broken object in front of the rider who is sitting on the middle of the horse's back.

The unpublished Tell Jemmeh figure, D.VII.b.2, from locus Ee 185' (Fig. 31: 1, Pl. 14: 9) belongs to Kenyon's Phase VI dated to ca. 950-900 B.C. on the pottery evidence. This figure is unusual in having a hand-burnished red slip instead of the usual white wash. The black painted trappings are most noteworthy for the circles positioned on each side of the horse from the base of the neck to the fore thigh. Smaller, but similarly located circles, joined by painted bands are on the Megiddo horse, D.VII.b.7. These circles may represent iron rings imitated in paint which were perhaps actually used on a harness during the Iron Age.

D.VII.c. (Cat. 1 ex.)

The unusual pattern of red painted bands on the neck of the Shechem horse may represent trappings, but they could just as easily be for a purely decoration purpose.

D.VIII: Horses with Incised Trappings and RidersD.VIII.a. (Cat. 1 ex.)

The one example in Type D.VIII.a. has incised lines across the top of the muzzle as well as pierced nostrils, eyes and an open mouth. The eyes were originally inlaid with something besides clay.

D.IX: Horses with Applied Trappings and RidersD.IX.a. (Cat. 3 ex.) Fig. 31: 4-6

Two narrow and ridged bands of clay appear on the Deir 'Alla head just above the applied 'button' eyes and at the tip of the muzzle. The Jerusalem heads have rather thick bands of clay applied at the top of the muzzle just in front of the horse's ears.

D.IX.b. (Cat. 3 ex.) Fig. 31: 7; Pl. 15: 3

Various strips of applied clay have been applied to the backs of the Type IX.b. horses which probably represent some form of trappings.

D.IX.c. (Cat. 2 ex.) Fig. 32: 1-2; Pl. 15: 4

Two Jerusalem horses with riders have a small, but slightly 'disc-shaped' blob of clay on the forehead of the horse between the ears. Whether or not this represents some form of trapping or is related to the 'solar cult' is still uncertain on available evidence.

D.IX.d. (Cat. 1 ex.) Pl. 15: 5

An unpublished Tell el-Fara Horse from locus 388'6" has a flat, slightly splaying and 'tongue-like' piece of clay on the forehead between the ears similar to the Type D.IV.e. and f. examples. The broad legs of the rider adjoining the front legs of the horse is a criterion for dating this figure to about the 6th c. B.C. into the Persian Period.

D.IX.e. (Cat. 1 ex., Add. 1 ex.) Pl. 46: 7

Two examples from Achzib and Lachish have a combination of trappings like those of Types D.IX.a. to d. The Achzib figure has a flat forelock, but the Lachish horse has the upraised disc between the ears which is perhaps a 'solar' symbol.

D.IX.f. (Cat. 4 ex.)

The horses with riders from Tell Gat and Lachish are late Iron Age, post-exilic, in date. The horses have a broad, flaring breastplate similar to Type D.IV.g.1 from Tell Gat which originally may also have carried a rider.

D.X: Horses with Combination of Trappings D.VII. to D.IX. and RidersD.X.a. (Cat. 1 ex.)

A second example of a horse and rider from Meqabelein is very similar to the one from the same tomb listed under Type D.VI.d.2. This example is different because the horse has elaborately painted trappings and the eyebrows of the rider are incised.

D.X.b. (Cat. 1 ex.) Fig. 32: 3; Pl. 15: 6

The Type D.X.b. horse from Jerusalem has three applied strips of clay on top of its muzzle situated on a longitudinal axis, pierced nostrils and an upright 'solar' disc between the ears which is incised with small holes. The rider is not permanently attached to the horse, but it was found with the horse in Square XXVI, Cave I in a 7th c. B.C. pottery context and is similar to the ware of that pottery. The rider fits the back of the horse nicely. The rider also appears to be carrying a shield on his left side which may add weight to the theory that the horse with disc between the ears has some cultic significance with regards to the horses and chariots of the sun in the Jerusalem temple.

D.XI: Horse FragmentsD.XI.a. (Cat. 3 ex.)

Three broken heads excavated from Jerusalem and Ramat Rahel represent horses, but their muzzles are partly broken. They appear to have plain muzzles like Type D.I.a.

D.XI.b. (Cat. 2 ex.) Pl. 15: 7

The two torso fragments of horses from Gezer and Tell Jemmeh with remains of a mane should be dated to the end of the Iron Age on the evidence of the unpublished Tell Jemmeh example, D.XI.b.2, from locus East of AE 199'. The Tell Jemmeh figure belongs to Kenyon's Phase XXII.b. which is dated to a transitional period between the Persian and Hellenistic periods.

D.XI.c. (Cat. 1 ex.)

Although one torso from Samaria has a 'humped' or slightly 'arched' tail, it is included in Type D.XI.c. as a horse since it has a mane on the surviving part of the neck.

D.XI.d. (Cat. 12 ex.) Fig. 32: 4

Twelve fragments which the excavators claim are horses are, for the most part, unpublished and without illustration. The one published example from Jericho, D.XI.d.6, in Sellin's report is too sketchy to say more than it is an animal figurine and may possibly represent a horse. Most of the descriptions on the original dig record cards for those recorded examples from Samaria would indicate they are fragments belonging to horses.

D.XII: Horse and Rider FragmentsD.XII.a. (Cat. 16 ex.) Fig. 32: 5-7; Pls. 15: 8-9, 16: 1-5

The sixteen fragments illustrating the riders, or remains thereof, sitting on the horse are all fairly late Iron Age figurines which on comparative evidence belong to the 7th c. B.C. and later with the exception of the unpublished Tell Jemmeh fragment from locus HP 182' which belongs to Kenyon's Phase V, ca. the 10th c. B.C. The Beth Shan example, D.XII.a.1, is, on comparative evidence, a 'Persian' type which should be included with James' figurines characteristic of the Persian period which were found in

the unstratified material after the abandonment of Beth Shan near the end of the 8th c. B.C.¹ One of Macalister's Gezer horses, D.XII.a.5, from his 'Stratum' VI has a saddle which is a late feature and probably should be dated sometime in the Persian period.

D.XII.b. (Cat. e ex.) Fig. 32: 8; Pl. 16: 6-7

The three torso fragments from Tell Jemmeh and Jerusalem have sitting riders with their legs extended forwards on the backs of the horses to the base of the horses' necks. The unpublished example, D.XII.b.1, from Tell Jemmeh belongs to Kenyon's Phase X, ca. 850-800 B.C. The Jerusalem figures from Sites C and L also belong to Iron Age II and possibly somewhat later than the Tell Jemmeh example.

D.XII.c. (Cat. 17 ex.) Figs. 33: 1-6, 34: 1-2; Pls. 16: 8-12, 17: 1

The D.XII.c. fragments all depict the remains of a rider standing on the back of the horse just behind the neck. It is likely that most of the riders originally had their arms outstretched holding the head of the horse like the Jerusalem example, D.XII.c.13. The Jerusalem examples are all dated to Iron Age II and in particular to the 7th c. B.C. and after on the pottery context. The loci for the other fragments have late Iron Age contexts.

D.XII.d. (Cat. 11 ex.) Fig. 34: 3-5; Pl. 17: 2-5

The fragments recorded in Type D.XII.d. have enough of the horse and/or rider preserved to indicate they definitely were originally complete horse and rider figurines. However, on present remains, it is impossible to

1. F. James, The Iron Age at Beth Shan (Philadelphia, 1966), p.154.

be more precise with regards to whether or not the rider is sitting or standing and what specific features characterized the horse.

D.XIII: Riders Sitting on Horses

D.XIII.a = D.VI.c.4. (Cat. 1 ex.)

The rider on the Lachish horse and rider figure, D.VI.c.4, is different from most riders in having applied 'button' eyes which are incised with horizontal slashes in their centres. The pinched face is also more exaggerated and gives the nose a beak-like appearance.

D.XIII.b. (Cat. 3 ex.) Pl. 17: 6

The moulded and painted head fragment of a rider from the 1968 Amman City Wall excavations, D.XIII.b.1, is almost identical to the riders on horse Types D.VI.d.2 and D.X.a.1 from Meqabelein and possibly comes from the same mould.

D.XIII.c. (Cat. 5 ex.) Fig. 35: 1-3; Pl. 17: 7

The Type D.XIII.c. riders are not included in the preceding types due to lack of information or because only a fragment of the torso is present. The only published information about the Beth Shemesh example, D.XIII.c.1, is that the rider carries a shield which the excavator compared to a horse and rider carrying a shield from Carchemish.¹ The unpublished lower torso fragment, D.XIII.c.2, from locus HP 183' at Tell Jemmeh, dated to about the 10th c. B.C. is crudely hand-made, but the spread-eagled legs indicate it was a sitting rider as was the Jerusalem fragment, D.XIII.c.3. The rider's heads are missing on both sitting figures belonging to horse and rider Types D.XIII.c.4 and 5 from Jerusalem and Lachish.

1. A.T. Olmstead, History of Palestine and Syria (Grand Rapids, 1965), Fig.110.

D.XIV: Riders with Legs Extended to Lower Neck of HorsesD.XIV.a. (Cat. 1 ex.)

The plain pinch-faced figure from Ramat Rahel has both arms and legs broken, but the stubs of the legs are in a sitting position which would imply that this is a rider figurine.

D.XIV.b. (Cat. 2 ex.) Fig. 35: 3; Pl. 17: 8

The heads of the Type D.XIV.b. examples from Tell Jemmeh and Ramat Rahel are missing, but the arms are outstretched and the legs are extended forwards. The unpublished Tell Jemmeh figure from locus FR 186' belongs to Kenyon's Phase VI dated to the second half of the 10th c. B.C.

D.XV: Riders Standing on HorsesD.XV.a. (Cat. 7 ex.) Fig. 35: 4-6; Pl. 17: 9

The riders with plain pinched faces standing on the back of the horse do not have modelled legs. The wide and flat torso of the rider is applied to the horse's back at the leather-hard stage so that it fits tightly and is then finished off by hand to make the join smooth. The join was not always firm and sometimes the riders are found separately from the horses during excavation. The slightly concave base of the rider's torso indicates it originally joined onto a horse like the Jerusalem example, D.XV.a.5.

D.XV.b. (Cat. 2 ex.) Fig. 35: 3; Pl. 17: 8

The two standing riders from Megiddo and Tell en Nasbeh have hand-made faces with incised eyes and mouths, but the face is also pinched.

D.XV.c. (Cat. 3 ex.) Fig. 35: 7; Pl. 17: 10-11

The two pinched, hand-made riders from Tell el Fara and Jerusalem have applied 'button' eyes and remains of a beard. The Tell el Fara figure

has a high cap with a looped tassel bending forwards which Petrie suggested may reveal a Scythian connection.¹ The Tell Beit Mirsim rider, D.XV.c.3, is broken, but it appears to have traces of a beard remaining.

D.XV.d. (Cat. 1 ex.) Pl. 17: 12

The Tell Jemmeh rider with pinched face is the most elaborately modelled figure of this kind excavated to date. It has a 'turban-like' band of clay round a high peaked head which has some likeness to the Type A.I.b. headbands, but it also has vertical bands as well. The applied 'button' eyes are pierced in the centre and the mouth is open. This figure belongs to Kenyon's Phase IXa which dates it to the 9th c. B.C.

D.XV.e. (Cat. 4 ex., Add. 1 ex.) Fig. 35: 8-10; Pl. 17: 3

All Type D.XV.e. fragments are headless. Type D.XV.e.3 from Jerusalem is important evidence for the decorative treatment of rider figurines. The figure was originally white-washed and then painted with yellow, ochre and red paint on the back. The unpublished Tell Jemmeh rider from locus FL 188' belongs to Kenyon's Phase VIII dated to the first half of the 9th c. B.C. The Hazor example from Stratum V dates to ca. the second half of the 8th c. B.C. and the Jerusalem fragments to about 700 B.C.

D.XVI: Rider Torso Fragments

D.XVI.a. (Cat. 1 ex.) Pl. 17: 4

The rider torso from Tell Jemmeh locus FJ 190' has a pillar-shaped body quite different from the preceding types with flat torsos. It should be placed into Kenyon's Phase XXVb which is dated on the pottery evidence to the second half of the 5th c. B.C. or the Persian period.

1. W.F. Petrie, Beth Pelet I (London, 1930), p.10.

D.XVI.b. (Cat. 4 ex.) Fig. 35: 11-14

The miscellaneous Type D.XVI.b. fragments all come from Kenyon's excavations at Jerusalem, Site A and are dated to about the 7th c. B.C. Type D.XVI.b.4 has traces of red and yellow decoration on its back (cf. Type D.XV.e.3).

Type E: Solid Hand-Modelled BirdsE.I: Pillar StandsE.I.a. (Cat. 20 ex., Add. 1 ex.) Fig. 36: 1-8; Pl.18: 1-4

The hand-modelled bird figurines are usually supported on pillar stands slightly flaring at the bottom which produces a bell-shaped base concave underneath. The heads of the birds are simply made with a beak pulled out from the roundish head. Sometimes the eyes are indicated by two small pierced holes. The E.I.a. types have small outstretched wings and a flat horizontal tail. The stand enables the figures to be free-standing. The only exception is the unpublished Tell Jemmeh bird which has an oval pillar stand with a very deep concave bottom. This suggests the figure may have been applied to part of a vessel for decoration such as the figures on kernoi rings (cf. Type J.I.) although it does not have any connecting hole for use as a spout. The Tell Jemmeh figure comes from locus HP 183' and belongs to Kenyon's Phase V, ca. 1050-975 B.C.

E.I.b. (Cat. 4 ex.) Fig. 37: 1; Pl. 18: 5

The Type E.I.b. birds on pillar stands have a fairly long horizontal tail, but the body is roundish and wings are not applied. These figures must represent birds with folded wings. The fragments are without decoration except for Megiddo example E.I.b.3 which has incised lines on the tail and the Tell en Nasbeh example which has a short two-lobed tail.

E.II: Without Pillar StandsE.II.a. (Cat. 6 ex.) Fig. 37: 2; Pl. 18: 6

The bird examples of Type E.II.a. do not have pillar stands, but the wings are applied on the body in a diagonal position so that the figure rests on the tip of the wings and the long, flat horizontal tail. The Ashdod figure, E.II.a.1, is slightly different since the extended wings are very short and horizontally situated in the middle of the body and there is a suggestion of feet or some other method of attachment in the broken clay under the figure, but the published drawing of the object does not help with the identification.

E.II.b. (Cat. 17 ex.) Fig. 37: 3-7; Pl. 18: 7-8

The Type E.II.b. birds usually have two legs applied to the underside of a long body tapering off into a long flat tail. The heads present on these fragments suggest that they were all the plain, pinched variety with a pointed beak. The two examples from Beth Shemesh, E.II.b.1, and Jerusalem, E.II.b.9, are decorated. The Beth Shemesh bird has a cream slip with bands of red and yellow paint on the head, back and tail. The tail from Jerusalem was first covered with a white wash and then painted with bands of black, red, yellow and grey paint. Most of the figurines do have traces of white wash and were perhaps also decorated with paint originally.

E.III: Fragments Belonging to Types E.I. and/or E.II.
 (Cat. 37 ex.) Fig. 37: 8-10; Pl. 18: 9

The bird head fragments found on many Palestinian sites may originally have had bodies on pillar-shaped stands or modelled feet. The Ashdod fragments may have been attached to bowls, but until more comparative evidence is forthcoming, this cannot be known at present. Some of the Type E.III.

examples can definitely be identified as ducks or swans by their long flat bills. Many of the examples have applied 'button' eyes and a few are pierced. Two Beth Shan examples, E.III.15 and 16 are made from alabaster and ivory, but are included here for comparative material as they are so similar to the clay models.

Type F: Solid Hand-Modelled Bovinae

F.I: Hump-Backed

F.I.a. (Cat. 12 ex.) Pls. 18: 10-11, 19: 1-6

Tell Jemmeh is the only Palestinian site to date which has produced hand-modelled figurines of hump-backed bulls (Bos indicus) with a dewlap. Most of the figures are fragmentary and unpublished, but two of Petrie's published examples, Types F.I.a.6 and 7, show the dewlap and the characteristic hump at the base of the neck which identifies this species as a zebu. Although neither Petrie's nor the writer's photographs show clearly the position of the tail, it is usually slightly arched and hangs down between the hind legs and is sometimes tucked well under the body. An unpublished example, F.I.a.1 (Pl. 18: 10), has a small dewlap on the throat which continues between the front legs and well under the body onto the abdomen. The horns and ears of the only example with a head, F.I.a.6, are broken away, but the eyes are pierced and the mouth is open. Some examples are covered with a white or greenish-buff slip and are burnished.

The figures range in date from Kenyon's Phase Vb, ca. 975-950 B.C. to Phase XXI, belonging to the Persian period. On the Egyptian evidence, the hump-backed zebu was a late Asiatic import which assumed considerable importance in the New Kingdom according to Carrington.¹

1. A.H. Brodrick, ed., Animals in Archaeology (London, 1972), pp.70-71.

F.I.b. (Cat. 35 ex.) Fig. 38: 1-7; Pls. 19: 7-11, 20: 1-12, 21: 1-2

The hump-backed zebu without a dewlap is best represented at Tell Jemmeh, but one example appears at Gezer during Macalister's 'Third Semitic' period, F.I.b.1, and six examples occur during the Iron Age II levels at Jerusalem, F.I.b.30-35. One of the most complete Tell Jemmeh examples, F.I.b.23, has dark reddish-brown strips painted on the neck and body which might represent some form of harness and may indicate that the zebu was used to draw carts (Fig. 38: 1; Pl. 20: 9). This figure comes from locus A 196' and belongs to Kenyon's Phase XXIIa which is roughly dated to between 525-375 B.C. Petrie's bowl type 8K from Phase XXIIa provides the best dating evidence.¹ This bowl is clearly a product of the Graeco-Persian period and therefore falls within the period extending from the late 6th to the early 4th c. B.C.

F.II: Without Humped Back

F.II.a. (Cat. 2 ex.) Pl. 21: 3

There are only two examples of bull figurines without a humped back, but with a dewlap. Both figures from Bethel and Tell Jemmeh have their heads missing, but the tails are slightly 'arched' and tucked well between the hind legs.

Albright places the Bethel figure in Iron II and the unpublished Tell Jemmeh figure comes from locus B 196', Kenyon's Phase XXa, which, on its pottery context, compares favourably with Lachish Tomb 106 dated to the beginning of the 6th c. B.C.

F.II.b. (Cat. 5 ex.) Pl. 21: 4-6

Representations of bulls without a humped back or a dewlap appear only in southern Judah at Tell el Fara, Tell Jemmeh and Tell es-Safi on present

1. W.F. Petrie, Gerar (London, 1928), Pl.XLVIII: 8K

evidence, although the torso fragment from an unknown provenance in the London Institute of Archaeology collection, F.II.b.5, (Pl. 21: 6) may have come from a more northern site.

The most complete example comes from Tell el Fara, F.II.b.1, which has large curved horns which are indicative of the species bos indicus and may point towards trade connections with Egypt during the 10th c. B.C. On comparative pottery evidence from Tell Jemmeh, Tell el Fara locus TM 379' would seem to belong to Kenyon's Tell Jemmeh Phase VIa dated to ca. 950-900 B.C. The two unpublished examples from loci FO 187' (F.II.b.2) and EJ 189' (F.II.b.3) at Tell Jemmeh belong to Phases VIII and X (Kenyon) which are dated respectively to 875-850 B.C. and 850-800 B.C.

F.III: Fragments belonging to Types F.I. or F.II

F.III.a. (Cat. 36 ex.) Fig. 39: 1-5; Pls. 21: 7-10, 22: 1-6

There are many forequarter fragments from sites all over Palestine which appear to represent bulls which could belong to either Types F.I. or F.II. Four examples from Beth Shan, F.III.a.5, Tell el Fara, F.III.a.6, and Tell Jemmeh, F.III.a.14, and 16 represent bulls with a dewlap, but not enough of the bodies are preserved to say whether or not they had humped backs. Only the Jerusalem fragment, F.III.a. 27, from Kenyon's Site A (Iron Age II) definitely has a humped back. Bos indicus is well represented by heads from Beth Shan, F.III.a.4, Tell Jemmeh, F.III.a.16, 20 and 24, Shechem, F.III.c.4, and Tell Taanach, F.III.a.35.

Evidence in the form of painted and applied trappings show that the bull was harnessed and domesticated for use as a work animal for plowing or hauling carts. Examples come from Tell el Fara, F.III.a.8, Medeiyyeh, F.III.a.30, Tell Beit Mirsim, F.III.a.32 and Samaria, F.III.a.33.

The Tell Jemmeh examples range in date from Kenyon's Phase V, F.III.a.13, to Phase XXVI, F.III.a.25, dated from about 1050 B.C. to the Hellenistic period.

F.III.b. (Cat. 43 ex., Add. 4 ex.) Figs 39: 6-12, 40: 1-9, 70: 1;
Pls. 22: 7-12, 23: 1-12. 24: 1-4, 47: 1-4

Hindquarter fragments with an 'arched' tail hanging down between the legs belong to bull figurines on the strength of comparative figurines in Types F.I. and II. The figurine fragments presented in Type F.III.b. do not show any indication of having a humped back, but many of the examples are broken off too close to the tail to say with certainty that none originally had humped backs. Three examples from Tell Jemmeh, F.III.b.16, and Samaria, F.III.b.44, 45, with painted trappings lend more weight to the assumption that the bull was used as a work animal. An unpublished surface find at Tell Jemmeh, F.III.b.17 (Fig. 39: 6, Pl. 23: 9), is of interest since the flank of the right hind leg has been incised with a double cross before firing. This could be a potter's mark as it resembles those on Iron Age II cooking pot handles or it may have had some other special meaning which is now lost to us. The unpublished Tell Jemmeh figurines range in date from Kenyon's Phase Vb, F.III.b.5 (locus FP 184') to Phase XXII, F.III.b.15 (locus BZ 198'), ca. 975 B.C. to the end of the Persian period.

F.III.c. (Cat. 7 ex.) Fig. 40: 10; Pl. 24: 5-8

Seven hindquarter fragments from Tell Jemmeh, Jerusalem and Ramat Rahel are very unusual since they have a long tail curving upwards and lying flat along the back of the bull. The clay forming the tail is thicker and more pronounced on some of the examples than on others. The tail of the Jerusalem example, F.III.c.5, is resting partly along the right side of the figure, but the others are all along the centre of the back. The Tell Jemmeh figure, F.III.c.2, is decorated with bands of a creamy white wash which might represent some form of trapping.

All four Tell Jemmeh examples are unpublished and belong to Kenyon's Phases VIII, XII and XIII apart from F.III.c.4 which is a surface find.

Type F.III.c.1 from locus FL 188' is the earliest figure dated to ca. 875-850 B.C. while F.III.c.2 (locus FR 191') and F.III.c.3 (locus CS 190') are dated to between 775 B.C. to 650 B.C. on the pottery evidence.

F.III.d. (Cat. 1 ex.)

One hindquarter fragment from Tell Keisan has a slightly 'arched' tail which curves round onto the left flank of the bovine figure. Broken clay on the middle of the back indicates that originally there may have been a hump. Little dating evidence is available since it was a surface find near Rowe's earlier trench on the tell.

Type G: Solid Hand-Modelled Miscellaneous Animals

G.I: Species Identified

G.I.a. (Cat. 3 ex.) Fig. 41: 1; Pl. 24: 9

Bear (Ursus arctos syriacus)

Three clay figurine bear heads have been excavated in Palestine at Ashdod, Jerusalem and Tell en Nasbeh, but the bodies are missing. The Jerusalem example, G.I.a.2, is covered with a white wash and has traces of dark red and ochre paint behind the right ear. The eyes are represented by slight hollows in the clay which also have a small 'button' of clay in their centres. The Ashdod and Tell en Nasbeh heads are eyeless.

It is curious to find an example of a bear head represented in plastic art at Ashdod since in biblical times, the Syrian bear was found mostly in hilly, wooded localities such as the Judaeen hills near Bethlehem and east of Bethel.¹ Its presence at Ashdod is possibly a result of trade.

A comparison of internal and external evidence shows that the

1. C.S. Canedale, All The Animals of the Bible Lands (Grand Rapids, 1970), p.117.

bear is rare in the art of Palestine during the Iron Age and not often represented in Mesopotamian art either.¹

G.I.b. (Cat. 8 ex.) Fig. 41: 2-4; Pl. 24: 10-11

Camel (Camelus dromedarius)

The Palestinian camel is a one hump-backed animal similar to the 'dromedary' of Arabia.² Clay figurines representing the camel occur on six Palestinian sites and all date to the second half of the Iron Age. The unpublished example from Tell Jemmeh, G.I.b.2, locus __ 187', probably belongs to Kenyon's Phase VIII dated to about 900-875 B.C. It is important because it appears to have the remains of a rider's right leg which illustrates that the camel was used for human transport. One of the Jerusalem examples, G.I.b.4, is broken, but it has the remains of two panniers hanging from the hump which illustrates the use of the camel as a 'beast of burden'.

G.I.c. (Cat. 24 ex.) Fig. 41: 5-17; Pl. 24: 12-14

Dog (Canis familiaris)

All domesticated dogs, known collectively by their scientific name as Canis Familiaris, were treated with contempt and disgust in Old Testament literature dealing with Iron Age Palestine. As in the Middle East today, the dog was considered a scavenger and thus, basically, unclean. Therefore, it is not surprising to find that figurines of 'so-called' dogs are found on only seven Palestinian sites and rarely portrayed in art forms other than clay figurines. The two most complete figurines which in all probability do represent dogs, come from Jericho Tomb WH.1 and in Stratum II at Tell en Nasbeh. Tushingham dates the Jericho figure to the last quarter of the 8th c. B.C. and perhaps down to the fall of the southern monarchy

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1. E. Douglas Van Buren, The Fauna of Ancient Mesopotamia as Represented in Art, Analecta Orientalia 18 (Rome, 1939) p.20 ff.
 2. J.D. Douglas, Ed., The New Bible Dictionary (London, 1962), p. 181 ff.

in the early 6th c. B.C.¹ The Tell en Nasbeh example does not have a definite pottery context, but its locus, Q.18, has some pottery dated to approximately the same period as that from Jericho.

The distinguishing characteristic of these figures is the rather long, pointed tail which is modelled onto the body along a horizontal axis. The tail of the Jericho dog is curved slightly upwards, but the tip is broken off while the tail of the Tell en Nasbeh dog is bent at a 45° angle. The excavator suggests the general appearance of the Nasbeh dog may indicate it belongs to the Seluki family, but the other examples are much too crudely made for such fine distinction of identification. The legs that are present suggest they are usually short and stubby. The preserved heads show that the muzzles are usually more narrow and pointed than the horse and bovine figurines with the exception of the Jericho figure which is fairly blunt and squat.

G.I.d. (Cat. 2 ex.) Fig. 42: 1

Elephant (Elephas maximus)

Although only two fragments of clay elephant figurines have been excavated from Jerusalem and Megiddo, the elephant was well known in Palestine during the Iron Age for its ivory which was carved for decorative objects found on many excavated sites. The nearest source of elephants for Palestinians during the Iron Age was in the upper regions of Northern Mesopotamia around the upper reaches of the Euphrates River. Inscriptions of Assyrian kings relating their prowess as hunters leads to the conclusion that elephants existed in the Euphrates area until about 800 B.C.² The Megiddo hindquarter

1. Jericho II, (London, 1965) p.511.

2. Buren, op.cit., pp.77-78 records the Assyrian evidence, but note the Crowfoots' conclusion that 'the ivory used at Samaria was imported by Phoenician merchants from the Sudan, unless the Syrian ivory was more like African ivory than Indian' in J.W.Crowfoot and G.M.Crowfoot, Early Ivories from Samaria (London, 1938), Appendix I, 'The Origin of the Ivory', pp. 54-55.

fragment, G.I.d.2, comes from Stratum IV, dated to the 9th c. B.C., which would confirm that the elephant was well-known at that time. The Jerusalem leg fragment, G.I.d.1, comes from Kenyon's Site A and is dated to Iron Age II as well. The Megiddo example is also important because the clay is broken away on the back in such a position to suggest the possibility of a rider which leads to the conclusion that the elephant may have been tamed for work.

G.I.e. (Cat. 19 ex.) Fig. 42: 2-5; Pl. 25: 1-4

Wild Hoofed Animals

Cansdale has tentatively identified a number of wild animals mentioned in the biblical narrative which were allowed as food. They include the Wild ox, Desert oryx, Addax, Bubale, Mountain sheep, Wild goat, Deer and Gazelle and Wild ass or Onager.¹ We would expect some representation of these animals in the plastic art forms of Palestine during the Iron Age. However, the animal figurines are so crudely made that specific identification of families within a species is almost impossible. The examples chosen for Type G.I.e. include the figurines which definitely have modelled horns other than figures representing bulls and bovineae. The best recognizable fragments are:

- 1) Wild goat - (Nubian Ibex, Capra nubiana). According to Cansdale, the Nubian Ibex is still found in Palestine and it has never been domesticated in any way. He also claims that it is without doubt the wild goat of the scriptures.² The figurine published from Gezer, G.I.e. 2, most closely fits the description of

1. Cansdale, op.cit., p.77.

2. Ibid., p.88.

an ibex with long horns sweeping back in a wide curve. Although the horns are broken, the latest excavations at Gezer have produced another head, G.I.e.3, which may also represent an ibex.

- 2) Fallow deer (Dama dama). Some animal fragments from Jerusalem and Tell en Nasbeh could possibly represent fallow deer rather than the red and roe deer because the clay forming the horns or antlers is thickened, giving the impression that they were meant to be palmate. These fragments include Types G.I.e. 9-12, 17 and 18.
- 3) Gazelle (Gazella dorcas). Two animals from Beth Shemesh, G.I.e.1 and Shechem, G.I.e.19, have been identified by their excavators as gazelles. This identification seems highly probable since the horns on the figurines are slightly lyre-shaped and the fact that the Gazelle is common and widespread in Palestine even today. Type G.I.e.5 from Tell Jemmeh may also be included.
- 4) Mountain Sheep. One figurine head from Tell en Nasbeh, G.I.e.5 may represent either the Barbary Sheep (Ammotragus lervia) or one or other form of Mouflon (Ovis musimon) which are best identified by their massive curved horns.

The other horned examples of animals listed in Type G.I.e. from Tell Jemmeh, Megiddo and Tell en Nasbeh are too poorly illustrated and described in publication for closer identification of species.

G.I.f. (Cat. 4 ex.) Fig. 70: 2

Lion (Panthera leo)

Although they are very poorly modelled, four heads from Deir 'Alla, Gezer, Tell Jemmeh and Tell Taanach can only represent lions or possibly

some other member of the cat family. The Gezer example, G.I.f.2, is very anthropoid in character, but the shape of the snout and massiveness of head and neck closely parallels Sellin's Tell Ta'annek example, G.I.f.4.

G.I.g. (Cat. 1 ex.)

Mouse

The only solid hand-modelled figurine identified by its excavator as a mouse is from Beth Shemesh. Unfortunately, the published line and photographic illustrations are inadequate to either refute or agree with this identification.

G.I.h. (Cat. 1 ex.)

Pig (sus scröfa)

The only published example of a figurine representing a pig from Palestine comes from Petrie's excavations in the upper levels of Tell Jemmeh, ca. 204' above sea level. The figure is small and has a well modelled, pointed snout typical of wild boars found along parts of the Jordan Valley today.¹ This figure is a late example belonging to Kenyon's Phase XVIII, dated to the Persian-Hellenistic periods.

G.I.i. (Cat. 1 ex.)

Tortoise (T. leithii)

The tortoise figurine from Tell Jemmeh probably should be identified with Leith's Tortoise (T. leithii) which occurs in Palestine and extends through into Lower Egypt. It was found in locus AH 196' and belongs to

1. Cansdale, op.cit., p.96 ff. and photograph opp. p.97.

2. Ibid., p.198.

Kenyon's Phase XX which dates it somewhere in the 6th-5th c. B.C.

G.I.j. (Cat. 1 ex.)

Hippopotamus

One pottery model of a hippopotamus standing on a flat clay base was in Room 1100, Level VI, at Beth Shan. This figure should be dated to about 1150 B.C. on the re-evaluation of the pottery material from Level VI by Kenyon and the building inscriptions by James.¹

G.I.k. (Cat. 1 ex.)

Buffalo (Alcelaphus buselaphus?)

The excavators of Ashdod have tentatively identified one animal figurine from Area D, locus 1050, as a buffalo. It has not been included within the wild hoofed Type G.I.e. because of the uncertainty of its identification and the rather unusual application of a long 'hump' of clay extending along the back from just behind the head to the tail. However, it does have broken horns which may possibly represent the N. Africian race of Alcelaphus buselaphus which was well known to the Egyptians.² It may possibly be compared to the so-called 'buffalo' attached to the inside of a bowl from Megiddo, Type J.II.b.7.

G.I.l (Cat. 2 ex.) Fig. 43: 1-2; Pl. 25: 5

Sheep (Ovis aries?)

Two animal fragments from Deir 'Alla and Tell Jemmeh probably belong to the domesticated sheep known scientifically as Ovis aries. The

1. K.M. Kenyon, Archaeology in the Holy Land, (London, 1970) p.309;
F. James, The Iron Age at Beth Shan, (Philadelphia, 1966) p.4 ff.

2. Cansdale, op.cit., p.98.

unpublished and unstratified head from Deir 'Alla is well modelled with long, flat ears typical of the sheep family. The published photograph of the Tell Jemmeh example (Gerar, Pl. XXXIX: 5), is misleading since it does not illustrate very clearly that this fragment only represents a wide, fat tail and the right hind leg (cf. Fig. 43: 2 and Pl. 25: 5). The tail is typical of those in present Palestinian breeds which have become an organ for storing reserves of fat. The Tell Jemmeh example belongs to Kenyon's phase XXVb and is dated to the 4th c. B.C. on the pottery evidence.

G.II: Forequarters Not Identified

G.II.a. (Cat. 14 ex., Add. 1 ex.) Fig. 43: 3-7; Pl. 25: 6-7

Many fragments of animal figurines have been excavated in Palestine which do not lend themselves easily to any specific identification with regards to the species they might represent. Therefore, they have been placed together into groups which reveal some common characteristics.

The distinguishing characteristic of all the examples in Type G.II.a. is that the heads of the animals have short muzzles. The heads from Tell Esdar, G.II.a.3a, Gezer, G.II.a.6, Jerusalem, G.II.a.11-12, and Megiddo, G.II.a.14, have some form of horns and probably belong to species of wild hoofed animals. However, the excavator of the Gezer head, with a pointed muzzle, G.II.a.5, suggests this may represent a dog and compares it to the half-wild pariah.

G.II.b. (Cat. 10 ex., Add. 1 ex.) Fig. 43: 8-10, 72: 6; Pl. 25: 8

All of the Type G.II.b. heads have fairly long muzzles although there is a great variety in shape; some being more pointed, like those from Tell Gat, G.II.b.2 and Megiddo, G.II.b.6, while others are more cylindrical such as examples G.II.b.8 and 9 from Tell en Nasbeh and Zakariya which might represent horses. The Tell Jemmeh example, G.II.b.3, with the remains of

a 'breast-plate' (?) may represent the Persian type of horse and rider figurines.

G.II.c. (Cat. 13 ex.) Fig. 43: 11-15; Pls. 25: 9-12, 26: 1-2

Most of the heads with a 'bulbous-shaped' muzzle are plain with the exception of G.II.c.1 and 11, from Gezer and Lachish, which have applied 'button' eyes. They also have small, fairly upright ears and fairly long necks where they exist which may indicate they originally represented horses.

G.II.d. (Cat. 12 ex.) Fig. 44: 1-3; Pl. 26: 3

The heads represented in Type G.II.d. have open or incised mouths and sets of applied 'button' or incised eyes except for those heads which have no eyes indicated. When they are not broken away, the ears or horns are upright and fairly short. Pritchard suggests that Type G.II.d.3 from Gibeon may represent a cheeta or cat and the excavators of Type G.II.d.7 and 12 from Jerusalem and Tawilan suggest these examples may illustrate dogs.

G.II.e. (Cat. 89 ex., Add. 1 ex.) Figs. 44: 4-11, 45: 1-12, 46: 1-14, 70: 3-5; Pls. 26: 4-14, 27: 1-14, 28: 1-12

Most of the miscellaneous animal fragments are unidentifiable pieces of the torso. However, the remains of possible horns may be seen on heads G.II.e.52 and 68. The long, slightly curved neck on the Tell en Nasbeh forequarter fragment, G.II.e.88, suggests perhaps a camel. The Jericho example, G.II.e.17, is somewhat similar to Sellin's complete horse with hollowed muzzle, Type. D.I.e.1, but as there is no section for the illustrated drawing (Fig. 44: 6), this cannot be conclusive. The unpublished and very crudely fashioned body of some animal from Tell Jemmeh, G.II.e.7, was made with an axle hole to be pulled on wheels like another figure Petrie published, G.II.e.15 (Gerar, Pl. XXXIX: 19). Type G.II.e.7, from locus

HP 182', is much earlier as it belongs to Kenyon's Phase V, ca. 1050-975 B.C. since G.II.e.15 from locus AN 200' belongs to Phase XXIIb which is transitional between the Persian and Hellenistic periods.

The large group of unpublished fragments from Tell Jemmeh range in date from Kenyon's Phase V to XXa which begin in the middle of Iron Age I and extend through the Persian period. The largest group comes from Kenyon's Jerusalem excavations which are all dated to Iron Age II and mostly to the 7th c. B.C. on the pottery evidence.

G.III: Hindquarters Not Identified

G.III.a. (Cat. 16 ex. Add. 1 ex.) Fig. 47: 1-8; Pls. 28: 13-15, 29: 1-4, 47: 6

The hindquarter fragments of animals belonging to Type G.III.a. have upright and slightly 'arched' tails. There is no evidence that any of the tails hung down between the legs like some of the bovine figurines. Some of the smaller Jerusalem examples may have represented dogs such as those in Type G.I.c. The red painted bands decorating the Samaria fragment, G.III.a.17, recall trappings similar to those on some of the Type D horses. The deep, wedge-shaped incisions decorating the front part of the unpublished Tell Jemmeh figure, G.III.c.3, from locus EM 189' are unusual, but do not give us a clue towards identifying the animal represented. It belongs to Kenyon's Phase X, dated to about 850-800 B.C. The Jerusalem examples all belong to Iron Age II.

G.III.b. (Cat. 13 ex.) Figs. 47: 9-12, 48: 1-4; Pl. 29: 5-7

The G.III.b. hindquarter fragments have short pointed tails in a horizontal position. Megiddo example, G.III.b.13, is covered with a white wash and decorated with red bands which may represent trappings of some kind. Type G.III.b.1 from locus FH 186' at Tell Jemmeh belongs to Phase VIa, dated to about 950-900 B.C. on the pottery evidence. All the Jerusalem fragments belong to Iron Age II.

G.III.c. (Cat. 14 ex., Add. 1 ex.) Fig. 48: 5-10; Pls. 29: 8-14, 47: 7

The fragments illustrating the tails sloping downwards have fairly small tails and the whole figure tends to be covered with a white wash. Some of the Jerusalem figures, especially G.III.c. 9-12, have fairly wide bodies and G.III.c.9 has a slightly upraised bit of clay across the broken front of the back which might be the remains of a rider. All the figurines in this type belong to Iron Age II.

G.III.d. (Cat. 35 ex.) Figs. 49: 1-7, 50: 1-7; Pls. 29: 15, 30: 1-4

A large number of miscellaneous animal figurine fragments are on record with few distinguishing characteristics. One fragment from Gezer, G.III.d.2, is unique in having two conical knobs of clay applied to the haunches which must be some form of decoration as it is not an anatomical feature. Some of the Jerusalem and Tell en Nasbeh fragments G.III.d.3, 25, 32 and 33, have painted bands of decoration across the back which, again, may represent trappings. The Tell en Nasbeh example, G.III.d.33, also has traces of a red painted, bordered, geometric design on the back which suggests a blanket.

G.IV: Complete or Nearly Complete Torsos Not Identified

G.IV.a. (Cat. 2 ex.)

Two nearly complete animals from Tell Jemmeh and Tell es-Safi are very similar in having long curved muzzles and short curved tails. Both also have applied 'button' eyes. Petrie identified the Tell Jemmeh example as a sheep, but the lack of ears or other specific features on this and the Tell es-Safi figure makes their identification hypothetical.

G.IV.b. (Cat. 6 ex.) Pl. 30: 5-6

The animal figurines with short muzzles and short curved tails are all fairly nondescript except for one Tell Jemmeh example, G.IV.b.3 (Pl. 30: 5)

which Petrie published. However, this photograph does not clarify the most distinguishing feature which is that the animal is in a sitting position with the hind legs modelled up and under the body and although the front legs are broken, the stubs would indicate they are spread out before the body in a V-shape. This figurine may represent a member of the cat family and could possibly be a lion since it has a broad head with open mouth. This figure belongs to Kenyon's Phase XXa dated to the Persian period.

G.IV.c. (Cat. 105 ex., Add. 1 ex.) Figs. 50: 8-12, 51: 1-12, 52: 1-4, 53: 1-3; Pls. 30: 7-12, 31: 1-15, 47: 8, 48: 1-3.

Only twenty of the 106 examples included in Type G.IV.c. as miscellaneous fragments have been published with either a line drawing or photograph. Where possible, the other eighty-six unpublished examples have been investigated and illustrated in the line Figures and Plates in this study. Most of the fragments remain fairly nondescript, however, and are useful mostly for a statistical analysis of the ratio of animal to human figurines and their geographical distribution. A more careful recording of similar fragments by future excavators may help us to build up a detailed picture of various decorations which would help to identify animals represented in Palestinian Iron Age art. Some of the Jerusalem fragments have been well recorded like example G.IV.c.35 with a photograph and line drawing (Fig. 51: 9, Pl. 31: 6). More evidence like the Jerusalem example might help to determine whether or not the painted design represented a blanket or just decoration.

Although one of the Tell Jemmeh examples listed in Type G.IV.c. is a surface find, the other five examples come from loci dated to the 8th-7th c. B.C. and the Persian period. Example G.IV.c.17 from locus CM 191' belongs to the earlier period and the later figurines, G.IV.c.18-21, come from loci A 194', AJ 197', A 195' and A 196'.

When more fragments are fully published, we may be able to identify more closely the two torso fragments from Deir 'Alla, G.IV.c.9, and Jerusalem, G.IV.c.81 with incised holes bored into the hindquarters just under the tail and the Megiddo example, G.IV.c.90, with outstretched hind legs, for example.

G.V: Miscellaneous Figures with Special Features

G.V.a. (Cat. 5 ex.) Fig. 53: 4-5

Five animal figurines from Gezer, Jericho and Schechem have model panniers or water jars attached to each side of the body. The only head present, on Jericho example, G.V.a.3, suggests that the animal represents a donkey. A strip of clay attached from the panniers to the tail of the Jericho figure, G.V.a.4, suggests that some type of harness was used to fix the load firmly on the donkey's back.

G.V.b. (Cat. 8 ex.) Figs. 53: 6, 54: 1-3; Pl. 32: 1-2

The Type G.V.b. fragments suggest that either donkeys or some other working animals were used to carry a variety of objects other than panniers or water jugs. Pritchard suggests the two strips of clay on the back of a Gibeon example, G.V.b.4, may represent a pack. The unpublished Tell Jemmeh example, G.V.b.5, from locus KB 181' (Phase V, 1050-975 B.C.) is interesting since it has painted black lines on the back and round the tail which might represent a harness for securing whatever object(s) the animal originally carried on its back. The technique used to form the left hind foot by pressing the clay with thumb and forefinger is unique to this figurine.

G.V.c. (Cat. 3 ex.) Pl. 32: 3

Three figurine fragments from Tell Jemmeh have animal bodies and anthropomorphic type which are not known from any other Palestinian

sites. The heads have applied 'button' eyes, beards and incised wing-like extensions of clay projecting from each side of the face. These figures are, at present, unique and without parallel outside Palestine. However, the high pointed caps may have been influenced by similar caps represented on North Syrian reliefs of the 8th c. B.C. Petrie's example, C.V.c.1, from locus FM 191' belongs to Kenyon's Phase XII which is dated to about 775-750 B.C., but the Israel Museum acquisitions have no provenance.

C.V.d. (Cat. 1 ex.) Fig. 54: 4

The so-called head of an animal on a pillar-like stand from Jericho is unusual, but too crude for any close identification.

G.VI: Miscellaneous Body Fragments

G.VI.a. (Cat. 50 ex., Add. 1 ex.) Fig. 54: 5-8; Pls. 32: 4-10, 48: 4

The leg fragments illustrated in Type G.VI.a. are various sizes and most likely belong to a number of figurines representing many kinds of animals. Fragment G.VI.a.7 from Deir 'Alla, for example, may represent an elephant's leg (cf. G.I.d.).

G.VI.b. (Cat. 3 ex.) Fig. 54: 9

Only three animal tail fragments have been recorded from the Jerusalem excavations, one of which is illustrated (Fig. 54: 9). This piece is small, short and slightly curved. It could belong to any one of a number of preceding types of animals.

G.VI.c. (Cat. 2 ex.) Pl. 32: 11

Two unpublished clay horns come from Tell Jemmeh which were originally most likely attached to an animal figurine. Type G.VI.c.1 and 2 come from loci EJ 188' and EJ 190' belonging to Kenyon's Phase IX and X, both of which date to the 9th c. B.C.

G.VI.d. (Cat. 28 ex., Add. 3 ex.) Figs. 54: 10-12, 73: 1-2; Pl. 48: 5

Most of the Type G.VI.d. fragments are recorded in publication, but not illustrated and, in many instances, discarded so that it is not now possible to examine them at first hand. It may be assumed that most of the fragments are like the ones illustrated in this study which are beyond any recognition except for being animal fragments and whose main value lies in the statistical information they provide.

Type H: Hollow Hand-Modelled Animal Figurines Not Spouted

H.I: Horses

H.I.a. (Cat. 5 ex.) Fig. 55: 1-5; Pl. 33: 1-4

The Type H.I.a. horses have hollow, hand-modelled bodies. All of the examples are fragmentary, but Type H.I.a.3 from Jerash (Fig. 55: 3) shows that the body was made first and the head and neck were modelled afterwards on a cone of hollow clay which was applied to the body. All of the heads have a flattened disc or forelock between the ears very similar to the solid, hand-modelled horses in Type D.IV.e. It would appear, however, from the horses with this feature in Type H, that the hollow-bodied examples were only made in Transjordan. Apart from the muzzles not being pierced, none of the evidence would suggest that these figurines were used as vessels for containing liquid.

H.I.b. (Cat. 4 ex., Add. 2 ex.) Figs. 55: 6, 73: 3; Pl. 48: 6

The technique of manufacture used for the Type H.I.b. figurines is like that used for Type H.I.a., but all of the head fragments in this type have different trappings and vary considerably in style. The evidence suggests a regional style of decoration. The Transjordan heads from Buseirah have high crowned heads which are a variation on the theme of the Bureirah Type H.I.a. heads with discs or forelocks and heavily applied trappings

on the muzzle. The trappings of the Hazor and Samaria examples from north Palestine are incised; the decoration on the Hazor head is in fact mould-made. The Judean examples from Lachish have more simple applied trappings and are altogether cruder in technique.

H.I.c. (Cat. 1 ex.) Fig. 55: 7

The fragment from Deir 'Alla would appear to be the lower part of the neck of a hollow horse with a fairly high-ridged mane.

H.I.d. (Add. 1 ex.) Pl. 48: 7

The unpublished head from Samaria is solid and hand-made, but since the clay at the base of the neck splays slightly outwards from the core of the neck, it may possibly have joined onto a hollow body. It has a slight ridge of clay between the ears which continues down the neck to form a small mane.

H.II: Horses with Riders

H.II.a. (Cat. 1 ex.)

The hollow horse with a rider from el Medeiyyineh has a disc of clay between the ears and a mane which are similar to the decoration on the horses' heads in Type H.I.a. The rider is also similar to the Type D riders which show their hands holding the neck of the horse for support.

H.II.b. (Cat. 1 ex.)

Glueck's fragment of a hollow horse from el Medeiyyineh belongs to the same genre as the Type H.II.a. examples, but the rider would appear to be sitting in a slightly different position with his legs more forward like the Type D.XIV. riders.

H.III: BirdsH.III.a. (Cat. 1 ex.)

The beautifully made bird figure from Gezer probably represents a duck. There is nothing utilitarian about the object. The gayly painted decoration and a loop handle on the back suggest it was made for decorative purposes only, although Hestrin classifies the object as a vessel of ritual character.¹ Hestrin also rightly points out that the painted geometric style of decoration on this figure belongs to the Philistine repertoire.

H.III.b. (Cat. 1 ex.)

The fragment from Tell Keisan represents the tail of a hollow bird figure with incised decoration on the tail which probably represents feathers. Remains of an applied piece of clay on the body of the figure above the tail might have been some attachment to facilitate suspension of the figure like the Gezer example, H.III.a.1.

H.IV: BovinaeH.IV.a. (Cat. 1 ex.)

A hollow head from Tell Beit Mirsim with pointed muzzle, incised 'button' eyes and broken, slightly curved horns, has been identified by Albright as a bull's head. We assume it is not spouted, but neither the published description nor illustration makes this clear.

H.IV.b. (Cat. 1 ex.)

The hollow head fragment from Hazor is very fragmentary, but the incised nostrils and decoration on the short muzzle as well as the remains of the left horn would indicate it represents some member of the bovine family.

1. R. Hestrin, The Philistines and the Other Sea Peoples, (Jerusalem, 1970), p.13.

H.IV.c. (Cat. 5 ex.) Fig. 55: 8-9; Pls. 33: 5, 50: 2

The Type H.IV.c. fragments have some features such as the dewlap on the Tell Jemmeh example, H.IV.c.2, to indicate they most likely belong to the bovine family. Although Type H.IV.c.1 from Beth Shemesh is not illustrated, Macalister remarks that it is a hollow fragment of the rump of a cow. The three extant heads all have applied 'button' type eyes.

H.V.:Horned Family

H.V.a. (Cat. 3 ex.) Pl. 33: 6

Three hollow heads from Gezer, Tell Abu Hawam and Tell Jemmeh have horns curved backwards from the top of the forehead, under the ears and sharpening at a point on the sides of the muzzle. These heads most likely represent rams.

H.V.b. (Cat. 3 ex.)

The three hollow animal head fragments with horns from Tell Abu Hawam, Lachish and Megiddo have not been specifically typed because there are not enough features on the fragments to make identification certain. The excavators of Tell Abu Hawam and Lachish suggest, however, that H.V.b.1 is a goat and H.V.b.2 is a pig. The goat identification is possible, but the Lachish figure would appear to have both horns and ears which would be impossible unless it represents a wild pig.

H.VI: Not Classified

H.VI.a. (Cat. 3 ex., Add. 1 ex.) Pl. 33: 7

Four heads from Ashdod, Tell Far'ah, Tell Beit Mirsim and Tell Taanach are hollow, but identification as to specific animal type must await more comparative material. However, the excavators have postulated that H.VI.a.2a is the head of an ape and H.VI.a.3 is a wolf's head.

H.VI.b. (Cat. 8 ex., Add. 1 ex.) Figs. 56: 1-4, 73: 4; Pl. 33: 8-10.

The Type H.VI.b. body fragments are all fairly crudely hand-made and plain apart from the Deir 'Alla example, H.VI.b.3, which has four rows of incised holes decorating the right hind part of the back and H.VI.b.9 from Tawilan which has painted bands representing trappings on the extant forequarter fragment. It is impossible from the existing fragments to identify any known animal which these figurines could have represented.

Type I: Hollow Wheel-Made Figurines Not Spouted

I.I: Horses

I.I.a. (Cat. 1 ex.)

The body of the horse belonging to the horse and rider figure from Amman Tomb A is wheel-made and cylindrical in shape. The horse's head and neck, legs and tail are hand-made and attached to the wheel-made body along with the rider at the leather-hard stage of manufacture. This example compares favourably with the Type H.II. horse which has a hand-made body.

I.I.b. (Cat. 1 ex.)

The one example of an animal with a cylindrical, wheel-shaped body from the Repository of Beth Shemesh Tomb 2 is similar to the Amman figure I.I.a.1, except the body is shorter and a knob of clay represents the tail.

I.II: Anthropoid Figures

I.II.a. (Cat. 1 ex.) Pl. 34: 1

The anthropoid figure from a tomb by the road near Sweilih (Tell Safut) has a hollow, hand-made body. The figure is sitting on its haunches holding what appears to be a lamb round its neck. The incised facial features are a mixture between a bear and ape. It is described in the Amman Museum

Guide as 'possibly a monkey'.¹

Type J: Zoomorphic Spouted Vessels

J.I.a. Kernos Rings

J.I.a. (Cat. 5 ex.)

The vessel designated a kernos is composed of a hollow clay ring surmounted by additional smaller vessels and animal heads, some or all of which empty into the ring. The miniature vessels are usually jars or bowls such as those on Types J.I.a.2 and 4. Pomegranates are also featured on Types J.I.a.3 and 4. A variety of animal heads and birds, usually doves, may also be fixed to the top of the ring. The most common animal depicted belongs to the bovine family, but gazelles feature quite often and appear on three Type J.I.a. kernos rings from Ashdod, Megiddo and from the unknown site example J.I.5.

May maintains that the symbolism of the pomegranate, dove and gazelle clearly marks the function of the kernos in the fertility cult. The significance of the miniature jars was that they contained wine, the fruit of the grape. May concludes that the kernos ring was probably for libations and 'the liquid would be poured into the cups to circulate throughout the doves, pomegranates, and jars, symbolizing the fertility of the earth and the fructifying of its produce'.²

J.I.b. (Cat. 58 ex.) Fig. 56: 5; Pl. 34: 2

The majority of the Type J.I.b. zoomorphic head fragments belonging to kernos rings which come from Ashdod represent oxen, Types J.I.b. 4-13,

1. T.G. Davies, ed., A Short Guide to the Amman Museum (Amman, 1964), p.23.

2. H.G. May, Material Remains of the Megiddo Cult (Chicago, 1935), p.18.

26-45. The second largest category, Types J.I.b.3, 14-25, 46-48, represent birds, possibly ducks, and the two remaining examples, J.I.b. 1-2, are horned rams. Birds (ducks?) are also represented at Beth Shan, Beth Shemesh, Jerusalem, Lachish, Megiddo and Taanach, Types J.I.b.49, 51, 53, 54, 55, 56 and 58.

The example from Gezer, J.I.b.52, has broken horns and ears, but may be either a gazelle or belong to the bovine family. The kernos ring fragment from Tell Beit Mirsim, J.I.b.57, is curious and not recognizable as either a miniature vessel or an animal. Many of the examples are decorated with various patterns of black and red paint over a white wash.

J.I.c. (Cat. 3 ex.)

Type J.I.c.1 from Ashdod does not appear to be an animal and may possibly represent a stylized human figure, although no human figures have been found to date on kernos rings. The two fragments from Beth Shan consist of portions of a ring with a bowl and a tubular neck for some unknown miniature vessel.

J.II: Hollow-Rimmed Bowls

J.II.a. (Cat. 7 ex.) Fig. 56: 6; Pl. 34: 3-4

Some bowls have been excavated with hollow-muzzled animals attached to and on the outside of bowl rims which are hollow. Although none of the Type J.II.a. examples are complete, they probably also had another animal head spout attached to the inside of the rim with the spout on the bottom of the vessel like Type J.II.c.1 from Beth Shemesh so that the vessel served the same function as the kernos rings. The animals represented in this type are gazelles, bovines and birds similar to those on the kernos rings.

J.II.b. (Cat. 8 ex.)

Most of the Type J.II.b head and neck fragments have long, straight, hollow necks connecting with the spouted muzzles of the animal heads. The length of the neck indicates these examples, i.e. J.II.b.1, 7, joined the inside of a hollow-rimmed bowl with the head facing down in the centre of the bowl also like the Beth Shemesh example, J.II.c.1. These fragments most likely also had an animal spout attached to the outside of the bowl rim for discharging the liquid contents in some cultic practice.

The recently excavated libation bowl from Khirbet Ruddana, J.II.b.8, is slightly different from the other examples found in that the tube-like conduit is not built into the rim, but into the wall of the bowl just below the rim. It is, nevertheless, included with Type J.II. since it serves the same function. More unusual is the position and number of the animal head spouts. Two spouted heads, which represent either bulls or lions, are attached closely together on the inside of the vessel giving an outlet from the conduit. Only a third of the vessel was found, but it seems reasonable to assume another animal head spout with long neck was attached elsewhere on the conduit for the liquid to circulate from the bottom of the bowl into the conduit and out of the two extant animal heads.

Two new animal types are represented. The remains of the heels of a broken figure, probably human, are fixed to the bottom of the Beth Shemesh bowl, J.II.b.2, in front of what is described as a wild boar charging towards the interior. The spout of the Megiddo example, J.II.b.7, represents a reclining water buffalo.

J.II.c. (Cat. 2 ex.)

The two complete bowls from Beth Shemesh and Deir 'Alla illustrate the positions of the animal head spout facing outwards from the hollow-rimmed bowl and the head spout with long neck attached directly opposite on the

inside of the bowl rim. Both Beth Shemesh heads are probably bovine. Franken describes the head inside the Deir 'Alla bowl as that of a fox(?). Franken also makes the interesting suggestion that this kind of bowl has a metal prototype which represents a baby's bottle or feeding bowl. He compares the Deir 'Alla example to a similar metal bowl from a prince's grave in 7th c. B.C. Gordion now in the Hittite Museum in Ankara.¹

J.III: Cylindrical Wheel-Made Jugs

J.III.a. (Cat. 26 ex.) Figs.56: 7-8, 57: 1-4; Pls. 34: 5-7, 35: 1-2

The bodies of the Type J.III. zoomorphic figurines are wheel-thrown by the same method used for making a cylindrical-shaped jug or juglet. A hole is pierced near the flat-based bottom of the jug for applying the animal head which is spouted. The technique is best illustrated by the line drawings showing the vessel in profile (Figs. 56: 7, 57: 4). Another hole is usually pierced in the side of the jug, which becomes the back of the animal when complete, for filling the vessel with some liquid. The legs of the animal are applied separately on the opposite side of the jug and the top of the jug is closed by hand at the leather-hard stage to form the tail.

The Beth Shan example, J.III.a.6, is unusual since a large animal head spout has been applied to the top of the jug and a smaller head on the bottom forming a two-headed vase. This figure also has three 'filler' holes on the back and two vertical loop handles on the sides of the body. The smaller head at the base of the jug represents a lion and the large head spout at the opposite end of the vessel is that of a bull.

Type J.III.a.15 from Lachish has a fan-like bird's tail, but the head is missing. The other two Lachish examples probably represent the bovine

1. H.J. Franken, 'The Excavations at Deir 'Alla in Jordan', VT, Vol.X (October 1960), No.4, pp. 386-393.

family. One vessel from Megiddo, J.III.a.18, is shaped like a wild boar, two vessels are horse-shaped, J.III.a.21 and 23 and one example from Tell Taanach, J.III.a.26, represents a horse with a rider sitting sideways on the haunch.

The two unpublished examples from Tell Jemmeh, J.III.a.9, from locus EM 189' belong to Kenyon's Phase X, dated to about 850-800 B.C. Most of the vessels are covered with a white wash and painted with various bands of coloured decoration.

J.III.b. (Cat. 9 ex.)

Some of the zoomorphic animal vases made from cylindrical wheel-made jugs have a small juglet-type rim and neck applied to the centre of the back with a loop handle usually attached from the rim to the tail of the animal. In the case of two examples from Amman and Gezer, however, the loop handle is attached from the juglet rim to the back of the head of the animal spout. Megiddo example, J.III.b.7, is also unusual in having its legs made in the form of four loop handles. The recognizable animals are the wild boar from Gibeon, J.III.b.4, and the bulls from Amman, J.III.b.1 and Megiddo, J.III.b.6 and 8.

The fact that most of these examples come from tomb deposits reveals that they were considered important objects and strengthens the idea that they probably had some cultic function.

J.III.c. (Cat. 9 ex.)

The Type J.III.c. zoomorphic vases have miniature panniers or jars applied to each side of the animals' backs which serve as fillers for the jug. The spouted animal heads are fairly nondescript as to the species

represented, but an attempt has been made by the coroplasts of the examples from Beth Shemesh, J.III.c.1-2 and Megiddo, J.III.c. 8-9, to show the methods whereby life-size jars were probably attached to a real animal. The miniature jars and 'bales' (panniers?) on the two Beth Shemesh figures are shown with applied strips of clay which represent rope carriers on both sides of the animal and situated vertically on the jars of example J.III.c.1. The Megiddo example, J.III.c.8, has a wide band of clay fastened horizontally round the centre of each miniature jar which might represent leather straps and an elaborate pattern of applied clay pieces on top of the back which could represent wooden trappings to support both jars. Some kind of trappings for support are indicated between the two jars on the back of Megiddo example J.III.c.9.

J.III.d. (Cat. 13 ex., Add. 8 ex.) Figs. 58: 1-7, 73: 5, 77: 1; Pls. 35: 3-4, 49: 1-6

The Type J.III.d. examples are too fragmentary to type specifically, but they all belong to zoomorphic vases made from cylindrical wheel-made jugs like Types J.III.a-c. The unpublished Samaria fragment, locus unknown, J.III.d.18, has traces of a saddle(?) on the back with the remains of a rider's left foot.

J.III.e. (Cat. 1 ex.)

Only one example from Tell en Nasbeh has been excavated of an animal vase without any type of 'filler' on the back even though the body is hollow and the muzzle of the head forms a spout. The figure probably represents a horse as it has remains of applied trappings on the neck and sides of the body. Its tomb locus indicates that this type of vessel was also intended for cultic use.

J.III.f. (Cat. 2 ex.)

The two bird and animal vases from Ashdod and Gezer have a 'funnel' type 'filler' in the centre of the back which closely resembles the one-handled juglet type 'fillers' on the Type J.III.b. examples, but no handle is attached.

J.IV: Cylindrical Hand-Made Jugs

J.IV.a. (Cat. 7 ex., Add. 3 ex.) Fig. 59: 1; Pls. 35: 5, 36: 1, 49: 7, 50: 1

The bodies of the Type J.IV. zoomorphic vessels are similar to Type J.III. except they are hand-made rather than wheel-made. A hole is inserted in the back of the cylindrically shaped body for filling the vessel. The hole is usually situated in one of three places; just behind the animal's neck as on the Gezer figure, J.IV.a.2, in the centre of the back like J.IV.a.1 from Deir 'Alla or near the tail as illustrated on the Samaria example, J.IV.a.6a.

Most of these zoomorphic vessels have tails tucked between the hind legs which characterize members of the bovine family, but one example from Sahab, J.IV.a.6, has a short, stubby tail and a nondescript head which makes identification of the animal uncertain. Another unpublished example from an unknown provenance, J.IV.a.7 (Pl. 36: 1), however, definitely represents a horse which has a mould-made head and incised trappings round the neck and legs. The Megiddo and Samaria examples have red painted line decoration which may also represent trappings.

Macalister points out that the Gezer example, J.IV.a.2, will hardly hold any liquid at all as the animal head spout is so low down. He suggests that these kind of vessels may have been some device for measuring liquids or for feeding infants though the extreme narrowness of the spout bore is

against the latter view.¹ The extant head spouts on the examples from Sahab, Samaria and the Amman Museum do not support Macalister's view that these vessels would not hold much liquid because these spouts are situated above the hollow space of the bodies. The extreme narrowness of the spout bore, in the writer's opinion, would be an excellent reason for suggesting that these zoomorphic vessels were indeed ideally suited for feeding infants.

J.IV.b. (Cat. 1 ex.)

Another incomplete zoomorphic vessel from Gezer with a one-handled juglet type 'filler' in the centre of the animal's back is rather larger than the Type J.IV.a. examples and may have been used as a pitcher for water or some other liquid.

J.IV.c. (Cat. 2 ex.)

The two examples of hand-made zoomorphic vessels with miniature jars or panniers attached to the back for 'fillers' from Gezer and Megiddo are fragmentary, but both are alike in being covered with a red wash. The tails, tucked between the legs, indicate they belong to the bovine family.

J.IV.d. (Cat. 7 ex., Add. 8 ex.) Figs. 59: 2-6, 74: 1; Pls. 36: 2-5,
50: 3-8

The hindquarter fragments belonging to Types J.IV.a, b or c from Samaria and Tawilan, which have tails between the legs, are probably members of the bovine family. The J.IV.d. fragments also have red painted lines of decoration which most likely represent trappings. Presumably this would indicate that the bulls were harnessed for work purposes.

J.IV.e. (Cat. 5 ex.)

Five incomplete hollow figures from Megiddo, Samaria and Tell Zeror

1. R.A.S. Macalister, Gezer II, (London, 1912) p.182.

do not have a 'filler' hole on their backs. All the heads are missing, but the tails of Types J.IV.e.2 and 5 would indicate bovine animals and the broken remains of clay on the back of J.IV.e.3 from Samaria suggests the animal (horse?) originally had a rider. None of these examples would seem to have a utilitarian purpose.

J.V: Miscellaneous Jugs

J.V.a. (Cat. 7 ex., Add 2 ex.) Pl. 50: 9

A number of zoomorphic jugs have a strap handle attached from the back of the animal's neck to the centre of the back. On the evidence of the complete examples, no provision is made for a 'filler' of any kind with the exception of the stylized 'duck' necks with trefoil-shaped mouths on the Megiddo and Tell en Nasbeh vessels, J.V.a.5-6, which stand upright and are large enough for pouring liquid into the bodies. It is possible, on the other hand, that some of the neck and handle fragments may originally have had a 'filler' of some kind. On the whole, the evidence suggests they were not utilitarian and may have been used as cultic objects or simply made as expressions of Iron Age art.

J.V.b. (Cat. 1 ex.)

The zoomorphic bird jug from Tell Beit Mirsim is broken, but it does not have the remains of a 'filler' hole in the centre of the back. It is exceptional as the body is made from a flat-based bowl with clay added to form the back of the bird and a spouted bird's head is applied separately. No parallels exist elsewhere in Palestine for this form.

J.V.c. (Cat. 1 ex.)

A zoomorphic vessel from Gezer is made from a globular, three-legged

jar with a fairly high, upright neck with an animal head spout attached to the shoulder. This vessel illustrates that it is difficult to determine the kind of bodies to which many of the spouted animal heads may have been originally attached.

J.V.d. (Cat. 3 ex.)

Three zoomorphic vessels from Tell el'Ajjul and Jericho have simple loop handles on their backs. The preserved animal head spouts have small hole bores which would appear to rule out any method whereby these vessels could be filled. The conclusion must be that they had a non-utilitarian function.

J.VI: Miscellaneous Vessels

J.VI.a. (Cat. 2 ex.) Fig. 59: 7; Pl. 36: 6

Two spouted animal head fragments from Tells Jemmeh and Nasbeh were originally applied to the walls of wheel-made vessels, the forms of which are unknown. The small ears and horns applied to the Tell Jemmeh example indicate that it represents a bovine and the Tell en Nasbeh example is identified by the excavator as possibly a ram's head as it has incised marks round the neck indicating wool.

J.VI.b. (Cat. 2 ex.)

The head fragments from Hazor and Megiddo are very unusual in that they have 'filler' or spout holes which join with the hollow necks located at the back part of the heads. The bores are fairly small, but liquid could be injected by means of a clay funnel which technically could have been made by the Iron Age coroplasts.

The Hazor head with applied 'button' eyes has the broken remains of what appear to be fairly high upright ears which possibly identifies this

fragment as a horse. The Megiddo fragment has lion-like features, but the broken remains of a possible beard might indicate this example should be more properly classified as an anthropoid figure.

J.VI.c. (Cat. 1 ex.)

The Zoomorphic bird vessel from Gezer is unique in that it is made in two pieces from a chalice type bowl with a high trumpet-shaped stand. The back wings, tail and spouted 'duck's' head are hand-modelled in one piece to fit over the top of the bowl. There is no evidence of a 'filler' hole. The separately modelled wings have small holes which may possibly have been for insertion of real feathers. Although the vessel has no recorded locus, one could suggest it may have been made for a tomb offering or just as an art object.

J.VII: Head and Neck Fragments Belonging to Types J.I. to J.VI. or to Unidentified Vessels

J.VII.a. (Cat. 9 ex., Add. 1 ex.) Figs. 60: 1-2, 74: 2; Pl. 36: 7

Some of the Type J.VII.a. bird fragments may be identified as belonging to one of the specific zoomorphic spouted vessel types described above. The two heads with quite long necks from Tell el'Ajjul and Buseirah, for example, most likely belong to hollow-rimmed bowls with a spout attached to the inside of the rim and lying flat inside the bowl like those examples in Type J.II.b., but an unknown vessel type cannot be ruled out. Typologically, the head with a high, slightly pointed crest, Types J.VII.a.3, 6, 7, 8 and 9, are very similar to the head on the bird jug from Tell Beit Mirsim with a flat-based body, Type J.V.b.1, but it cannot be known conclusively if they also had similar bodies.

J.VII.b. (Cat. 41 ex., Add. 4 ex.) Figs. 27: 14, 60: 3-6, 70: 6-8, 74: 3;
Pls. 36: 8-12, 51: 1-3

The applied horns and ears on all the Type J.VII.b. fragments would indicate, typologically, that they were made to represent members of the bovine family. These examples are less easy to identify with specific zoomorphic vessel types, but the angle of the muzzle and neck on a horizontal plain of two examples, J.VII.b.2 and 29, indicate they probably belong to the Type J.II.b. hollow-rimmed bowls. The Jericho head, J.VII.b.22, is attached to the remains of a wall of a wheel-made vessel and should be considered along with the miscellaneous vessels, Type J.VI.a. The heads with short, wide, splaying necks, Types J.VII.b. 1, 4, 6, 9, 21, 36 and 41a, may also have been applied to walls of large, unknown vessel types, but they could equally have been broken from any one of the Types J.III-IV cylindrical, zoomorphic jugs.

J.VII.c. (Cat. 72 ex., Add. 15 ex.) Figs. 27: 12, 61: 1-8, 62: 1-10, 63: 1-3,
74:4, 75: 1, 77: 2;
Pls. 37: 1-2, 51: 4-7, 52: 1-5, 53: 1-4

The Type J.VII.c. head and neck fragments identified as horses have many characteristics in common with the solid, hand-modelled horses belonging to Type D except they are spouted and, in most instances, were probably more utilitarian in purpose. Many of the heads have painted, incised or applied 'button' eyes which are also incised on some examples. Two examples from Samaria, Types J.VII.c.62-63, even have remains of a rider's hands on their necks similar to examples belonging to Types D.VI. to D.X. Three heads from Gezer, Hazor and Samaria, Types J.VII.c.24, 26 and 70b, have either a disc or forelock applied between the ears characteristic of Types D.IV.e and f. and/or Types D.IX.c and d. The Gezer example, J.VII.c.24, is curious as the horse's head is modelled on an angle to the splaying neck which was possibly attached to the wall of a vessel or perhaps it was a

simple mistake made during manufacture. However, the same angle is to be observed on a fragment from Tell en Nasbeh, J.VII.c.47, which may indicate a new type of zoomorphic spout for which we have no further evidence.

Heads made from a mould is an important technical device employed on some of the examples from the northern sites of Athlit, Hazor, Megiddo, Samaria and Tell Taanach, Types J.VII.c.3a, 27, 28, 43, 59, 61, 70d,e, as well as on two heads alleged to be from near Amman, Type J.VII.c.2-3. The harness and eyes are moulded so that they look incised, but their regularity of design and the discovery of a mould fragment Type D.III.b.2, with the same design as the Samaria head, J.VII.c.59, confirm they are in fact moulded and not hand-made like most of the Type J.VII. heads. One unpublished Amman example, J.VII.c.3 (Pl.37: 2), is strikingly similar in design to Type J.VII.c.28 from Hazor. Much more evidence will be needed before one can draw too many far reaching conclusions from this similarity, but present evidence does suggest this kind of moulded head only comes from the Iron Age II Israelite Kingdom sites in the north with two possible examples from the Ammonite capital which may be the result of trade between these two centres of power.

J.VII.d. (Cat. 7 ex., Add. 1 ex.) Fig. 63: 4-5; Pls. 37: 3, 53: 5

The spouted heads with remains of horns vary widely in style and seem to represent a number of animals. The Deir 'Alla example, J.VII.d.1, with a cylindrically shaped muzzle and applied 'button' eyes is almost identical to a Megiddo head, J.VII.d.5, which the excavators identified as a gazelle. The Shechem head may also represent a gazelle or some other member of the deer family. Another Megiddo head, J.VII.d.4, has horns curved back onto the neck like a ram and the Tell en Nasbeh head has remains of horns curving slightly sideways much like those of goats. The Samaria head, J.VII.d.6a, has its horns almost completely broken away, but the excavator identified

the head as that of a sheep. Perhaps the slightly curved muzzle (Pl. 53: 5) adds to this identification. The Tell Jemmeh heads, J.VII.d.2 and 3, are not readily identifiable, but the method of making J.VII.d.2 (Fig. 63: 5) should be noted as it is rather unusual. The spout and ears were made by first pinching the end of a hollow cylinder of clay in three places rather like making a trefoil-shaped spout for an ordinary vase. The clay was then carefully folded over in one place and joined to form a pointed, hollow spout and muzzle and the two remaining folds of clay were closed together to form broad horns.

J.VIII.e. (Cat. 35 ex., Add. 2 ex.) Fig. 63: 6-10; Pls. 37: 4-7, 53: 6,
54: 1-2

The Type J.VII.e. heads are not identified since they are too fragmentary, lack specific features and too poorly illustrated when published or not illustrated at all. However, the applied clay on the sides of the unpublished Amman head, J.VII.e.2 (Pl.37: 4), may possibly represent curved horns belonging to a ram. Macalister suggested that the 'punch marks' on the top of the head and neck of the Gezer example, J.VII.e.15, represented the wool of a sheep, but more evidence is necessary before accepting this conclusion.

Typologically, the Tell el Fara head, J.VII.e.14, with the neck and spout on a horizontal axis, may represent an unknown animal belonging to the hollow-rimmed bowl Type J.II.b. and the Tell en Nasbeh head, with a high crest(?) between the ears, may come from another bird jug like the Tell Beit Mirsim example with a flat-based body, Type J.V.b. The unpublished, plain-muzzled head from locus ES 192' at Tell Jemmeh, J.VII.e.20, has some similarity to the solid, hand-made horses belonging to Type D.I.a. It belongs to Kenyon's Phase XIIIa and is dated to the 7th c. B.C.

Type K: Vessels with Human MotifsK.I: Jug FamilyK.I.a. (Cat. 1 ex.)

A one-handled juglet with a tall, thin, cylindrical neck and wide cylindrical body with a spout and a flat base was excavated in Tomb 7 at Beth Shemesh in a 7th - 6th c. B.C. pottery context. A human face is modelled onto the upper part of the neck of the juglet and arms are applied separately at the shoulder and folded in front to hold a spout (broken) projecting from the chest, thereby giving the vessel an anthropomorphic character. The face is fashioned in what has come to be known as typical Semitic features such as the sharp, exaggerated nose and long beard. The figure most likely represents a male. Whether or not it was a 'libation' vase or represented a divinity as suggested by the excavators is unknown, but it obviously had some special significance among the tomb equipment. This vessel has close similarities to the much earlier anthropomorphic vase from the temple of Level VII at Beth Shan.¹ The Beth Shan example should be dated to the end of the Late Bronze Age and to the beginning of the Early Iron Age according to revised dating of the Level VII Temple.² Although examples of these vessels are fairly rare, it is noteworthy that similar artistic traditions existed over a span of eight centuries.

K.I.b. (Cat. 1 ex.)

Type K.I.b. represents a one-handled dipper juglet with a pointed base which also has a human face modelled just below the rim and applied breasts

1. A. Rowe, 'The Palestine Expedition. Report of the 1928 Season', The Museum Journal, XX, March, 1929, p.64.

2. K.M. Kenyon, Archaeology in the Holy Land, p.219.

and arms at the shoulder of the vessel. The right arm covers the breasts and the left hand touches the abdomen. The one example from Tell ez-Zakariya also comes from a tomb and is dated to the Early Iron Age. There are no complete parallels, but two head fragments, probably belonging to similar juglets, were found at Buseirah and Jerusalem, Types K.I.c.7a and 10.

K.I.c. (Cat. 12 ex., Add. 1 ex.) Figs. 64: 1, 75: 2

Most of the Type K.I.c. fragments are fairly small and probably belong to the Type K.I.b. dipper juglet category. The Ashdod examples are homogenous with bulging nose, eyes and incised mouth apart from K.I.c.2 which has an Egyptian type wig which was possibly mould-made. The Lachish example, K.I.c.11 has marked Semitic features, but is smaller than the Type K.I.a. example from Beth Shemesh. The figures from Tell Gat and Gezer, K.I.c. 8-9, on the other hand, are similar to the Beth Shemesh example in size. The Tell Gat fragment has a long beard, but the rest of the face is missing. The Gezer figure lacks a beard, but the modelling of the head just below the rim of the original jug or juglet is identical from a typological point of view. These fragments span the whole Iron Age period from about 1200 B.C. to 350 B.C.

K.I.d. (Cat. 1 ex.)

With the exception of the Ashdod face, which was possibly mould-made, Type K.I.c.2, the only definite face pressed from a single mould belonging to a small jug or juglet, was found over a small pit east of the Fosse Temple in Square D.9 near the present ground level at Lachish.¹ The elaborate

1. O. Tufnell, Lachish III, (Oxford, 1953) p.375.

wig, hand-made, with four rows of stiff curls, has some similarity to the Egyptian coiffures. The figure was dated to the Late Post-Exilic period by Tufnekh, but in a written communication to the writer, she suggests it should probably be considered a surface find and possibly Hellenistic in date.

K.I.e. (Cat. 2 ex.)

The two hand-made human figures, one male and one female, are applied on opposite sides of a hand-made, one-handled, spouted jug found in Level V at Megiddo, Type K.I.e.1. The figures are standing at the base of the jug with the arms upraised. Both human figures are simply made with 'pinched' type faces like the heads in Type A.I. The male displays the usual 'Semitic' features by having a 'beaked' type nose and beard. This type of human applique figure on a vessel is rare and only one more fragment has been excavated to date from Stratum II at Megiddo showing crude, hand-made legs, Type. K.I.e.2.

K.I.f. (Cat. 1 ex.)

Only one example of a stylized hand-modelled face made on the wall of a vessel has been excavated to date at Ashdod from the Philistine 'temple' in Stratum VIII. The nose was 'pinched out' of the clay of the vessel at the leather-hard stage of manufacture forming two concave eye sockets into which 'button' eyes were applied and an incision made to represent the mouth. The vessel itself was apparently made in two parts. The human face is on a small wheel-made juglet type of vessel with flat base which was turned upside down so that the base formed a stand for an attached, missing vessel, on top. The missing vessel was perhaps a footed bowl since the clay is broken in semi-circular patches round the bottom wall of what was originally the juglet. To date, no parallel exists for this rather unusual vessel with its human motif.

K.II: LampsK.II.a. (Cat. 1 ex.) Pl. 38: 1

The modelled human face with 'Semitic' features on the cylindrical hollow, handle of the one-spouted lamp from Gibeon is very similar to some of those heads on the juglet vessels, Type K.I. The so-called handle of this lamp is unique. Since the handle is hollow with an opening at the underside of the rim, it may possibly have been fitted onto a wooden stick which was carried like a mace in some ritual procession or simply stuck into the ground to give the lamp more height for better lighting.

K.II.b. (Cat. 3 ex.)

Three human figurines are included in Type K.II.b. from Beth Shemesh and near Buseirah which have miniature lamps modelled onto their heads. Only one from near Buseirah, K.II.b.2, in an unstratified collection of Abdullah Bey Rihani of Tafilah, is nearly complete. This figure has a wheel-made, pillar-shaped body flaring into a bell-shape at its base. The arms of the female represented are applied separately and both hands hold a disc just under the breasts which may be a tambourine or simply an offering of some kind. The lamps on the heads of both this example and the Beth Shemesh head, K.II.b.1, have one 'pinched' type spout on the lip. The other Buseirah fragment, K.II.b.3, is missing most of its lamp, but the face of the figure is similar to Buseirah example, K.II.b.2, and probably also had a similar lamp.

It is difficult to give an exact date to the Buseirah figurines by comparing lamp styles since the one-spouted lamp with round base was used throughout the Iron Age, but typologically, the lamp with shallow bowl placed on a thick high disc base like the Beth Shemesh example was a new type which evolved in the south during Iron Age II.¹

1. R. Amiran, Ancient Pottery of the Holy Land, (Jerusalem, 1969), p.291, pl.100; R.H. Smith, 'The Household Lamps of Palestine in Old Testament Times', BA XXVII.I (1964)

K.III: Figure VasesK.III.a. (Cat. 3 ex., Add. 1 ex.) Fig.64: 2

Although some jug type vessels have been made into human form, they do not have handles, and apart from the flat-based Qasile example, K.III.a.4, they have modelled legs at the bottom of the jugs which cause the 'figure vases' to be free-standing. The K.III.a. examples are female and apart from the Tell Jemmeh vase, K.III.a.3, they have one or both breasts pierced to serve as a spout or spouts. The Tell Jemmeh example does have an opening between the legs which could have served as a spout. The two heads present on the Gezer and Tell Qasile vases are open at the top for filling them with liquid. The arms probably held some decoration, broken off between the breasts of the Tell Jemmeh example, which may have been a disc like that held by the Buseirah figure with a miniature lamp on its head, K.II.b.2. The Beth Shemeh and Gezer figures are holding both breasts and the hands are together just below the breasts on the Tell Qasile vase.

The Gezer figure, from Tomb 7, probably belongs to a transitional period between the Late Bronze Age and the Early Iron Age. The Tell Qasile vase is Philistine. The Tell Jemmeh fragment belongs to Kenyon's Phase XI, ca. 800-775 B.C. and the Beth Shemesh figure, from Level II, is dated in an Iron Age II context.

K.III.b. (Cat. 1 ex., Add. 3 ex.) Pl. 54: 3-4

The four Type K.III.b. examples are all fragmentary, but the extant portions of the bodies suggest they were wheel-made like a pointed dipper juglet and had hand-made heads applied onto the pointed end of the juglet. A hole was then pierced through the tops of the head to join with the hollow body, thereby serving as a spout. Not enough of the figures remain to determine how these figure vases might have been filled. Perhaps an extremely fine funnel was used. Two examples from Gezer and Tell es Safi have remains of applied arms folded on the chest, but only the Megiddo fragment has applied 'button-like' breasts preserved.

The earliest figure from a firm archaeological context is the Megiddo example from Stratum IV dated to the 9th c. B.C. but the Tell es Safi excavator places K.III.b.4 'deep in the Pre-Israelite Stratum' during Iron Age I. The unpublished Tell Abu Hawam example (Pl.54: 3) is from the surface and therefore is not useful for dating. The Gezer figure is probably fairly late in Iron Age II as it comes from Macalister's 'Fourth Semitic' period.

K.III.c. (Cat. 7 ex.) Fig. 64: 3-4; Pl.38: 2

The Type K.III.c. figure vase fragments are similar to Types K.III.a. and b. apart from the examples from Jerusalem and Tell Beit Mirsim. The nearly complete body of the Jerusalem vessel K.III.c.5 (Fig. 64: 4, Pl.38: 2) is hand-made in the form of a small juglet with the bottom portion bent forwards so that the anthropomorphic figure is in a sitting position. Two small loop handles are applied from the carination of the juglet below the 'neck' to the 'waist' of the juglet to represent arms. The head is missing, but it was probably modelled so that it could be used as a cap or stopper for the contents of the figure vase.

The Tell Beit Mirsim vase, K.III.c.6, is unusual since the female figure is holding a dove in both hands between her breasts. The dove symbol is used in conjunction with only one other female figurine recorded as Type B.V. c.1 from the Achzib Phoenician cemetery. As Albright maintains, the Tell Beit Mirsim figure is either imported from Phoenicia or Cyprus.¹ Since the dove representations are rare, this symbolism is probably not indigenous to Palestinian Iron Age art.

K.IV: Coffin Lids

K.IV.a. (Cat. 2 ex.)

Clay anthropomorphic coffins were used for burials during the Early

1. W.F. Albright, 'Astarte Plaques and Figurines from Tell Beit Mirsim', Mélanges Syriens offerts à René Dussaud I (Paris, 1939), p. 119.

Iron Age at Sahab in Transjordan.¹ They were coil-made and roughly cylindrical in shape, with a flat base, but more broad and round at the head and shoulder end to accomodate the body. One side of the broad end was cut away, probably at the leather-hard stage of manufacture to allow entry of the body. The cut away piece, which was fashioned into a human face, served as the lid cover to finally seal the coffin.

One complete coffin, Type K.IV.a.2, is reconstructed in the Amman Museum. It has a small loop handle on the chin of the human-faced lid which serves the dual function of a beard and for lifting the lid. Two smaller loop handles are also on each side of the neck for lifting. The body of the coffin also has four large loop handles on each side for carrying what must have a fairly heavy load. Another coffin lid in the Amman Museum, K.IV.a.1, has similar facial features to the complete example, i.e. high ridged eyebrows joining the nose which has incised nostrils and a closed mouth with applied lips and the loop-handled beard; in addition it has a loop handle on the crown of the head and two more loop handles which take the place of the ears. The ears on the complete example are applied pieces of clay without holes, but they could have been used for lifting the lid as well.

K.IV.b. (Cat. 9 ex., Add. 31 ex.)

The one complete coffin from the Northern Cemetery of Beth Shan, Type K.IV.b.2, illustrates the technique of manufacture was the same as that employed on the K.IV.a. anthropomorphic coffins from Sahab. Stylistically, however, the facial features on the coffin lids are considerably different and no loop handles are employed. Stylized arms and hands are also applied onto the complete K.IV.b. lids. This feature would appear to be a direct

1. W.F. Albright, 'An Anthropoid Clay Coffin from Sahab in Transjordan', AJA 36(1932), p.295 ff., Pl.XII: 1

Egyptian influence since the sites of Deir el-Balah and Tell Fara were within easy reach of Egypt and the fact that there was an Egyptian garrison at Beth Shan during the reign of Ramses III easily explains the presence of similar coffins at Beth Shan.¹ The coffin from Dibon in Transjordan, Type K.IV.b.7ee, is slightly different in that it has a flat back with vertical sides and the whole top side was made separately as a lid, but a human face is modelled onto the slightly broader end. The face is smaller than those on the K.IV.a. Sahab examples and is not very similar.

The coffin lids from Beth Shan fall into two groups; one has more stylized facial features with applied linear designs representing a headdress like Types K.IV.b.3, 4 and 7 and the other is more realistic in the execution of the facial features like Types K.IV.b.1 and 5. Dothan has already pointed out that the group of lids with ornamented headdresses has a great similarity to Philistine helmets on the reliefs of Ramses II and that the more realistic group is reminiscent of the coffins that were found in Egypt and the burials from Anibah in Nubia in particular.² The two Tell Fara examples, K.IV.b.8-9, fall into group one with headdresses and the Deir el-Balah examples are representative of both groups.

Whether or not the different Dibon and Sahab examples were the result of Egyptian influence must await fresh evidence. An Egyptian stele was found, however, near these sites at Balu'ah in Transjordan with three human figures and four lines of worn inscription which could not be read.³ A new examination of the stele indicated that it is not now possible to date

1. Y. Aharoni, 'New Aspects of the Israelite Occupation in the North' in J.A. Sanders, ed., Near Eastern Archaeology in the Twentieth Century, (New York) p.259

2. T. Dothan, 'Philistine Civilization in the Light of Archaeological Finds in Palestine and Egypt', Eretz Israel 5 (1958) pp.55 ff.

3. E. Hoade, East of the Jordan, (Jerusalem, 1961) p.154

the Balu'a stele any more accurately than sometime in the thirteenth or early twelfth centuries B.C.'. ¹ Perhaps the knowledge of decorated anthropomorphic clay coffins was introduced during this time, but the accident of excavation has failed to reveal examples other than the Early Iron Age coffins from Dibon and Sahab.

K.V: Rhyta

K.V.a. (Cat. 4 ex.) Fig. 65: 1-3; Pl. 38: 3-4

Four incomplete wheel-made rhyta are included in Type K.V.a. which have the remains of hand-made figures in a sitting position with legs bent backwards facing the spout. Most of the torsos of the figures are missing as well as the heads on all the examples.

The Deir 'Alla example is an unpublished surface find and Petrie only published the most complete Tell Jemmeh example in Gerar, Pl.XV:6, from locus BL 199' which belongs to Kenyon's Phase XXII, a transitional phase between the Persian and Hellenistic periods. The two unpublished Tell Jemmeh fragments from loci ? 204' and ?205' above sea level should be included within Kenyon's Phase XXVI which is dated to the Persian period on the evidence of a very shallow saucer lamp with a slightly concave base and broad flat rim (cf. CPP 91 M,N).

K.V.b. (Cat.2 ex.) Fig. 65: 4

Two fragments from Hazor and Tell Jemmeh are possibly also from rhyta. The Hazor fragment, K.V.b.1, is described as an anthropomorphic vessel

1. W.A. Ward and M.F. Martin, 'The Balu'a Stele: A New Transcription with Palaeological and Historical Notes', ADAJ 8-9 (1964) p.18

since it has the remains of a human arm and knee. The shape of the sherd profile and position of the extant hand and knee are similar to the figures on the Type K.V.a. rhyta. The sherd comes from General Stratum II which is also dated to the Persian period. The Tell Jemmeh rhyton, K.V.b.2, is not like the preceding examples (see Fig.65: 4) and is from locus W. 183' above sea level which probably puts it into Kenyon's Phase Va. Although Phase Va is dated to 1050-975 B.C., it is a disturbed deposit which could make the date of K.V.b.2 later and more in line with the other examples from the Persian period.

K.VI: Cult Apparatus

K.VI.a. (Cat. 3 ex., Add. 1 ex.) Pl.38: 5

Various clay vessels decorated with human figures have been excavated in Palestine which were probably intended for use as some cult apparatus. The Type K.VI.a. objects include three hollow, wheel-made stands with bowls attached to the top from Ashdod, the Beit-Aula region near Hebron and Megiddo and what appears to be a model shrine in the form of a clay box with one open side now in the Amman Museum from an unknown locus. All of these vessels have applied moulded heads or complete figurines in high relief. The Beit-Aula example has a row of heads encircling the vessel between the top of the stand and the bottom of the bowl on top. The heads may be either male or female. They are simply made with large noses and incised eyes and mouths. The Megiddo example has two complete, but worn, female figures single-moulded on one side of the stand with the right hands on the breasts and the left hand over the pudenda and the feet face forwards. The heads are too worn and poorly illustrated for specific identification, but the figures are similar in style to the figurine plaques belonging to Type C.I.c.

The Amman Museum shrine box has two single-moulded, nude female plaque-type figures standing on each side of the open end of the box (Pl.38: 5).

They are both holding a tambourine in their left hands and striking it with their right hands like the plaque figures belonging to Type C.VI.a. and also have their feet facing forwards. The figure standing on the right side of the box has a high crown-like headdress while that of the figure on the left of the opening is more dome-like. Both figures have a band of curls across their foreheads and single strands of shoulder-length hair. This example of Iron Age plastic art is unique in Palestine to date, but typologically, the human figures belong to the beginning of Iron Age I.

K.VI.b. (Cat. 1 ex., Add. 3 ex.) Figs. 77: 3, 78: 1

The Type K.VI.b. cult vessels have hand-made human figures standing within the 'windows' of the stands. Most of the torsos are modelled with flat pieces of clay rather like 'stick' figures and the heads, where extant, are modelled more in the round. The human figures on the vessels from Tell Qasile and Tell Taanach are attached to the 'windows' by the tops of their heads, outstretched arms and legs. The four human figures on the Tell Qasile stand, however, are shown walking to the right. The stand supporting a bowl from Ashdod, K.VI.b.1, has five musicians in the 'windows' playing the tambourine and wind instruments.¹ This stand also has three incised representations of animals above the human figures. It follows the Philistine tradition in style and is dated to the 10th c. B.C.

K.VI.c. (Cat. 5 ex.) Fig.66: 1-4; Pl.39: 1-3

The five Type K.VI.c. examples of hand-made seated human figures belong to some kind of cult object. The most complete example from Gezer, K.VI.c.1, seems to represent a shrine-type box, possibly a model house similar to

1. M. Dothan, 'The Musicians of Ashdod', Archaeology, 23: 4 (1970) pp.310-11.

the clay box in the Amman Museum, Type K.VI.a.3. However, two small human figures are sitting on either side of the open end with rather pensive expressions; possibly they were meant to represent guardians. The fragment of a similar human figure from Jerusalem, K.VI.c.2, was possibly attached to the same kind of 'shrine-box' as the Gezer example. The other three Jerusalem figures are slightly different, but the evidence of broken clay suggests they were also attached to some object. The Jerusalem examples all date to about the 7th c. B.C. which should help date the Gezer example, on stylistic comparison, to the same period.

K.VI.d. (Cat. 12 ex., Add. 2 ex.) Pl.55: 1-2

The Type K.VI.d. female 'couch' figures are popularly known from the famous 'Ashdoda', K.VI.d.3, from Ashdod which have only been excavated to date on that site. They come from the Philistine levels and according to the excavators, they continue a late Mycenaean tradition.¹ The 'Ashdoda' is modelled in the form of a 'couch' with a high back on one end upon which a long-necked, stylized human head is positioned. The breasts are applied separately onto the high back of the couch.

Another kind of 'couch' figure (Pl.51: 1), in the possession of a Jerusalem antiquity dealer at the time of writing, is slightly different in that the 'couch' portion of the figure is modified into a shallow basin with four legs and two human heads, male and female, are applied to the top of the high back of the basin at one end which also serves as the torso of the two-headed figure. This object was included in Type K.VI.d. on typological comparison as it was unique when the writer examined it during the beginning of 1974 in Jerusalem and he assumed it could also possibly be in the Philistine

1. M. Dothan and D.N. Freedman, 'Ashdod I', 'Atiqot' VII, Jerusalem, 1967, p.111.

tradition. However, during the writer's 1974 season of excavations at Tell es-Sweyhat on the Euphrates in Syria, a very similar torso fragment was found which originally had two heads in a late Third Millennium context. Very similar heads to the Jerusalem example were found, moreover, in other Bronze Age loci at Tell es-Sweyhat which illustrate that this form of plastic are pre-dates the Iron age and is most likely indigenous to Syria and not to Palestine.¹

K.VI.e. (Cat. 5 ex.)

Type **K.VI.e.** includes miscellaneous human representations belonging to various cult object. The female figurine from Amman Tomb C, 8th c. B.C., Type K.VI.e.1, which is supporting a capital with four spirals at right angles on the head, represents a pilaster which originally probably belonged to a 'shrine-box' like those in Type L.IV.b. The female is holding an enlarged abdomen with both hands which symbolises her fertility.

The fragment from Ashdod, K.VI.e.2, with the remains of a hand, probably belonged to a 'couch' figurine and the Beth Shan examples K.IV.e.3-5, were originally standing in the 'windows' of model shrine houses or cult stands like the complete Type K.VI.b. examples.

K.VI.f. (Cat. 3 ex.)

Two human figurines, originally attached to the rim of a bowl, come from the Tell 'Aitun cemetery in the Lachish region and an unknown locus at Tell Jemmeh. The proto-type for this type of figurine is probably the the Mycenaean craters with figures standing on the rim like the complete

1. The object now in the possession of the Jerusalem art dealer was no doubt smuggled from Syria, a tradition not unknown as the writer was shown a large collection of confiscated figurines from Syria in the Amman Museum stores, many of which were in fact faked objects intended for the art market.

example illustrated by Dothan.¹ The Beth Shemesh fragment K.IV.f.a, although recorded from Level II, was probably 'tossed up in the excavation of Cistern 1 and should be dated to the Late Bronze Age'.² Typologically, it is Mycenaean and similar to an example in the British Museum from Athens which is dated to 1300-1200 B.C.³ The Tell 'Aitun example is attached to the rim of a Philistine crater and is dated to the 12th-11th c. B.C. The female 'mourner' has her arms folded onto the top of her head like another British Museum figure from Rhodes dated to the 7th c. B.C.⁴ The long incised plaited hair down the back of the Tell Jemmeh figure is similar to the Tell 'Aitun example and, typologically, should also be assigned to the Philistine period.

K.VI.g. (Cat. 1 ex.)

One anthropomorphic rattle was excavated in Tomb 905 at Tell Fara. It is made in the form of a one-handled dipper juglet and has applied arms, bent slightly on the sides of the vessel, and applied breasts. The top of the juglet is broken, but it probably had a hand-made head originally. The pottery context of Tomb 905, especially the stirrup jar (CPP 64 R5) which is a derived type of Levanto-Mycenaean IIIB ware, would appear to date this tomb to the beginning of Iron Age I.

K.VII: Miscellaneous Vessels

K.VII.a. (Cat. 3 ex.)

Handles decorated with human heads seem to have been popularly employed on vessels throughout the Iron Age. The male head with a beard on the base

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1. T. Dothan, 'A Female Mourner Figurine from the Lachish Region', Eretz-Israel 9 (1969), pp.43-47, Pl.8
 2. E. Grant, Ain Shems Excavations III. Rumeileh being 'Ain Shems Excavations, (Haverford, 1934) p.91.
 3. R.A. Higgins, Greek Terracottas, (London, 1967) Pl.4H
 4. Ibid., Pl.11D

of a jar handle from Bethel belongs to Iron Age I. The head from Ashdod which is itself a handle, applied to the wall of an unknown vessel, is described by the excavators as Assyrian in character. Although it is a surface find, it is provisionally assigned to Iron Age II. The head of the Lachish example is modelled onto the top part of a handle of another unknown vessel excavated from Level II dated to the 6th c. B.C.

K.VII.b (Cat. 2 ex.)

Two Megiddo fragments from the filling of Stratum V are feet of unknown vessels with human heads modelled in relief. Type K.VII.b.1, is an unidentifiable simple head with applied 'button' eyes and incised mouth. Type K.VII.b.2 has the head of a typical hathor-type female with spiral locks and an incised necklace.

K.VII.c. (Cat. 1 ex.)

Only one example of a flask spout has been excavated from Megiddo which has a moulded hathor-type female head on one side.

K.VII.d. (Cat. 1 ex.)

Another rare object comes from Megiddo which has been described as a 'wall bracket'. It is a roughly 'coffin-shaped' plaque-like piece of clay with a hole in the top end for hanging. This example has a modelled female head in relief at the top just below the hole. The bottom portion of the object is missing. The head is nondistinct, but does have a linear type of headdress. It comes from Stratum VIIA dated to the 12th c. B.C.

K.VII.e. (Cat. 4 ex., Add. 1 ex.) Fig.66: 5; Pl.55: 3

Various human representations appear on fragments of unidentified vessels. All the examples in Type K.VII.e. belong to the Iron Age, but much more evidence will be needed before the vessels can be identified more closely.

K.VIII: Mask-Type HeadsK.VIII.a. (Cat. 2 ex.) Fig.66: 6; Pl.39: 4-5

Two small mask-like human heads were excavated at Tell Fara and Tell Keisan, both unpublished. They are made in the style of the pinch-faced figures, but have holes through the masks for eyes. They may belong to some more complete objects since the clay is broken at their edges. The Tell Fara example is not well stratified and the context of the Tell Keisan fragment is unpublished to date.

K.VIII.b. (Cat. 4 ex., Add. 2 ex.) Fig.78: 2; Pl.55: 4

The single-moulded, Type K.VIII.b., masks are well modelled and more life-like than the Type K.VIII.a. examples. The Phoenician examples from the Achzib tombs represent male heads and also have the eyes cut out of the masks. The other examples are too fragmentary to tell whether or not they represent male or female heads.

K.VIII.c. (Cat. 2 ex., Add. 1 ex.) Pl.55: 5

The Type K.VIII.c. masks are hand-made and grotesque in appearance. The unpublished Achzib example has cut-out eyes and mouth, with three holes for attachment on the forehead near the upper edge of the head. Wrinkles modelled onto the face suggest either an old Phoenician man or woman. The Beth Shemesh example is monkey-like in appearance, but has a long 'Semitic' type beard. The Jericho head is most grotesque and according to Sellin, represents the head of an Assyrian storm demon associated with the south west wind.¹ It comes from Sellin's 'Late Judaic' level dated to the 8th - 7th c. B.C.

1. E. Sellin and C. Watzinger, Jericho, (Leipzig, 1913) p.149.

K.IX: SherdsK.IX.a. (Cat. 1 ex.)

A sherd from Stratum V at Hazor has a portion of a man's head and one arm incised on it. The representation is crudely executed and does not give much added information concerning costume or racial features apart from the linear incised headdress which is similar to many of the Iron Age II figurines modelled in the round.

K.IX.b. (Cat. 4 ex.)

Three Iron Age sherds from Ashdod, Megiddo and Ramat Rahel have painted male figures on them. The technique of painting human figures on sherds was an art form practiced at least as early as the Late Bronze Age on the evidence of a sherd found in Level VIII at Beth Shan with a finely drawn male head, Type K.IX.b.2. The Ashdod sherd, a surface find from Area D, has part of a painted face in profiled outline with a typical 'Semitic' nose and part of one eye indicated by a pupil outlined with an oval line. The Megiddo example has a series of walking warriors drawn in the Egyptian style with face-on bodies and heads and feet in profile to the left. The figures are drawn geometrically in black and red paint, but the weapons they hold are unidentifiable. The Ramat Rahel sherd also has a black and red painted male figure, but with a beard and sitting clothed in a long garment. He is reminiscent of Assyrian sculptured reliefs representing kings or gods.

Type L: Vessels with Animal MotifsL.I: BowlsL.I.a. (Cat. 4 ex.) Pl.39: 6

Solid, hand-modelled heads of animals appear on the rims of the Type L.I.a. vessels. Not only are they decorative, but they also serve as handles.

The heads on the Tell 'Ajjul and Tawilan bowls face outwards and the heads on the 'Ein Gev bowl and the Samaria holemouth jar face inwards. The 'Ein Gev head is a schematic representation of a bull, the Samaria and Tawilan heads are rams and the Tell 'Ajjul head may be a bird. The addition of an applied bar handle with ring shows that the 'Ein Gev bowl probably had a metal prototype.

L.I.b. (Cat. 3 ex.) Fig.67: 1-2

Two of the Deir 'Alla bowl fragments have complete figures of lions sitting on their rims which may also have served as handles. The animal standing on the rim fragment from Tell es-Safi is unrecognizable since it is missing its head. The Deir 'Alla examples are from unstratified loci and have no published contextual material. Until the wares are published, it is difficult to place these in their proper archaeological setting. Unfortunately, no profile is shown of the rim in the drawing of the Tell es-Safi bowl.

L.I.c. (Cat. 1 ex.)

An amorphous animal head is applied to the wall of what is probably a jar sherd found on the surface at Muqanna during a survey of that site. It also most likely was applied for a handle.

L.I.d. (Cat. 1 ex., Add. 1 ex.)

The Type L.I.d. animal representations are complete animals applied to the wall of a vessel, again probably for the purpose of decorative handles. Both examples are missing their heads, but the body of the Tell Taanach figure suggests a member of the bovine family.

L.I.e. (Cat. 1 ex.) Fig 67:3

One bowl from disturbed Iron Age levels at Jericho has a long neck-like handle with a bird-like head attached to the rim. The identification of

this bowl as an Iron Age type is provisional and confirmation of its bird-like handle must await further comparative evidence.

L.I.f. (Cat. 1 ex., Add. 1 ex.)

Two examples of complete bird-shaped bowls were excavated at Tell Qasile and Tell es-Safi. The Tell Qasile bowl has an applied head of a duck or swan, two handled-wings and a tail at its carination. It comes from Stratum X which, according to the excavators, represents a post-Philistine or pre-Israelite town that is dated to the end of the 11th and the early 10th c. B.C. by the typical pottery of the period. The Tell es-Safi bowl is almost identical except for the upper wall of the vessel which is much higher than that on the Tell Qasile bowl and it has a loop handle in the form of a lotus stalk. Bliss and Macalister's dating to the 'Late Pre-Israelite' period would make it fairly contemporary with the Tell Qasile example. Hancock suggests that the curve of the wall of the Safi bowl and the general contour of the vessel shows that its proto-type was probably a metal vessel.¹ This holds true for the Qasile vessel as well. Hancock's further suggestion that the Safi bowl is a votive lamp should be considered with caution until more evidence is available.

L.I.g. (Cat. 1 ex.)

Only one bowl has been excavated to date in Palestine with multiple handles, four of which are in the form of stylized animals which might possibly represent lions according to the excavator. The bowl is of the crater type, which on the pottery context, points to a date in Iron Age I with some affinities to Late Bronze Age pottery.²

1. P.S.P. Hancock, The Archaeology of the Holy Land, (London, 1916) p.289.

2. J.P. Free, 'The Second Season at Dothan', BASOR 135 (1954), p.18.

L.II: Handles from Unidentified VesselsL.II.a. (Cat. 2 ex.)

Two clay animals have been excavated which form a handle for some type of vessel, probably a pitcher. The stylized legs and body form a vertical loop handle large enough so that the torso of the animal may be grasped for carrying by one hand. The head of the animal is hand-made and projecting slightly above the top of the handle. The Tell Gat animal handle most likely represents a member of the deer family since it appears to have broad, flat horns. The animal from Tell Taanach is described as that of a fox by the excavator. The evidence from the Tell Gat example, belonging to Strata IV-V, leads one to date these examples to the 7th-6th c. B.C.

L.II.b. (Cat. 4 ex.) Fig 67: 4; Pl.39: 7

The Type L.II.b. animal heads are modelled onto handles which probably belong to jars. The Beth Zur example is crudely modelled, but appears to represent a ram. The broken horns of the Hazor example suggest a gazelle or another species of the deer family and the examples from Tell Jemmeh and Tell en Nasbeh are bovine in character.

The earliest figure is from Hazor, Stratum VII, dated to the 9th c.B.C. The Tell Jemmeh head from locus A 195' belongs to Kenyon's Phase XXIa dated to the Persian period. Sellers maintains that the texture and shape of the Beth Zur handle indicates it is Hellenistic.¹ The Tell en Nasbeh example comes from the late Iron Age II strata in Square N 18 which has pottery assigned to both Strata I and II.

L.II.c. (Cat. 4 ex.) Pl.39: 8

No complete examples survive of the vessels with animal heads applied directly to a part of the wall. The Type L.II.c. heads probably served

1. O.R. Sellers et al., 'The 1957 Excavation at Beth-Zur', IASOR XXXVIII (1968) p.85.

as handles. The head of the surface find from Tell 'Ajjul has broken horns and a long neck which suggests a gazelle. The imitation Cypriot ware of the Beth Shemesh, Stratum III example, represents a bovine dated to early Iron Age I. The Megiddo head of a monkey from Stratum V, or earlier, ca. the 10th c. B.C., was applied near the rim of the vessel. The Sahab bull's head with 'button' eyes and a painted circle on the forehead is not stratified.

L.II.d. (Cat. 4 ex.)

Four animal fragments have a single hole drilled through their torsos. None of the animals are identifiable, but Macalister suggested that the perforation in the torsos probably meant that these figures were adapted as the handle of a bag.¹ Possibly they were used to carry leather water bags.

L.II.e. (Cat. 2 ex.)

The stylized legs on the animal bodies from Beth Shemesh are represented by two holes perforated through the fore and hind legs which were made from a solid piece of clay extending across the width of the torso. The Tell Fara example, shaped like a weasel, has two loop-like handles for the legs and another smaller loop under the neck. Both examples probably functioned as 'bag-handles'.

L.III: Rhyta

L.III.a. (Cat. 1 ex.)

One wheel-made rhyton fragment from Tell Jemmeh has a hand-made, tube-like spout and a solid bull's head attached to the base. This piece comes

1. R.A.S. Macalister, Gezer II, (London, 1912) Pl.CXXIV:25 and Plate description.

from locus B 197¹ which puts it into Kenyon's Phase XXa belonging to the Persian period.

L.III.b. (Cat. 4 ex., Add. 1 ex.)

The base of the Type L.III.b. rhyta form complete animal heads with features, such as ears and horns, applied separately. The Philistine examples from Tells Qasile, Safi and Zeror are well modelled. The Types L.III.b.1, 4 and 5, from these sites represent lions. The Megiddo example, L.III.b.2, is made in the form of a ram and the other Tell es-Safi example, L.III.b.3, probably represents a gazelle or some other species of the deer family on the evidence of the broken horns. The Megiddo example from Stratum I is much later in date to the other examples which are Iron Age I in date.

L.IV: Cult Apparatus

L.IV.a. (Cat. 1 ex., Add. 1 ex.)

The Type L.IV.a. cylindrical stands with splaying bases are often termed 'incense' or 'offering' stands. They are sometimes plain cylinders of clay like the Tell Qasile example, L.IV.a.2, or have triangular apertures, 'windows', in the wall like the Beth Shan example, L.IV.a.1. They are also sometimes decorated with clay representations of animals like the Type K.VI.b. examples which are decorated with human figures.

The Beth Shan example has applied serpents on the wall and doves sitting in the triangular-shaped apertures. It also has two large loop handles with a dove sitting on the top of each one. It belongs to the 'Ramses III' level, dated on general consensus to the 10th - 9th c. B.C. Many more fragments were found at Beth Shan, but not included in the catalogue as they are so fragmentary.¹

1. See A. Rowe, The Four Canaanite Temples of Beth Shann, PPS II. I (Philadelphia, 1939) Ch.VI, 'The Cult Objects' for a comprehensive study of these examples and related cult objects.

The Tell Qasile example, from Stratum X, is dated to roughly the same period as the Beth Shan example. It has two complete lionesses, which probably served as handles, applied vertically to each side of the stand.

L.IV.b. (Cat. 1 ex.)

One unstratified model shrine house, purchased by the Palestine Archaeological Museum, is alleged to have come from Transjordan.¹ The shrine is related ceramically to the early form of Israelite water-jugs which should be dated to a period during or slightly before the 9th c. Iliffe points out the interesting architectural significance of the model with its unusual representation of proto-Ionic volut capitals, but its importance for this study is in illustrating another rare example of a dove with outstretched wings situated in the middle of the frieze between the two capitals. Iliffe also notes that the dove was closely connected with the cult of Astarte and that this object was a receptacle for use in the cult of the goddess for insertion of some offering.

L.IV.c. (Cat. 7 ex.)

All of the Type L.IV.c. fragments represent serpents belonging to the Type L.IV.a. cylindrical stands or other kinds of cult objects. The Beth Shan Example, L.IV.c.1, is unusual since it has the serpent's head resting upon a lion's claw. The usual combination is of a serpent or serpents with a dove or doves.

L.V: Miscellaneous Vessels

L.V.a. (Cat. 4 ex.) Fig.68: 1-3; Pl.39: 9

The Type L.V.a. fragments are feet of unknown vessels modelled as animal feet or heads which may represent serpents or bulls in the case of three

1. J.H. Iliffe, 'A Model Shrine of Phoenician Style', QDAP XI (1945) pp.91-92

examples, but their identification is not certain. Although there is not an illustration for the Bethel example, it is described as a stylized lion's foot.

L.V.b. (Cat. 2 ex.)

The Type L.V.b. clay wall brackets are stylistically the same as the Type K.VII.d. example from Megiddo with an applied human head, except on these examples from Megiddo, animal heads are applied. The complete example, L.V.b.1, from Stratum VIIA, Early Iron Age I, has a semi-circular receptacle of clay attached to the bottom end which may have been used for an offering of some kind. A bull's head and front legs are applied to the top just below the hole for suspension. The animal on example L.V.b.2 is also a bull with crescent-shaped horns, but the deep incisions all over the head give it a demonic appearance.

L.V.c. (Cat. 1 ex.)

An unknown clay object from Megiddo, Stratum V, has single-moulded decoration in relief representing horned animals standing on either side of what looks like a tree. Only the top half of the crudely made animals are shown. The scene possibly has its proto-type in earlier Mesopotamian iconography which depicts animals standing on either side of the 'tree of life'.

L.V.d. (Cat. 13 ex.) Fig.68: 4-5; Pl.40: 1-2

The Type L.V.d. fragments belong to an assortment of vessels which can be identified tentatively. They represent a variety of animals, only some of which can be identified with any certainty. Most of the animals are solid and hand-made, but some have hollow heads with wheel-made bodies like the probable rhyton fragment from Kerak, L.V.d.11. The hump-backed bull from Beth Shemesh, L.V.d.1, the lion's paw from Dibon, L.V.d.2, the

grotesque animal with exaggerated paws from Gezer, L.V.d.5, the Tell el-Hesi unidentified animals, L.V.d.7-8, the lion, one of an original pair joined together from Tell Jemmeh, L.V.d.9, the dove from Tell en Nasbeh, L.V.d.12 and the lion's head fragment from Tell Qasile, L.V.d.13 were probably all attached to some large vessel and functioned as either pure decoration or as handles of one kind or another. The unillustrated example from Horvat Dorban, L.V.d.3, is described as the upper part of a zoomorphic vessel in the form of a crouching man.¹ The two Tell Gat and Jerusalem examples are too fragmentary for closer identification and the lion's head from Gibeon has been discussed in greater detail in Chapter One in the general discussion of the Gibeon site material.

The loci for most of these objects suggest a definite Iron Age II date but the Beth Shemesh and Gezer examples from Level III and the 'Fourth Semitic Period' place them somewhere in the middle part of the Iron Age.

L.VI: Sherds

L.VI.a. (Cat. 1 ex.)

Incised animal design on pottery by hand appears to be a rare art form in Palestine since only one example has been excavated at Gezer which depicts a stylistic swan.

L.VI.b. (Cat. 7 ex.)

The art of painting animal designs on pottery is more common than incised representations. On the evidence of the well stratified vessels and sherds from Megiddo and Tell Beit Mirsim, this practice was most common at the beginning of the Iron Age although a fine painting of the hindquarters of

1. 'Notes and News', IEJ 13: 4 (1963) p.337

a bull is preserved on a sherd from Stratum V at Ramat Rahel dated to the end of the 7th and the beginning of the 6th c. B.C.

The two Ashdod surface finds from Area B have two ducks painted on one sherd and the second sherd depicts a wolf pursuing a hare(?). Two Megiddo bowls illustrate scenes with goats, birds and gazelles. The two gazelles on either side of a tree on L.VI.b.4 compare favourably with a similar scene moulded on Type L.V.c.1, also from Megiddo. The Megiddo example is a stylized stick animal which is unrecognizable, but the Tell Taanach sherd depicts a gracefully running gazelle.

L.VI.c. (Cat. 1 ex.)

One sherd from Hazor Stratum VIII (Area A), dated to the 9th c. B.C., has part of a lion with a bird standing on its back which was impressed onto the clay with a cylinder seal at the leather-hard stage of manufacture. This appears to be the only Iron Age example of a seal being used to represent animal scenes on the wall of a vessel.

L.VII: Kernoï Figures Not Spouted

L.VII.a. (Cat. 6 ex.)

The Type L.VII.a. kernoï animal figurines are not spouted. The examples found to date come from Arad, Ashdod and Megiddo. All of the examples represent some kind of bird. The most complete example from Megiddo shows the bird applied to a kernos ring by means of a hollow pillar stand. A small cup is also on the ring.

L.VIII: Jug Family

L.VIII.a. (Cat. 1 ex.)

An incomplete jar from Megiddo Stratum III, 8th c. B.C., has incised wedges and applied features which the excavators identified as representing a tortoise.

L.VIII.b. (Cat. 1 ex.)

The hollow, bovine body made without a head from Tell es-Safi is a unique find in Palestinian excavations although it is a form common in Cyprus during the early Iron Age. This example has the remains of one curved horn applied to the edge of the open neck which is the lip of the vessel. The vessel could have been used as a jug or a cup for drinking.

L.VIII.c. (Cat. 1 ex.)

Another vessel from Tell es-Safi possibly represents a pig. The vessel is too incomplete to identify with any certainty. That it could have been a rhyton should not be ruled out, but typologically, it seems to resemble the jug family of vessels more closely.

Type M: Vessels or Objects with Human and Animal MotifsM.I: Handles from Unidentified VesselsM.I.a. (Cat. 1 ex.)

The Type M.I.a. figurine fragment, from the locus 500 surface at Lachish, is of a man wearing a lion's head helmet according to Tufnell and is perhaps associated with the disturbed deposits on the eastern courtyard.¹ If so, this would date the figure to roughly the 10th c. B.C.

The figure is finely made and the features of both the man and the lion are indicated by hand-made incisions. The closest iconographic parallel in Palestine is on Sellin's Räucheralter, Type M.II.a.5, which has lions with their paws on the heads of human-headed sphinxes dated also to the 10th c. B.C.

1. O. Tufnell, Lachish III, (Oxford, 1953) p.376.

M.II: Cult ApparatusM.II.a. (Cat. 5 ex.)

A variety of shrines or stands have been excavated which take the form of model houses and are elaborately decorated with human and animal figures. The two and three-storey shrine houses from Beth Shan, M.II.a.1-2, have serpents, a lion and doves attached to them along with crudely modelled human figures. The M.II.a.1 example has a ring-shaped top which is broken away. A human figure stands in each of two doors on the second storey holding two doves in their hands. A serpent is applied on each of the two long sides of the first storey.

The incomplete M.II.a.2 example originally had three storeys. Two human figures are standing in a fighting attitude(?) in the doors of the second storey. The third storey has the remains of the lower torso of a human figure sitting in a window. A dove is standing near the right leg of the broken human figure and the head and leg of a lion is preserved on one of the long sides of the second storey. An applied serpent is coiled from the left hand window of the first storey upwards to just below the feet of the human figure in the right-hand door of the second storey.

The Megiddo examples, M.II.a.3-4, have hermaphroditic figure columns supporting the corners of one short side and two long sides of shrine houses in the shape of rectangular boxes. The most complete example, M.II.a.3, has single-moulded female heads supporting volute capitals and pillar bodies in the form of bulls' legs. The one complete head and bust on a corner of the short side shows remains of the female's hands on her breasts. She wears a headdress with two long spiraling curls on each side of her face. The one complete head, forming the capital of a pillar on one of the long sides of the shrine, is also made from a single mould, but with completely different features which have no close Palestinian parallel. The other model shrine, from Megiddo, M.II.a.4, is incomplete and only has two bull's leg pillars extant, but it probably had human capitals similar to

Type M.II.a.3.

The two examples from Taanach, M.II.a.5-6, are the most elaborately decorated. Sellin's so-called Räucheralter, M.II.a.5, has three human-headed sphinxes on each of its long sides with two lions inbetween, each with a paw upon the head of the sphinx beneath it. The heads face onto the short side. Also on the short side is a tree with standing goats or gazelles on either side and a human figure holding a serpent. Lapp's example, M.II.a.6, is typologically similar to Sellin's stand, but the iconography is slightly different. The first and third storeys have two lion-headed sphinxes each, but the second storey has two hermaphroditic figures with bulls' bodies, somewhat similar to the Megiddo example, M.II.a.3, although the human moulded heads have a different style of headdress which is closer to the Hathor style. The first storey also has a modelled, human female figure standing between the sphinxes. She has outstretched arms touching the lion's ears and her feet are in profile facing the sphinxes' feet. A window is between the hermaphrodite figures on the second storey, but the third and fourth storeys have animal scenes. Two goats or gazelles stand on either side of a tree between the lion-headed sphinxes of the third storey. The fourth storey has sphinx-like bodies, but half of a volute capital takes the place of heads and a walking animal is modelled in relief in between with curious incised symbols above its back. Lapp reports that this example comes from a silt layer (SW 2-8) which also had a tall cylindrical cultic stand, chalices and sherds of the late 10th c. B.C. He maintains, they are contemporary with the other cultic remains discovered in 1963 and with Sellin's Räucheralter.¹

1. P. Lapp, "The 1968 Excavations at Tell Ta'annek", BASOR 195 (1969) p.42.

M.III: Modelled FragmentsM.III.a. (Cat. 1 ex.)

Only one modelled fragment is included in Type M.III.a. from Tell Abu Hawam which appears to be a human-headed sphinx in a sitting position. Only the forelegs of the sphinx and the left shoulder survive showing the tip of a wig.

M.IV: Miscellaneous VesselsM.IV.a. (Cat. 1 ex.)

One spouted Philistine jug was excavated in Stratum VIA at Megiddo which has a well executed painted scene in red and black paint over a white slip round the girth of the vessel. The scene depicts a procession of animals, fishes, a bird, scorpion and crab, along with a bearded man playing a lyre. The first animal behind the man probably represents a horse and the animal in front of the man is a gazelle. The large animal and a smaller one standing on its back in front of the gazelle are not identifiable. The animals, bird and costume of the man have geometric painted patterns decorating them. The man's head and two fishes are blacked-in with the eyes left in reserve. This example is dated to the post-Philistine destruction at Megiddo which illustrates that the lively art of the Philistines had not died out with the Israelite occupation.

M.IV.b. (Cat. 1 ex.)

The sherd of some type of crater, which was found in Stratum IV at Ein Gedi (Tell Goren), has human and animal figures moulded onto the wall of the vessel. This was achieved by applying separate pieces of clay to the wall of the vessel in a horizontal row and stamping each piece with a single-mould at the leather-hard stage. The three preserved figures show:

1. A bearded man wearing a crown seated in profile to the right on a chair with his right hand on his knee and left

hand near his face holding some object (possibly a flute?)

2. A ram with projecting horns facing left and
3. An unclear head which may be that of a lion.

The excavators dated the sherd to either the end of the Judaeen Monarchy (Stratum V) or to the Persian period and thought that the earlier date, ca. 600 B.C. was acceptable because the sherd was found near bedrock and was wheel-burnished.¹ Dothan suggested there was a typological relation between this sherd and the clay tablets known from Phrygian culture in Anatolia in the 6th c. B.C. which were made in a similar technique of applying pieces of clay and stamping them with a seal.²

Type N: Moulds

N.I: Plaques

N.I.a. (Cat. 7 ex.) Fig. 75: 3; Pl.40: 3

The Type N.I.a. moulds are single and made for the 'mother goddess' kind of female plaque usually showing her holding her breasts (cf. Type C.II.), but the one complete mould from Tell Taanach, N.I.a.6, shows the female playing a tambourine and the Tell en Nasbeh example, N.I.a.4, appears to represent a male with no sexual features indicated. Even though all the female heads show different facial features and headdresses, they probably are derivations of the 'Astarte' goddess.

Only one mould has been excavated from Megiddo for making a nude female plaque figurine with both hands clutching the breasts. This mould is unusual as it is finely made to show nipples on the breasts and a belt round the

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1. B. Mazar and I. Dunayevsky, 'En-Gedi, Fourth and Fifth Seasons of Excavations, Preliminary Report', IEJ 17: 3 (1967) p.137.
 2. Ibid., p.137, n. 6 where Dothan refers the reader to E.A. Akurgal, Phrygische Kunst, (Ankara, 1955) pp.72 ff.

waist with a zig-zag pattern at the bottom. The feet face forwards.

Unfortunately, the head part of the plaque mould is missing. No figurine plaques have been found at Megiddo or elsewhere which could have been made in this particular mould.

The mould for a male figure from Tell en Nasbeh is very unusual and unique to date. The head portion is missing, but the body has two deep grooves just below the navel which represent a double coil of rope tightly bound about the abdomen. Two 'rope' impressions are also shown binding each ankle and the preserved remains of the left elbow have serrations which may indicate the arms were bound as well. The excavator suggests the figure for which this mould was used may have represented an enemy bound by sympathetic magic.¹

The type of mould used for making the figure playing a tambourine, N.I.a.6, was widely distributed in Palestine to make similar plaques (cf. the Type C.VI.a. figures). Although a plaque of this kind comes from a domestic area at Tell el Far'ah, Type C.VI.a.8, most of these kind of plaques do come from a cultic context.²

The rather unusual mould with the head and breasts preserved from Tawilan in Transjordan, Type N.I.a.7 (Fig.75: 3), has not been published with its pottery context to date. The headdress, large incised 'button-like' eyes, heavy nose and thick open lips compare remarkably well with a moulded clay amulett from Tanagra in a private Bucharest collection. The figure is claimed to be of barbaric origin.³ It also compares fairly

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1. C.C. McCown and J.C. Wampler, Tell en-Nabesh I, (Berkeley and Newhaven, 1947) pp.246-247.
 2. See P. Lapp, 'The 1963 Excavations at Ta'aanek', BASOR 173 (1964) p.39 and D.R. Hiller's comprehensive treatment 'The Goddess with the Tambourine', Concondia Theological Monthly, 41 (1970) pp.606-619.
 3. V. Canarache, Masks and Tanagra Figurines made in the workshops of Callatis-Mangalia, Constanta Archaeological Museum, 1969, No.87.

well with some of the moulded heads from Habuba Kabira on the Syrian Euphrates which are dated to the Bronze Age.¹

N.II: Head Fragments for Pillar Body Figurines

N.II.a. (Cat. 3 ex.) Pl.40: 4

Unfortunately, only two single moulds have been excavated in an archaeological context and one found on the surface at Lachish which were used for making the Type A. II-IX figurine heads. They all illustrate headdresses with tight curls surrounding the forehead and face.

The two stratified examples from Beth Shemesh Level II and Tell Jemmeh, published locus GC 189' (Ee 189' written on the object), which belongs to Kenyon's Phase X, 850-800 B.C., both confirm an Iron Age II date which fits the dating for most of the figurines of this type, and limits the geographical distribution to Judah.

N.II.b. (Cat. 6 ex.)

The Type N.II.b. moulds, on the other hand, have more elaborate head-dresses which compare more favourably with the Types A.XII and B.IV-V figurines, many of which have hollow hand-modelled or wheel-made bodies.

The Deir 'Alla mould, N.II.b.1, comes from a grave, the contents of which are not yet published, but it also is stylistically akin to the N.I.a.7, mould from Tawilan which may eventually prove to have Greek connections.

The Tell Jemmeh mould is fragmentary and worn, but Petrie identified it as a male. It comes from locus BZ 201', Kenyon's Phase XXII, which dates it to a transitional phase between the Persian and Hellenistic periods.

1. E. Strommenger, 'Terrakottaplastic', MDOG 103 (1971) Abb.17.

The Megiddo example , N.II.b.3, comes from the East Slope near T.59 and is therefore not well stratified, but N.II.b.4, which is of a similar type, comes from Stratus II dated to the 7th c. B.C.

N.III: Seals

N.III.a. (Cat. 1 ex.)

Only one clay stamp seal for an 'Astarte' type head has been excavated to date in Palestine from Stratum V at Ramat Rahel dated to the end of the 7th c. and the beginning of the 6th c. B.C. It is flat and square with a small handle on the back with a hole in it for holding or attaching to something. The seal was not used to make figurine heads since it is too shallow. However, it could have been for stamping the image of the goddess represented on pieces of clay attached to walls of vessels like the Type K.IV.b. figures.

Type C: Moulded Animals

O.I: Double-Moulded

O.I.a: Double-Moulded

O.I.a. (Cat. 1 ex.) Pl.47: 5

One hollow, double-moulded figure of a seated cat comes from Tomb XIV in the Achzib cemetery. It is of high quality Phoenician workmanship and should probably be dated to ca. the 6th-5th c. B.C.

Type P: Miscellaneous

P.I: Human (Cat. 11 ex.)

P.I.a.

The fragments belonging to the Type P.I.a. human examples are recorded in publication, but none are illustrated. The actual objects have not turned up in the writer's researches. References for these objects are noted in the catalogue.

P.II: AnimalP.II.a. (Cat. 9 ex.) Fig. 69: 1

Only one of the Type P.II.a. animal figurines is illustrated from Deir 'Alla, but this fragment is not yet published with its context. It resembles either a serpent or a bird in general appearance and may be part of the handle of a vessel. Type P.II.a.1, is described as the rear half and tail of a bull; P.II.a.7 is recorded as being a hollow figure and P.II.a.9, a horse, but no information is provided for the other examples.

P.III: Not ClassifiedP.III.a. (Cat.15 ex.) Fig.69: 2-10; Pl.40: 5

The Type P.III.a. illustrated pieces are fragments belonging to both human and animal figurines of an unknown character although some of the excavators have made tentative suggestions. The Buseirah fragment, for example, may be part of a spouted horse, the hollow Deir 'Alla animals, with possible 'filler' holes, Types P.III.a.4, 6 and 7, belong to our Type J.IV. and the Jerusalem human fragment may be part of a Type A pillar stand. The context of these fragments, when known, indicate a general date in Iron Age II.

CHAPTER III

Part I - General Statistical Conclusions

This typological and archaeological study of human and animal representations in the plastic art of Palestine during the Iron Age has focused foremost on making a careful distinction between animal and human figures, although in a few cases the distinction will probably remain an open question. The statistical evidence makes it clear that animal art forms predominate over human art representations. Discounting Type N, 'Moulds' for human figurines and Type P, 'Miscellaneous' human and animal fragments, there are 1,555 examples using animal motifs and 1,100 examples using human motifs in plastic art.

A more detailed statistical break-down by Type shows that human figurines, the solid, hollow-modelled and plaque varieties, generally known as 'Astarte' or 'Mother-Goddess' figures classified as Types A, B and C have a total of 958 examples. Type A, the solid pillar-based type (573 examples), was over-whelmingly the most popular form made by the Palestinian ceramicists during the period of full Israelite occupation during the middle Iron Age period down to about the sixth century B.C. The second most popular human art form is the Type C plaque variety of figurine (272 recorded examples) which emphasizes the cultural continuity between the Bronze Age and the beginning of the Iron Age before the pillar-based Type A figurine became predominate.

The sites and number of examples recorded for Type B, 'Human Pillar Figurines with Hollow Bodies' (113 examples), suggests that this type of figurine was not popular in the heart of Israelite occupation which probably also reflects some periphery cultural influence. This would suggest a strong element of non-Israelite populous as well, especially on the Type B sites such as Megiddo and Samaria which have the most numerous examples (20 and 13 respectively) apart from Tell Jemmeh (34 examples) which was under heavy Egyptian influence during the first half of the Iron Age I period. Possibly the site was never fully assimilated by David and Philistine influence may be responsible in large part for Type B.

The existence of 10 Type B examples at Tell Ashdod strongly suggests again a coastal point of origin for this type of figurine. Perhaps even more interesting is the fact that Type B figurines appear in small numbers on the Transjordanian sites of Balu'ah, Buseirah, Medeiyyineh and Nebo which suggests cultural contacts not easy to explain, apart from trade, at this stage of present archaeological research in Palestine.

The other major kind of human representations appear on the Type K vessels which were either modelled in human form or had various applique or incised human decoration on them. The 137 examples are all fairly evenly distributed amongst most Palestinian sites on both sides of the Jordan River with the exceptions of Tell Ashdod, Beth Shan and Megiddo which have the highest percentage of examples, 22, 29 and 10 each. Present evidence still does not help explain why these Type K sites roughly correspond statistically with the figurine evidence from Type B sites with the exception of Beth Shan instead of Samaria. A number of explanations appear plausible. For example, this could be explained as a proportionate geographical distribution with regard to population figures. Unfortunately, few excavators have determined population figures apart from isolated cases such as Albright's calculation that the town of Tell Beit Mirsim had about 300 houses during the divided monarchy with between 2500-5000 inhabitants. Even if this were an accurate estimate, the presence of one Type K figurine from Tell Beit Mirsim does not appear proportional to the other sites which are all either larger or smaller with one example each. Another possibility is the fact that the sites with the largest numbers of Types B and K human representations also have some of the largest totals of plastic art examples excavated to date in Palestine. A third possibility, that these types are restricted to certain social groups, i.e. a high percentage of non-Israelite population, seems a highly probable explanation. However, the sites mentioned are on the major trade routes of Palestine which could account for the larger numbers of Types B and K figures among the coastal plain sites, in the Esdraelon and Beth Shan Plains with some penetration down the spine of the Hill Country to Samaria and even across the Jordan to sites along the caravan route southwards.

The most common animal representations belong to Types D, E, F and G which include solid hand-modelled horses, birds, bovine and miscellaneous species, some of which are unidentified. Type G has the largest total with 479 examples out of a combined total of 1,029 examples in Types D-G. The Type G numerical superiority is slightly misleading when assessing statistically the most important species of animals represented by Palestinian ceramicists because Types G.II-IV are not readily identifiable and Type G.VI. records only miscellaneous body fragments. Taking this into account, it is evident that Type D, 'Solid Hand-Modelled Horses and Riders' is the largest group with 328 examples (see Chart Two). Horses are also represented in Types H.I-II, I.I., J.III-VII and M.IV. with a total of 122 examples. Therefore, there is a grand total of 450 representations of horses in the various types of animal art in Palestine during the Iron Age. If one also takes into account the unidentified Type G body fragments, many of which undoubtedly originally belonged to horse figurines, then the horse takes the dominate place amongst all Palestinian animal plastic art.

The Type D horse figurines come from thirty-three known sites in Palestine, six of which are located in Transjordan. The Types H, I, J and M examples were found on twenty-six known Palestinian sites, seven of which are located in Transjordan. There is a combined total of forty-one sites with some horse representations, ten of which are located in Transjordan with 46 horse examples out of a total of 450.

Geographically, the horse appears to be widely spread throughout Palestine on both sides of the Jordan and in every major area of Palestinian excavation. Although there is an average ratio of 13.03 horse figurines per site west of the Jordan and 4.6 horses per site east of the Jordan, the larger, more extensively excavated sites such as Tell Jemmeh (33 examples), Jerusalem (121 examples), Tell en Nasbeh (35 examples) and Samaria (51 examples), have the greatest number of examples. The smaller numbers at Hazor (9 examples), Megiddo (23 examples) and Gezer (25 examples) is surprising, especially since the so-called 'Solomonic' stables of Stratum IV A at Megiddo provided room for at least 450 horses according to Albright.¹ The 'Solomonic' stables at Megiddo have been re-

1. W.F. Albright, The Archaeology of Palestine (Penguin, 1963), p. 124.

assigned to Ahab after Yadin's re-excavation on the site, a ninth c. B.C. date during which time we would expect the Megiddo, Hazor and Gezer ceramicists to record the horse more extensively in art form.¹ In fact, only Types D.I.b.5 and D.IV.a.29 from Megiddo are recorded from Stratum IV. That there are fewer examples from these sites may be due to poor recording and saving of finds or more significantly, it may indicate that the association of the horse with some form of the so-called 'sun cult' was unimportant at these sites. Also, we still have not arrived at a stage in Palestinian studies where we can dismiss the theory that many examples of both human and animal figurines were in fact toys.

The next most common form of animal representation other than horses is recorded in Types H, I and J with a total of 316 examples. The 27 examples belonging to Type H, 'Hollow Hand-Modelled Animal Figurines Not Spouted', illustrate birds, bovine and the horned family, primarily the ram, and various fragments of unidentifiable animals from nineteen sites on both sides of the Jordan. Type I, 'Hollow Wheel-Made Figurines Not Spouted', is only represented by one anthropoid figure of a monkey holding a lamb from Tell Safut in the Ammonite kingdom (Type I.II.a.1). The largest group is Type J with 288 examples of zoomorphic spouted vessels of various kinds which are described in detail in Chapter II under their respective type headings. Wherever possible, the specific animal represented has been identified there.

Type H appears on twenty-one sites, five of which are in Transjordan. Numerically, the examples are small and most west Jordan sites have from 1 to 3 examples. The higher number of 3 to 5 examples recorded from Tawilan, Deir 'Alla and Buseirah may indicate that the hand-modelled vessels were made by more provincial ceramicists and may even point to the east bank for their home of origin. It is also interesting to note that only three major sites in the Judaeian kingdom are represented with the majority of examples coming from coastal and northern sites situated along the major trade routes which may imply trade either to or from the east bank

1. Y. Yadin, 'Hazor, Gezer and Megiddo in Solomon's Times' in A. Malamat (ed.), The Kingdom of Israel and Judah (Heb.) (Jerusalem, 1961), p. XI, p. 78 ff.

via the Jordan Valley.

Type I.II. with only one example is possibly not of major statistical importance, but the fact it also comes from Ammon lends weight to the preceding argument.

The Type J 'Zoomorphic Spouted Vessels' are found on thirty-seven sites, six of which are located in Transjordan. Their widespread distribution indicates they were extremely popular. Many of these vessels could also be associated with cult use which would explain their presence in such large numbers on the sites of major importance where one would expect to find formal centres of worship. These include Ashdod (60 examples), Beth Shemesh (27 examples), Gezer (22 examples), Megiddo (47 examples), Tell en Nasbeh (30 examples) and Samaria (50 examples). Jerusalem only has 14 examples, but this is not surprising considering the relatively small area of the biblical city which has been excavated to date and the acknowledged cult area, under the present 'Dome of the Rock' (Haram Esh Sherif), has not been excavated at all.

The remaining large group of animal representations is recorded in Type L, 'Vessels with Animal Motifs' which include bowls, handles, rhyta, cult apparatus, various miscellaneous vessels, sherds, kernoi and jugs. The objects come from thirty-four known sites in Palestine, five of which are situated in Transjordan. Twelve sites are located within the Judaeen hill country and the remaining seventeen sites west of the Jordan are distributed fairly equally in geographical areas extending all along the coastal plain throughout the plains of Esdraelon and Beth Shan with one example from 'Ein Gev, the most northerly Type L site. Although these forms of plastic art are not so numerous, the evidence suggests they were wide-spread and used by all social groups within Palestine.

As there are only 10 examples of Type M, 'Vessels or Objects with Human and Animal Motifs', from only six sites west of the Jordan, it seems reasonable to conclude that this art form was not popular and was most likely derived from outside influences. All of the sites, with the exception of Lachish (1 example) and 'Ein Gedi (1 example) are located in the north where Phoenician influences were more prevalent on the whole. Even the moulded impression on the 'Ein Gedi sherd, Type M.IV.b.1, does not appear to be indigenous to Palestine (see discussion under Type M.IV.b. in

Chapter II) and the Lachish handle, Type M.I.a.1, has its closest parallel iconographically in the north of Palestine.

The Type N 'Moulds' for plaques, heads of pillar-bodied 'Astarte' type figurines and seals is exceedingly rare considering the vast quantity of excavated plastic art in Palestine which has been made employing moulds of various kinds. Only 17 examples are recorded from ten sites, 3 of which come from Deir 'Alla and Tawilan in Transjordan. The 14 moulds from west of the Jordan all come from sites which have some of the highest recorded numbers of all forms of plastic art on the whole and the same general picture emerges from a study of the Transjordanian sites to date. However, Jerusalem, with the largest recorded number of plastic art examples (597) has not turned up any moulds to date. This may be due largely to the fact that Jerusalem was destroyed and re-occupied over so long a period that much evidence has been lost to the modern excavator or Jerusalem may have imported such objects as the mould-made 'Astarte' type figurines. But this would seem unlikely since the nearest examples of these moulds come from the sites of Lachish and Beth Shemesh, each of which has only one recorded example to date. The largest number of moulds from Megiddo (5 examples) are of two types. The first type is for making plaques, Type C, which are noticeably absent from Jerusalem and the second type is for the moulded 'peg-type' heads which resemble more closely the heads of Type B figurines from Tell Jemmeh, Mefalsim A. and H. Hoga, all within the Philistine coastal plain sphere of influence and on the major north-south trade route. The only conclusion that can be made from this evidence is that the coiffured wig-type of moulded head for the pillar-bodied 'Astarte' type figurines with arms supporting their breasts was made locally within the Judaeian hill country. Whether or not the moulds were produced on all the sites where these figurines were found or were made in a central workshop and traded must remain a tantalizing open question until more evidence is forthcoming.

Type O, 'Moulded Animals' made in a double mould, is represented by only one example to date which represents a seated cat from the Achzib cemetery (Pl. 47:5). A separate type has been incorporated into the typological scheme in spite of the fact no other excavated animals of this kind have appeared to date since the tech-

nique is quite separate from all other types and similar examples will in all probability be excavated during future work in Palestine.

Type P, 'Miscellaneous' human and animal fragments as well as those not classified due to their fragmentary state have been included under a separate type for statistical purposes and in the hope that information may be forthcoming in future to enable their incorporation into some part of the typological scheme or into new types not yet known.

Part II - Jerusalem Cave I, Sq. A. XXVI, in Relation to other Sites

Although it has not been the main aim of this thesis to determine the exact uses for which Iron Age examples of plastic art were made, the evidence from Jerusalem in general and Cave I, Square A. XXVI, in particular, does offer the largest homogeneous group of well stratified material in Palestine which throws specific light upon the vexing question "What was the purpose of human and animal figurines and related 'cult objects' found on nearly every Palestinian site?"

In his comprehensive treatment of nude female figurines in relation to certain goddesses known through literature in which he concentrated mostly on our Type C plaques, Pritchard concluded that they were apparently 'the property of private houses rather than merely confined to places connected exclusively with the cult'.¹ A comparison of Jerusalem Cave I types with examples from other sites shows that there must have been some close connexion between the objects found in private houses and in definite cultic contexts.

Although Pritchard was not able to associate his Qedesh type plaques definitely with Asherah, Ashtart or Anat, he did not dismiss the working hypothesis that they were in some way symbolic of a personage of the cult of a prominent goddess. Pritchard agreed with Albright that his plaque Type VI A 'Figure of Pregnant Woman' (our Type C.III.) did not portray a goddess but simply a woman in the act of parturition and their purpose was to hasten delivery by sympathetic magic.² Pritchard also maintained his Types II, IV and

1. Pritchard, op. cit., p. 87

2. Albright, 'Astarte Plaques and Figurines from Tell Beit Mirsim', Melanges Syriens Offerts à René Dussaud I (Paris, 1939), p. 119

VII were more specialized and were to be assigned more definitely with the process of child bearing. Apart from Pritchard's Type VII, 'Pillar Figurine', most of his material covers the period extending from the Middle Bronze Age to Early Iron II. Significantly, our Type C plaques are entirely absent from Jerusalem, but this seems reasonable in view of the fact they were characteristic of Canaanite beliefs and few artistic remains of this period in the history of Jerusalem have been excavated to date.¹ Most of the Jerusalem material under discussion belongs to Iron Age II and is the outward expression of popular 'Israelite' religion derived from Canaanite prototypes, many of which were borrowed from Mesopotamia. From the period of the Monarchy (Middle Iron Age), Pritchard's Type VII 'Pillar Figure' (our Type A) became the dominant type of nude female representation in plastic art. Jerusalem has the largest recorded number of examples of Type A, 147, of any site in Palestine which suggests it may have been the main centre for their manufacture.

Most authors have conceded that the nude female pillar figurines probably represent some form of the 'Mother Goddess' who personified fertility, but they have generally been unwilling to see any specific connexions between the 'Mother Goddess' pillar figurines and the innumerable animal figurines and various other objects such as model couches, tables, rattles, etc. found in most Iron Age II contexts. Albright, for example, denotes a whole section of his report on the Tell Beit Mirsim figurines to 'toys'.² Heaton, in describing the home life of ancient Palestinian man, also believes that some of the 'whistles, rattles, miniature cooking utensils and pottery models of furniture and animals ... were claimed as toys'.³ Burrows is more flexible in maintaining that the clay images of animals and birds which are occasionally found 'may be votive offerings', but he also suggests that perhaps they may be 'merely playthings'.⁴

With this background information in mind, we can investigate the problem from the viewpoint of the finds found in Jerusalem Cave I, Square A. XXVI during the last season of Dame Kathleen's excavations in 1967. The typological and statistical context of

1. H.F. Hahn, The Old Testament in Modern Research (Phil., 1966), p. 208 ff.

2. W.F. Albright, TBM III, section 143, p. 142.

3. E.W. Heaton, Everyday Life in Old Testament Times (London, 1974), p. 80.

4. M. Burrows, What Mean These Stones (London, 1957), p. 221.

Cave I in relation to figurines from Jerusalem in general and other sites is presented in visual form on Chart Three, p.343 and Chart Three Index, p.344, which is analyzed below in detail.

First of all, we must examine the evidence from Area A in general in order to place Cave I in its proper archaeological setting. Area A, Trench I, was first opened for excavation by Dame Kathleen in 1961 on the eastern slope of the eastern ridge of Ophel to determine if Vincent's suggestion that the route of access to the Spring Gihon was the shaft and tunnel originally found by Warren which was thought to be the route by which Joab entered Jebusite Jerusalem allowing its capture by David.¹ The results of this excavation are well documented in the yearly PEQ preliminary reports and most recently summarized with a final plan of the city walls in Kenyon's Digging Up Jerusalem (1974).

The excavation revealed that the town wall NA of Jerusalem in the period of the later Monarchy did not encompass the Spring Gihon and continued north beyond the original wall NB of the Jebusite-Davidic period.² In 1962, Squares A XXI to A XXII were laid out to trace wall NA and to establish the stratigraphical evidence in connexion with it.³ The line of wall NA was not established, but evidence from Sq. A XXVI immediately to the south showed that it veered slightly uphill to the west.⁴ Town wall NA was sealed by an earth level above which was a house wall showing that the town wall must therefore have been further east. However, erosion levels had removed all traces of the final town wall further down the slope, but the conclusion reached was that there were at least three stages of town wall, all within the 7th - 6th c. B.C.⁵

Squares A XXI and A XXII were important, however, since they revealed an upper rock scarp associated with wall NA and a lower scarp to the east which had masonry walls built up against the face of the rock. An area 1.90 metres broad was enclosed with walls 1 metre wide with the enclosed area projecting only 0.50 metre from the face of the rock scarp.⁶ The building remains were not domestic

1. K.M. Kenyon, Digging Up Jerusalem (London, 1974), p. 47 ff., Plan of Area A, Fig. 11; PEQ (1962), p. 76 ff., Fig. 5.

2. Kenyon, DUJ, p. 144 ff., Fig. 26, Pl. 43.

3. PEQ (1963), p. 9 ff.

4. DUJ, p. 135.

5. PEQ (1963), p. 11.

6. DUJ, p. 135 ff., Pl. 52.

and there was a find of intact vessels in the area between the walls and the scarp in a shallow cave which did not belong to a tomb deposit. Excavations were continued to the north in 1963 to further assess the structure against the rock scarp.¹ To the north of the walls enclosing the cave was a small room with two oblong monoliths 1.70 metres high which were interpreted as mazzeboth of the Canaanite religion as they were not structural to the building.² On the basis of the mazzeboth and other features, Dame Kathleen now interprets the complex as a cult centre, built on two levels.³ The lower level consisted of the cult room with two mazzeboth and there was a small altar on the scarp ledge immediately above.⁴ The pottery deposit in the favissa is dated to ca. 800 B.C.⁵

During the 1967 excavations, further evidence for the 'cult centre' was established in Square A XXVI immediately to the south of Square A XXI by the discovery of another cave.⁶ There were also a number of buildings against the scarp below that on which the wall of the period, wall NA, ca. the 7th c. B.C., was built.⁷ The domestic buildings themselves are not unusual except for the careful cobbling of the room to the south of the man-made Cave I cut into the face of the rock scarp. Cave I (see sketch Plan 1, p. 345) is roughly rectangular, extends into bedrock for 8.12 m. and has a maximum width of 4.20 m. The rear section is divided by a wall, the natural rock left uncut, which was pierced by a ledge-like 'window'. Although the cave form indicated it could have been a tomb originally, its final use was as a favissa since it contained at least 1,300 objects, many of which were found in a complete state and there was no trace of burials. Dame Kathleen concluded that the cave 'could be related to the cult complex close to the north, or it could be associated with a separate cult centre, for which the architectural remains did not provide clear indications'.⁸

1. PEQ (1964), p. 9 ff.

2. DUJ, p. 137, Pl. 55.

3. Ibid., pp. 138-139.

4. Ibid., p. 139.

5. PEQ (1963), p. 11.

6. DUJ, p. 139 ff., but note typographical errors in the lettering of the Square Areas on p. 139: 'Square A XXV' should read A XXVI and 'A XIX' should read A XXI.

7. PEQ (1968), p. 106 ff., Pl. XXXIII; K.M. Kenyon, Royal Cities of the Old Testament (London, 1971), p. 118 ff., pl. 81; DUJ, Pl. 57.

8. DUJ, p. 140; PEQ (1968), p. 108.

The cave is dated on the pottery, which consists largely of ordinary domestic vessels, to about $\pm$ 700 B.C., rather than being associated to the time of Josiah's purification of the Temple ca. 620 B.C.¹ Although Dame Kathleen places the date nearer 700 B.C. than 620 B.C. on 'an impression only', evidence from other sites would confirm her viewpoint. For example, the nearly complete 'incense stand', which was not for domestic use (Royal Cities of the Old Testament, Pl. 85 and our Text Illustration 1, no. 270) has an almost identical parallel in locus 44, Area A, Stratum V at Hazor (H I, Pl. LVII:22) from a context which Yadin dated to the final stage of Israelite Hazor in the second half of the 8th c. B.C. The main conclusion, therefore, from the dating evidence is that the particular contents of Cave I could not be associated with Josiah's destruction of the centres of heathen and unorthodox cults with which this deposit seems to belong.

Dame Kathleen is now less inclined to accept the theory that some of the animal figurines were children's toys as the two cave deposits from Jerusalem are associated with a cult centre.²

An examination of Chart Three shows that there are 84 examples of human and animal representations actually located inside Cave I belonging to Types A,B,D,E,G and K. The presence of two new types not included on the chart, Types F.III.b.28 and G.III.b.12, which represent a bovine and an unknown animal species, were found outside the cave entrance. Seven other examples included on the chart with the 348 general Jerusalem figurines, Types A.X.b.42, D.I.a.57-58, D.XII.c.15, G.II.e.53,76 and G.III.d.4 were found just outside the cave and in the southern and eastern rooms connected with the cave. Many more of the 348 types were found in the general area of Site A. This evidence taken as a whole certainly strengthens the argument that the area was devoted to some cult practice.

The objects within the cave (see Chart Three Index for specific types) included 13 Type A figurines, all of which belong to the human pillar variety with solid hand-modelled bodies with moulded 'Astarte' type faces. Fifty-eight similar Type A figurines were found in association with Area A and in other loci in Jerusalem from a total of 144 related Type A figurines recovered from every

1. DUJ, p. 143. A typical selection of Cave I pottery vessel types is published in JEYH, Fig. 7.

2. DUJ, p. 142.

excavation in Jerusalem to date.¹ The Cave I Type A examples do not occur in Transjordan apart from one example each at Deir 'Alla and Medeyineh. They are best represented on the Judaeian sites of Beth Shemesh, Tell Beit Mirsim and Tell en Nasbeh, but also appear in the north at Beth Shan, Megiddo and Hazor with some examples from thirty-nine other sites.

Examples of the moulded female head were rare in Cave I in spite of the fact there were ten torsos or fragments thereof belonging to the pillar-bodied figurines. Both of the two complete heads, Types A.III.c.4 and A.III.d.7, were found in the wash levels in the entrance of the cave which may imply they were not originally deliberately placed in the cave. Also, the only other moulded human head in the cave context is completely missing its face, Type A.XII.r.4 (Fig. 13:9, Pl. 5:6), and is broken in such a manner to suggest that it may have been deliberately split in half to destroy the face. Comparative types show that complete figurines were only found in tomb deposits at Bethlehem in a grave near the so-called 'Rachel's Tomb', Type A.III.c.1, and in Beth Shemesh Tomb I, Type A.III.c.2. Perhaps a case can be made for claiming that the complete 'Mother Goddess' types could have been placed in tombs as dedicatory gifts, but in ritual practice they had to be broken to symbolize an expiratory offering. However, the evidence against this theory lies in the fact there was also one complete head, Type A.III.c.3, in Beth Shemesh Tomb I without its body as well as some broken animal figurines. More evidence from future tombs and definite cult deposits will be needed before we can answer satisfactorily the question why so many figurines have been found in a broken state.

Comparative Cave I Type A.III. heads come mostly from other sites in Judah, but one example was found on the surface of locus N 4 at Megiddo which offers no dating evidence. The earliest prototypes appear to be from Beth Shemesh Tomb I, dated to the late 10th or early 9th c. B.C., and the example found near the casemate wall at Tell Beersheba, Type A.III.d.1, dated to the 8th c. B.C. Most of the other Types A.III.c. and d. examples date to or just after the Cave I period in Jerusalem $\pm$ 700 B.C.

1. On the 'Range of Types' Chart One, an error in tabulation occurred under Types A and B for Jerusalem. Type A should read 144 examples and Type B should read 5 examples.

The Type A.X. pillar torso fragments are quite numerous and the Cave I types are included in the discussion in Chapter II under their type headings, A.X.b. and A.X.i. None of the parallel examples call for any further attention apart from noting here that they do not appear in any definite cultic contexts. They continue to be found in various building levels such as the Beth Shemesh Type A.X.b.5 from Pavement 366, Strip A (1) East which may represent an industrial area, and from cisterns, A.X.b.4,7, the Pool-Stairway at Gibeon, A.X.b.8-13 and on most sites excavated in Jerusalem dated to the Iron Age II period. Similar results occur from a comparative study of Type A.XI. examples in Cave I with other sites. The comparative evidence for Type A.XII.r.4 in Cave I is important since one example does come from the so-called 'Shrine' in locus E. 207 at Samaria, Type A.XII.r.9, which appears to have more than one similarity to Cave I as is evident from the following discussion of the remaining Cave I types.

Cave I has three examples of Type B, 'Human Pillar Figurines with Hollow Bodies', which is a fairly unusual form for the nude female pillar goddesses in Judah. Only two other examples were recorded from Jerusalem; one comes from Kenyon's general Area A, Type B.VII.7, and another was published by Vincent, Type B.VII.11, from an unknown context. Although no heads are extant on any of the five recorded examples from Jerusalem, evidence from other sites confirms this type also had a moulded head and wig which was attached to the hollow body by a clay 'peg' or 'dowel-like' extension of clay below the head. This type is rare in Judah, but related examples seem to have their homeland more firmly established at Tell Jemmeh, Ashdod, Megiddo and Samaria on the strength of the large numbers recorded from these sites. A few examples do occur also in Transjordan at Balu'ah, Buseirah, Medeiyyineh and Nebo.

On the evidence of the one Type B.VII. example from Niveau 4 at Tell el Far'ah, which falls into our 'Intermediate Late Bronze-Early Iron I' period, Type B.VII. would appear to have an early prototype. The closest parallel to the Far'ah example on both the dating and stylistic evidence comes from Tell Jemmeh, Type B.VII.4, locus FH 189', Kenyon's Phase X which is dated to the second half of the 9th c. B.C. The Hazor example, Type B.VII.3, belongs to Stratum V A which is a destruction level dated to 732 B.C. by Yadin. Most

of the other Type B.VII. examples fall within the general Jerusalem Cave I period with the exception of Tell Jemmeh Types B.VII.5-6 which are post Cave I in date.

Stylistically, the Jerusalem and Gibeon examples tend to have more narrow pillar bodies which were either wheel or coil made. The other examples from Tell Jemmeh and the northern sites have wider wheel-made bodies which are more conical in shape.

Type D, 'Solid Hand-Modelled Horses and Riders', is represented in Cave I with 21 examples in eight of the sixteen types defined in the typological scheme which include D.I, II, III, IV, IX, X, XII and XV (see Chart Three). It is of particular interest to note here that the more exotic forms of horses and riders which are hollow, Types H and I and in the form of spouted vessels, Type J, are not represented at all in Cave I and only one Type J.VII.c.30 example is recorded from Jerusalem, Site L, which is dated to the late Iron Age II or Persian period (see Chart Two, p. 38). If we are correct in definitely assigning the Cave I material to a cultic context, then it would appear from this evidence that Types H, I and J were, as a rule, more utilitarian forms without cultic significance, at least in the cult practice of Jerusalem.

An examination of Chart Three makes it evident that Type D.I.a., horses without trappings and with plain muzzles, was the most common representation of fauna. Eight examples were found in Cave I, Types D.I.a.49-56; D.I.a.20,41, 57-58 were near the entrance and 15 of the remaining 41 examples from Jerusalem were found near the Cave in Area A. General Type D.I. (Chart Two) is numerically superior on most sites where there are recorded examples. Most of the parallel material dates roughly to the same period as Cave I with the exception of the Beth Shemesh examples which are earlier. Type D.I.a.5, the only nearly complete example from Beth Shemesh Tomb I, could be considered as a prototype since the tomb is dated to the 10th - 9th c. B.C. on the pottery evidence. The one Tell Jemmeh example, Type D.I.a.8, closer in date to Cave I, but at the other end of the scale, comes from locus AQ 193', Kenyon's Phase XVa, dated to the 6th c. B.C.

Geographically, Type D.I.a. is confined to southern Palestine west of the Jordan with the exception of two examples, D.I.a.71-72, from the so-called 'Shrine' E 207 at Samaria dated to ca. 725-700

B.C.¹ There are still many problems concerning Locus E 207 at Samaria, but the two Judaeian examples of horses found there may have been a dedicatory gift from a Judaeian resident visiting the 'Shrine'. This explanation may hold true for all the other Samaria types listed on Chart Three equivalent to the Jerusalem Cave I examples, all of which were found in the 'Shrine' with the exception of the Harvard Excavation example, D.III.a.8, from locus S 4d.

Only one example of a horse with painted bands representing trappings on the neck and body comes from Cave I, but this specific type is rare on all sites. It is best represented at Jerusalem with a total of 4 examples not in Cave I. Type D.II.b.5 comes from Sq. VII in Area A to the south-west of the Cave; Type D.II.b.3 is from Trench C and Type D.II.b.4,6 are from Site L. All of these types belong to Late Iron Age II contexts. The other five examples from other sites come from Tell Fara, Tell Jemmeh and Samaria. The Tell Fara example with an incised, open mouth is much earlier typologically and historically (see discussion in Chapter I under site heading), but it does illustrate that painted trappings on animals had a long history. The Tell Jemmeh example belongs to the 6th c. B.C., but the two Samaria examples, D.II.b.8-9, date to ca. the 7th c. B.C. One of the Samaria horses, D.II.b.8, has an applied mane and 'button' eyes which are generally lacking on most of the Jerusalem examples. This may indicate a regional preference and negate our statement above that the Samaria E 207 'Shrine' examples were dedicatory gifts from Judaeian visitors, but the 'offerings' could just as easily have been purchased from a northern ceramicist connected with the 'Shrine' or at least selling his wares for the 'Shrine' market.

The one Type D.III.a. horse from Cave I with trappings indicated by incisions on the upper part of the muzzle has an almost identical parallel from the citadel at Ramat Rahel, Stratum V, dated to the 8th - 7th c. B.C. The three Deir 'Alla examples are much more elaborately decorated with incised and applied 'button' eyes, incised nostrils and open mouths, but the one stratified example, Type D.III.a.1, from locus D 134, Phase J, is typologically earlier

1. SS III, p. 138. The one example in Type D.I.a. from Gil'am has applied 'button' eyes and should be placed into Type D.I.c. It is also dated later by Stern to the Early Persian Period.

and also dated to the 11th c. B.C. The two unpublished heads, D.III.a.2-3, are from unstratified contexts, but are typologically the same as D.III.a.1. Therefore, the Deir 'Alla examples may or may not be representative of Transjordanian prototypes of horse votive offerings at an earlier date than the Cave I examples. The Tell en Nasbeh examples, D.III.a.5-6, are slightly more elaborate than the Cave I examples, but they do date to a slightly later period. The Samaria examples are also much more elaborate, which may be due primarily to regional preferences of style perhaps dictated by either Cypriot or Phoenician influence.

The Type D horses with the so-called 'Sun-Discs' call for special attention with reference to Jerusalem Cave I. In summarizing the material from Cave I in 1971, Dame Kathleen reported that "a reasonably identifiable horse had on its forehead a disk, a feature not so far recognized elsewhere on the site. It is tempting to call this a sun-disk, and to think of those as miniatures of 'the horses that the kings of Judah had given to the sun', which Josiah took away".¹ In her latest publication on Jerusalem, Dame Kathleen states: 'The best evidence of a cult connection is probably the disk on the forehead of the horses, which is unusual, and perhaps unique to this deposit'.² Preliminary work indicated that horses with discs were unique to Cave I, but after a thorough study of all the Jerusalem material, with the kind permission of Dame Kathleen, the writer is now able to show that the horse with disc was not unique to the Cave I deposit in Jerusalem and is also found on at least two other major Palestinian sites, Tell ed Duweir (Lachish) and Hazor.

The major problem in evaluating the horses with discs is of a typological nature. Where does one draw the line in identifying specific examples of the horse with disc and how positive can we be in actually identifying the disc with the symbol of the sun? For various typological reasons, examples of the horse with a definite disc-shaped piece of clay situated between the ears in a vertical position on the forehead have been placed in more than one type. The Cave I types, for example, are included under Types D.IV.d.1,3

1. K.M. Kenyon, Royal Cities of the Old Testament (London, 1971), p.120.

2. K.M. Kenyon, Digging Up Jerusalem (London, 1974), p. 142.

and D.X.b.1. Although Chart Three shows there are no parallels to these types on other sites, this is slightly misleading since the Lachish horse and rider figure, D.IX.e.2, from Tomb 106, dated to the end of the 7th c. B.C., is almost identical to Cave I, Type D.X.b.1, except that the Cave I disc has stabbed incisions covering its surface and the Lachish disc does not. The fact the Lachish example comes from a Tomb provides further evidence that the horse with disc is probably cultic in nature. Although the Hazor horse, Type J.VII.c.26, could not be included under Type D since it definitely belongs to a spouted vessel of some kind, the plain disc between its ears is typologically akin to the three Jerusalem examples included in Type D.IV.d. Whether or not the Hazor example forces us to include this utilitarian vessel with cult objects must remain an open question at present. The Hazor figure is from Stratum V A and therefore very close in date to the Cave I material. Although the Jerusalem D.IV.d.2 horse from Sq. A XV, Trench I, near Cave I, is missing its disc, the small piece of clay on the horse's neck which holds the disc into position is present. Although we cannot say categorically that this piece of clay supported an upright vertical disc between the ears, it is very close stylistically to the disc supports. This point is exactly the crux of the problem with reference to identification as the supporting piece of clay for the disc is similar to that which supports a flatter, sometimes disc or wedge-shaped piece of clay lying on the horse's forehead which the writer has tended to type as a 'forelock' in this thesis rather than as a 'sun-disc'. On other examples, the supporting piece of clay on the horses' necks is not present, but there are disc-like blobs of clay actually on the forehead like Types D.V.b.4 and D.IX.c.2 or D.V.b.2-3 which are incised. Yadin maintains that Type D.V.b.2 is 'the stylized head of a horse, with a sun-disk and a cruciform impression on its forehead'.¹

Typologically, the general Jerusalem evidence is homogeneous and it is tempting to relate the 'sun-disc' horses with those horses with our so-called 'forelock'. But a definite cultic context for the 'forelock' horses is slim apart from Jerusalem where it occurs near Sq. A XXVI in Area A III, Type D.IV.e.5, Area A XIV-XV, Type D.IX.c.1, Area AA XXIX, Types D.IV.e.3 and D.IX.c.2. It also occurs

1. IEJ 8:1 (1958), p. 3, Pl. 2:C

in the Samaria E 207 'Shrine', Type J.VII.c.70b, as a spouted example. It is impossible to say with any degree of certainty whether or not the other numerous examples of the 'forelock' type of horse were originally associated with a cultic context. They appear throughout Palestine on both sides of the Jordan and date mostly to Iron Age II apart from the Tell Jemmeh example, D.V.b.3, which belongs to Kenyon's Phase V, ca. 1050-975 B.C. and the Megiddo example, D.V.b.4, from Stratum VII A which is dated to Early Iron Age I. The Megiddo example has a small round blob of clay on the forehead which may possibly represent the original Canaanite version of the sun-disc symbol if that is what it in fact denotes. Other Type D examples of the 'forelock' not represented in Cave I, or the general area of Squares A come from the Gibeon Pool and Stairway, Type D.IV.e.1, Jerusalem Sites C, Type D.IV.e.2, and L, Type D.IV.e.4, Beth Shan Level VI, Type D.V.b.1, Tell Fara, probably from the Persian period, Type D.IX.d.1, Achzib, a Phoenician example, Type D.IX.e.1, and in a Meqabelein Tomb (complete horse and rider) dated to the latter half of the 7th c. B.C., Type D.X.a.1.

The 'forelock' also occurs on examples in Types H and J. The Type H examples are all from Transjordan. The best examples come from Deir 'Alla, Phase N, the context of which is not published, Type H.I.a.2, an unstratified hollow horse from the Jerash area, Type H.I.a.3 and two heads from Tawilan in a Late Iron Age II context, Types H.I.a.4-5. We have already discussed Type J.VII.c.26 from Hazor and Type J.VII.c.70b from Samaria above, but one more example is from Gezer, Type J.VII.c.24, which serves as a spout and appears from the published drawing to have been originally attached to the wall of some vessel.

Until more evidence is forthcoming, it is not possible to definitely assign the horse examples with a 'forelock' to the same category as the horses with the 'sun-disc' symbol. However, the evidence does seem to justify considering them as possibly another form of horse somehow associated with the cult as known in Jerusalem, especially as a number of examples were found in the general neighbourhood of Sq. A. XXVI and in the E 207 'Shrine' at Samaria, all of which are dated to the same period.

The Type D.IV.h. horse from Cave I is unique to that deposit (Fig. 29:5, Pl. 14:1). Although the broad, flat back of the horse

is not unusual, a rectangular area outlined with broken clay on the back suggests a rather unusual attachment which possibly was box-like in character. No remains were found in the Cave, however, which fitted and we can only surmise that it was a container for holding something, possibly a votive offering? On typological comparison, a rider must be ruled out.

The Type D.IX.a.3 example from Cave I consists of only the head and neck of a horse, but the remains of a rider's hands, which are flat and painted, are extant below the horse's ears. A curious strip of clay is applied over the top of the muzzle which might represent a bridle. A very similar example, Type D.IX.a.2, was excavated in Trench I, Area A VII. The closest parallel is from a 7th c. B.C. pottery context, Locus D 125, Phase K at Deir 'Alla, Type D.IX.a.1. It should be noted, however, that this example is different in having applied 'button' eyes and decorated incisions on the ears.

The Types D.XII.a. and c. horse and rider fragments from Cave I illustrate that the riders were depicted both sitting and standing on the backs of the horses. Although one fragment comes from Jerusalem Sq. A III, Type D.XII.a.14, it is probably too far from the cultic area to be directly associated with it. The other Type D.XII.a. Jerusalem example is from Site C. The comparative Type D.XII.a. examples from other sites offer no proof of coming from cult contexts. The Type D.XII.c. examples with standing riders were undoubtedly the most popular as there were three examples inside Cave I, three examples in the immediate vicinity in Sq. A XXVI, Types D.XII.c.5, 10 and 15, as well as examples from Sq. A XIV, Type D.XII.c.3, Sq. A XXII, Type D.XII.c.8, Site C, Types D.XII.c.4, 6-7, and Site L, Types D.XII.c.9, 11.

The fragmentary example D.XII.c.13 from the Cave is worth special observation (Fig. 33:6, Pl. 16:12) since both the horse and rider appeared upon excavation to have been deliberately smashed into many fragments. It was laboriously pieced together from the silt layers which had accumulated inside and near the entrance of the Cave where many vessels had been left in situ unbroken (see Plan 1, p.345).¹ Some of the complete bowls still had the remains of animal bones within them which is further proof that the cave was a repository of ritual gifts, but not one example of a figurine was

1. DUJ, Pl. 58

found complete. Smashed figurines and complete vessels in the same context is a curious paradox which needs more evidence before cult practices in Palestine can be fully understood.

The one Type D.XV.a. rider not actually joined to a horse in Cave I has a plain 'pinched' type face like those on our Type A.I. a. pillar figurines which are all dated to Iron Age II and geographically limited to Judah. The other two Jerusalem examples, D.XV.a.4 and 5, come from Sq. A XIII and Site L. They are all fairly complete apart from the arms which are all broken, either accidentally or on purpose(?). Comparative figures of riders from other Palestinian sites range in date from the 9th c. B.C., Lachish Tomb 1002, Type D.VI.a.11, to possibly the 6th c. B.C., Beth Shemesh Tomb 8 Repository, Type D.VI.a.2. One assessment of the Beth Shemesh example was that '...if this statuette is not imported from Cyprus, it imitates very closely the Cypriote type ... and can be dated to the 6th c. B.C.'¹ The Jerusalem Cave I wares, both vessels and figurines, are indigenous to Palestine. On the archaeological and typological evidence, the writer is inclined to see only local manufacturing techniques at work in the Cave I material, but iconographically, the forms could have been influenced by both Syrian and Cypriote types. The painted decoration on the torso fragment of a rider from Cave I, Type D.XV.e.3, for example, possibly reflects some Cypriote influence, but it is of local manufacture. Tell Jemmeh example D.XV.e.2 is dated to the 8th c. B.C., but the other fragments are ca. 700 B.C. No further evidence is gained from the cultic context point of view from the Type D.XV.a. and e. figurines.

The Type E birds, possibly to be identified with doves, the symbol of Astarte, are fairly numerous both in Cave I and in other Jerusalem loci as well as on other Palestinian sites. The specific Cave I types are represented with and without pillar stands. Type E.I.a. examples have extended wings applied separately to the bodies. Type E.I.a.7 (Fig. 36:3, Pl. 18:3) is rather unusual in having a fairly wide, concave back, rather dish-like, which suggests it may have been used for holding an offering of some kind. This feature is also incorporated on Types E.I.a.9 from Cave I and E.I.a.10 from Jerusalem Site C. Macalister suggested the similar Gezer example he found

1. E. Gjerstad, et al., Swedish Cyprus Expedition, Vol. IV.2 (Stockholm, 1948), p. 323.

in Tomb 28, Type E.I.a.1 (G I, p. 312), was a head rest, but this seems unlikely since these examples are fairly small and the Cave example, E.I.a.8, has a high rounded back. Also, the tomb locus of the Gezer example would point more to cultic use for the figure in question as does E.I.a.13 from Lachish Tomb 1002 which is an earlier prototype.

The E.I.a.12a example, in the collection of Herr Kruger of the Jerusalem German School of Archaeology, was purchased from a dealer and examined by the writer in 1974. It is typologically similar to the Palestinian examples, but the creamy buff ware with a light buff slip is not in keeping with other Palestinian examples of the Iron Age and the incised and applied 'button' eyes is another unusual feature. It would appear to be from Syria, but is included here to show the close similarity it has to the Jerusalem Cave I types.

The Type E.II.b. birds with modelled legs and 'folded wings' are very common in Jerusalem although only one example, Type E.II.b. 9, comes specifically from Cave I. Only the tail is preserved on E.II.b.9, but it is elaborately decorated with paint which might also reflect Cypriote influence. Although most examples are covered with a white wash, few comparative examples have been found so decorated apart from the nearly complete bird from Level II at Beth She-mesh, Type E.II.b.1, which belongs to the 10th c. B.C. and which may be considered as one definite prototype. Traces of red paint also remain on the Gibeon fragment from the Pool-Stairway locus.

The Type E.III. fragments are all heads and therefore it is impossible to identify the types of bodies which were originally attached. Some of the heads listed in the Catalogue, especially from the northern sites, may belong to quite different objects. The Judaean fragments are mostly plain without any indication of eyes or mouths.

Only one solid hand-modelled Type G.I.c. animal was found in Cave I which, although fragmentary, can be identified with fair certainty as representing a dog. The identification of this fragment, Type G.I.c.7, and other examples from Jerusalem and other sites rests upon a typological comparison with the nearly complete dog from Jericho Tomb W.H. 1, Type G.I.c.5, and Bade's so-called 'seluki' at Tell en Nasbeh, Stratum II, both of which are dated to Late Iron Age II. Three dog's heads are recorded on the Samaria record cards from the

E 207 'Shrine', Types G.I.c.22-24, but they are not illustrated and the writer has not succeeded in locating the objects. However, the Cave I, tombs and 'Shrine' loci all indicate the dog had some special connexion with cult practice, the meaning of which still eludes us.

Type G.I.e., identified as wild hoofed animals (see Chapter II), appear on present evidence to be unique to Cave I in Jerusalem, Types G.I.e.9-12, although they are represented by fifteen examples from six other Palestinian sites (Chart Three). But the only possible example in a cultic context is G.I.e.13 from Megiddo Tomb 47 dated to the Middle Iron Age. The purpose for these figurines remains obscure, but they may have been employed as an offering to secure fertility for flocks and animal life in general.

The six Type G.II.e. animal forequarter fragments in Cave I and the large numbers of such fragments from other Jerusalem loci and on many other Palestinian sites are almost impossible to identify. Many examples probably do represent horses, such as G.II.e.25 and 42, while G.II.e.23 may be another dog, but definite identification must be left in abeyance at present. What these fragments do tell us is that the animal was well represented in Cave I and on other sites and as noted in Part I above, animal representations take precedence over human representations.

Unfortunately, most of the remaining Type G examples in Cave I, Types G.III.a., c., d. and IV.c., throw very little light on a better understanding of the cultic nature of the deposit except to show that a large number of animal fragments are present. Type G.V.b.7, however, is another rather unusual example of a small animal, possibly a dog or sheep, which has the remains of broken clay on its back indicating that the animal supported something other than a rider. Perhaps it would not be too inaccurate to suggest that the object might have been a miniature altar of some kind similar to the clay 'shrine' box or altar also found in Cave I depicted on Text Illustration 1, no. 490.

The Type G.VI.a. animal legs are ubiquitous on Palestinian sites and the fifteen examples from Cave I all belong to one or another of the animals found there. These fragments are important in certain instances in identifying definite species, however, and should not be overlooked in excavation and publication (see discussion under

Type G.VI.a. in Chapter II).

The two small Type K.III.c. figure vases from Cave I have their prototype in the 11th c. or early 10th c. B.C. example from Tell Beit Mirsim, Type K.III.c.6, which Albright maintains was imported from either Phoenicia or Cyprus. A fragment from Hazor Stratum V A, end of 8th c. B.C., is also similar although both the Tell Beit Mirsim and Hazor examples have well-modelled arms while the Cave I examples are more stylized in the form of loop handles. These miniature anthropomorphic figure vases may possibly have held some precious ointment used in cult practice.

The specific cult objects other than figurines in Cave I (see Text Illustration 1, p.346) include foremost the 'incense stand' no. 270 mentioned above with regard to the dating evidence. This type of vessel has a long history of use. Similar examples have been found on many sites; the most numerous come from the Beth Shan and Megiddo sacred areas. The miniature 'chairs' or 'couch' fragments, nos. 783, 759, 798, have many unpublished parallels from Kenyon's Sites A and L and they are found in abundance at Ashdod, Beersheba, Beth Shemesh, Gezer, Tell Jemmeh, Lachish and Tell en Nasbeh. A decorated, but unpublished fragment, is also recorded from 'Shrine' E 207 at Samaria. The small limestone 'libation' or 'incense' vessels, nos. 158 and 323, are not so numerous, but they may possibly have their prototype in the small four-horned limestone altar from Tell Beit Mirsim Stratum B (TBM III, Pl. 55:13 and parallels, section 16) to which Albright gives a Mesopotamian origin and dates to the 11th c. B.C. The pottery rattle, no. 233, is found mostly on Judaeian sites and is attested elsewhere in Jerusalem and in some quantity at Beth Shemesh in tombs, city debris and Stratum II-III; Tell el Hesay; Lachish Tombs 106, 120 and 1002; Megiddo Stratum VI A and in the Tell Beit Mirsim and Tell en Nasbeh Iron Age II levels, for example.

The miniature clay 'shrine house' or 'altar', no. 490, now in the Ashmolean Museum, is unique to Cave I and cannot be compared to the large, elaborate 'shrine boxes' of Beth Shan, for example. It is not complete and was found in a smashed condition. One side of the box is open, no. 490a. Another portion, no. 490b, was found which might have originally fitted onto the top of no. 490a forming a second storey. The broken portions of clay on both pieces show

that they were either attached to each other or fitted onto another object(s) now lost to us.

Taken as a whole, the numerous collection of 'Astarte' type human figurines, horses with 'sun-discs', the animal figurines and the cult vessels point unmistakably to the conclusion that Cave I, Square A XXVI and the Cave in Squares A XXI-XXII at Jerusalem were most likely repositories or favissas for the sanctuary or possibly two sanctuaries in Area A. Dame Kathleen interprets the deposits primarily as belonging to a cult associated with fertility worship and with the allied worship of the sun.¹ It would be unwise at the present state of archaeological research in Palestine to demand more from the evidence presented here based upon the study of the Cave I artifacts and the allied comparative material from other Iron Age sites in Palestine.

1. K.M. Kenyon, Digging Up Jerusalem (London, 1974), p. 142.

TYPES FROM JERUSALEM CAVE I, SQ. A. XXVI. in RELATION to OTHER SITES

SITES	TYPES:			A					B					D										E					G					VI.a.	K
	III.c.	III.d.	III.e.	X.b.	X.i.	XII.r.	VII.	I.a.	II.b.	III.a.	IV.d.	IV.h.	IX.a.	X.b.	XII.a.	XII.c.	XV.a.	XV.e.	I.a.	II.b.	III.	I.c.	I.e.	II.e.	III.a.	III.c.	III.d.	IV.o.	V.b.						
JM. CAVE I	1	1		2	1	7	1	3	8	1	2	1	1	1	1	3	1	1	5	1	1	1	4	6	1	1	3	6	1	15	2				
JM. (General)	0	3		31	0	22	2	2	45	4	1	0	1	0	2	11	2	2	5	7	2	14	0	55	12	10	24	54	2	35	0				
Total:	1	4		33	1	29	3	5	53	5	3	1	2	1	3	14	3	3	10	8	3	15	4	61	13	11	27	60	3	50	2				
'Ajjul, T.																					2		1		1		2			1					
Amman (TJ)																																			
Arad, T.								1																											
Ashdod								2													11						1								
Beersheba, T.		1																																	
Bethel				1		5																													
Bethlehem	1																																		
Beth Shan						2																													
Beth Shemesh	2	3		5		1		4								1	1						1												
Beth Zur																																			
Deir 'Alla (TJ)						1							1											2		1	2			1					
Fara, T. el																																			
Far'ah, T. ol							1																												
Gat, T.						1																				1									
Gezer		1		1		2		1										1	1	2	5		2	1				2			1				
Gibeon				6			1										1							1				3							
Gil'am								1																1											
Havam, T. Abu																																			
Hazor						1		1										1	1					1							1				
Jamneh, T.						2	3	1	1							1		1	1			1	5	10	1		6	1	1						
Jericho																						1		1				2							
Judeideh, T.		1		1																1															
Lachish		3		1				1									1		1		3														
Madaba (TJ)																											1								
Madaba (TJ)																																			
Madaba (TJ)		1				2												1	1				2			1									
Madaba (TJ)		2																																	
Madaba (TJ)		15				7	1		6							1		1	1	1				4			4								
Madaba (TJ)		4				2	3		1									4	4	2	2	1	4	5			3								
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CHART THREE INDEXJERUSALEM TYPES IN CATALOGUE FROM CAVE I, SQ. A XXVI

Type A . Human Pillar Figurines with Solid Hand-Modelled Bodies

A.III.c.4	Fig. 6:4
A.III.d.7	Fig. 6:6
A.X.b.41, 43	Fig. 9:1,3
A.X.i.2	Fig. 10:5
A.XI.35-41	Fig. 12:2-5, Pl. 4:11-14
A.XII.r.4	Fig. 13:9, Pl. 5:6

Type B . Human Pillar Figurines with Hollow Bodies

B.VII.8-10	Figs. 17:6, 18:1-2; Pl. 8:10-11
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Type D . Solid Hand-Modelled Horses and Riders

D.I.a.49-56	Figs. 23:1-7, 24:1
D.II.b.7	Fig. 25:11
D.III.a.4	Fig. 26:9
D.IV.d.1,3	Fig. 28:2,4
D.IV.h.1	Fig. 29:5
D.IX.a.3	Fig. 31:6
D.X.b.1	Fig. 32:3, Pl. 15:6
D.XII.a.12	Fig. 32:5
D.XII.c.12-14	Figs. 33:5-6, 34:1; Pl. 16:12
D.XV.a.3	Fig. 35:4
D.XV.e.3	Fig. 35:9

Type E . Solid Hand-Modelled Birds

E.I.a.7-9,11-12	Fig. 36:3-5, 7-8
E.II.b.9	Fig. 37:5
E.III.30	Fig. 37:10

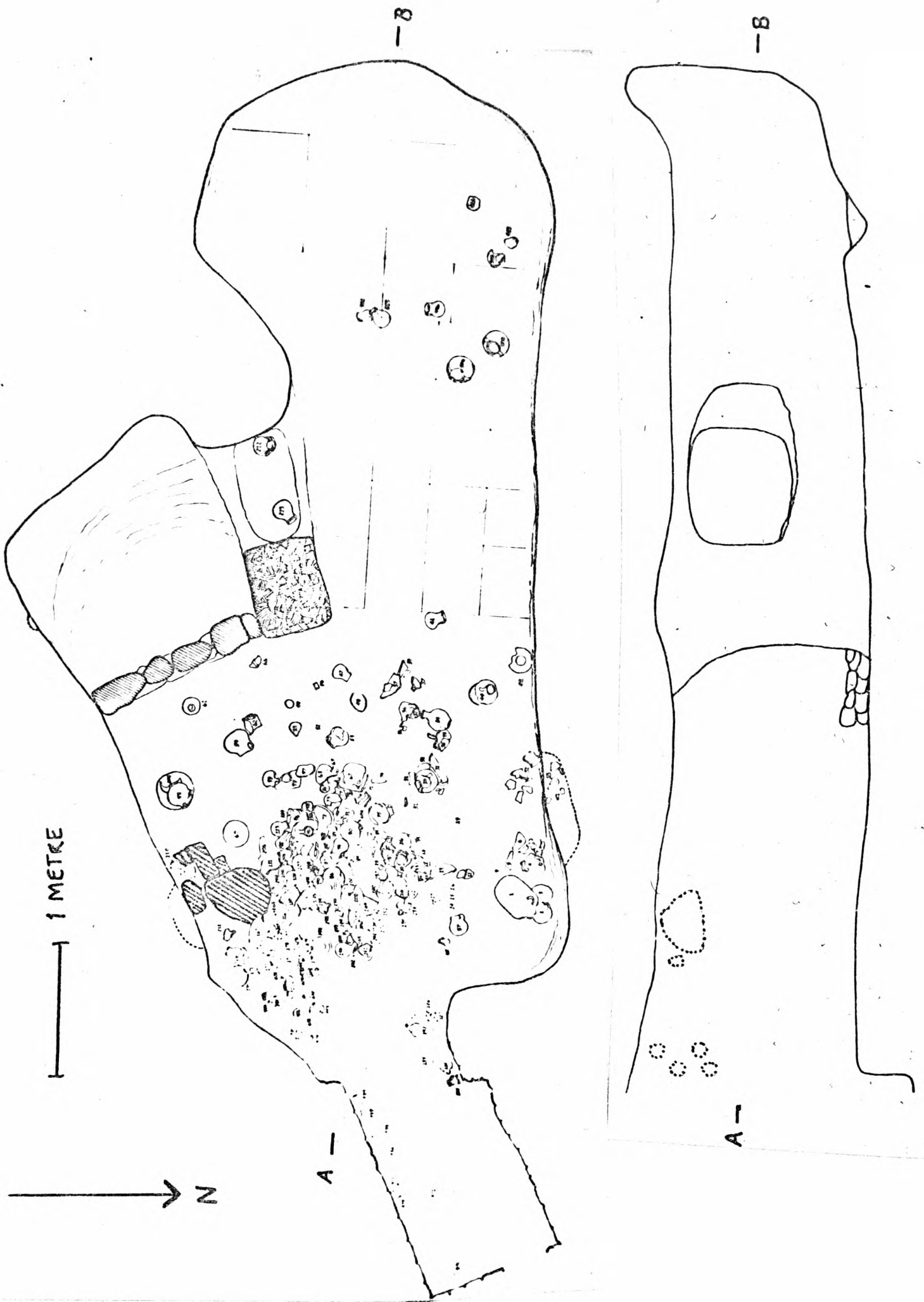
Type G . Solid Hand-Modelled Miscellaneous Animals

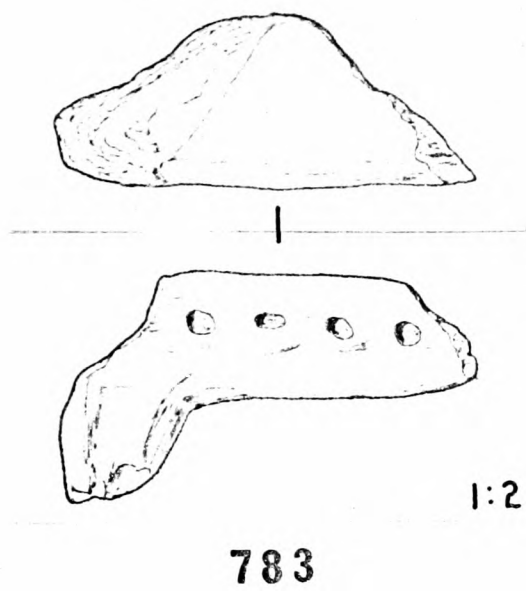
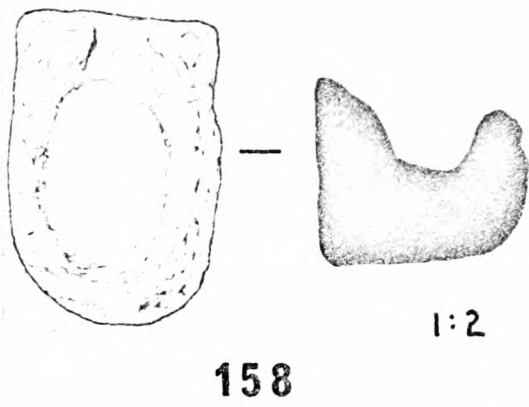
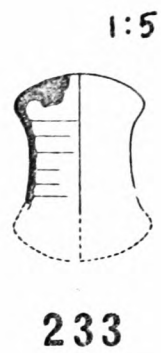
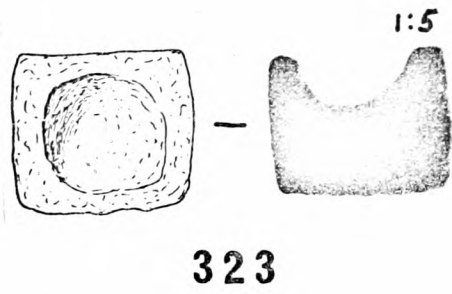
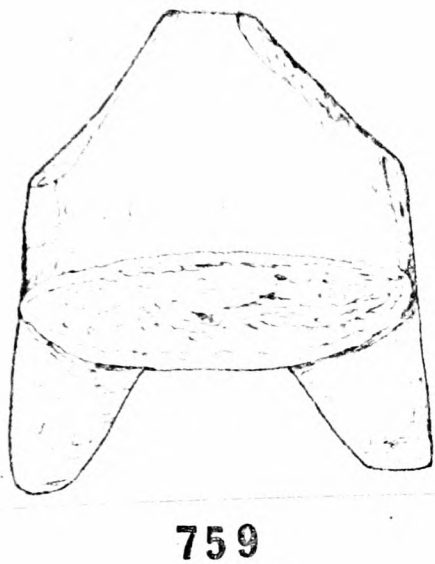
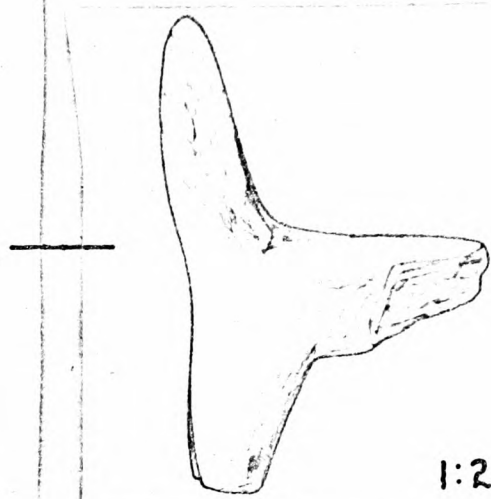
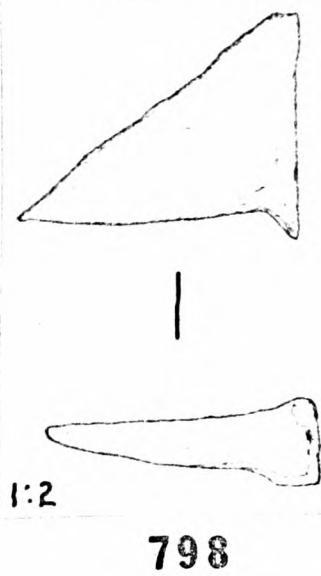
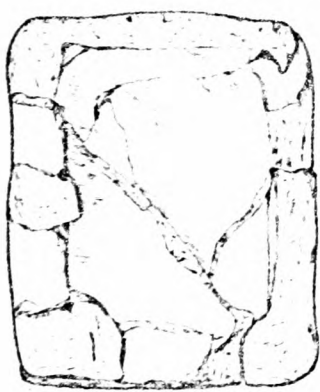
G.I.c.7	Fig. 41:6, Pl. 24:12
G.I.e.9-12	Fig. 42:2-5, Pl. 25:3-4
G.II.e.50-52,54,74-75	Fig. 46:8-10,12, Pl. 28: 7-8
G.III.a.16	Pl. 29:4
G.III.c.13	Pl. 29:14
G.III.d.5, 16-17	Fig. 49:3, Pl. 30:2-3
G.IV.c.75-80	Figs. 52:1-4, 53:1; Pl. 31:10-11
G.V.b.7	Fig. 54:2
G.VI.a.45(13 ex.), 46-47	Fig. 54:7-8, Pl. 32:10

Type K . Vessels with Human Motifs

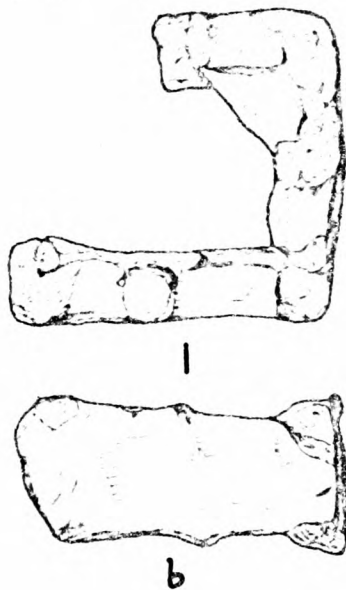
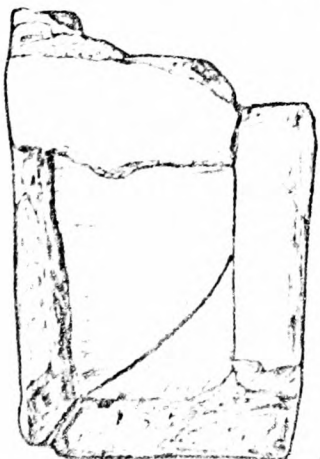
K.III.c.5	Fig. 64:4, Pl. 38:2
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PLAN 1
JERUSALEM CAVE I, SQ.A XXVI

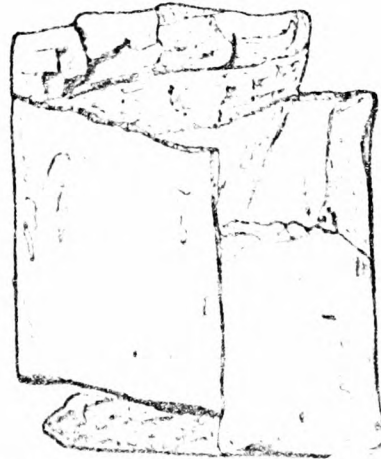
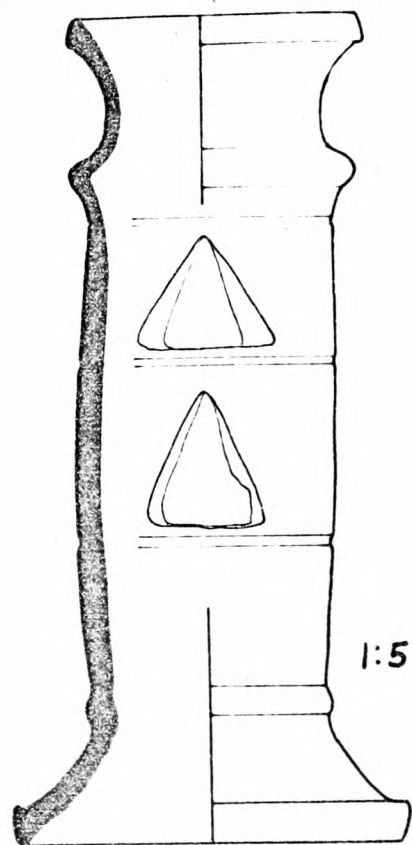




Scale 1:2



490



270

TEXT ILLUSTRATION 1
JERUSALEM CAVE I CULT OBJECTS