THE NEW ENCYCLOPEDIA OF ARCHAEOLOGICAL EXCAVATIONS IN THE HOLY LAND

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THE ISRAEL EXPLORATION SOCIETY
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ABBREVIATIONS

a. acre
Ah anno Hegirae, in the year of the Hegira
Am. Amos
Arak. Arakh
Arat Paeke Anot
A.Z. 'Aydah Zarah
b. Bar
B.B. Bara Batna
BCE before the common era
Belts. Beitha
Ber. Beherot
Bk. Bikurim
B.M. Bava Mets'a
Br. before the present
B.Q. Bava Qamma
B.T. Babylonian Talmod
c. circa, approximately
cat. catalogue
cE. of the common era
cent. century
cf. confer, compare
1 Chr. 1 Chronicles
2 Chron. 2 Chronicles
cm centimeter
col. Colossians
cmp. compiler (pl., comp.)
1 Cor. 1 Corinthians
2 Cor. 2 Corinthians
cu cubic
d. died
Dan. Daniel
Dem. Demai
diss. dissertation
div. division
dm decimeter
Dt. Deuteronomy
EB Early Bronze
Eccles. Ecclesiastes
ed. editor, (pl., eds.), edition, edited by
'Edry'. 'Edyayot
e.g. exempli gratia, for example
Eph. Ephesians
Erw. Erwin
ESR Electro Spin
Resonance
et al. et alii, and others
et cetera, and so forth
Ex. Exodus
Ezek. Ezekiel
f. and following (pl., f.)
fig. figure (pl., figs.)
g gram
Gal. Galatians
Gen. Genesis
Gen. Gematria
Hab. Habakkuk
Hag. Haggai
Hal. Halith
Heb. Hebrews
Hg. Haggai
Hor. Horayot
Hos. Hosea
Hul. Hulim
ibid. ibidem, in the same place
inc. inch
init. in preparation
Iron. Iron Age
Is. Isaiah
Jas. James
Jcr. Jeremiah
Jgs. Judges
Jn. John
Jon. Jonah
Jos. Joshua
J.T. Jerusalem Talmud
Kel. Kelim
Ker. Keritot
Ket. Ketubbot
kg kilogram
Kgs. Kings
Kl. Klilim
Km. Kilometer
L. locus
Lam. Lamentations
LB Late Bronze
lb pound
Lk. Luke
loc.cit. the place cited
m meter
Mal. Malachi
Maccabees
2 Macc. 2 Maccabees
Makk. Makkoth
Makk. Makkoth
MB Middle Bronze
Meg. Megillah
Meil. Meiloth
Men. Menaboth
mi. mile
Miq. Miq'at
Mls. Middot
miil. millimeter
Mi. Mishnah
Min. Measurement
MLT Mizra'ot
Mk. Mark
Ml. milliliter
Mt. Matthew
MT Masoretic text
n. note
Nah. Nahum
Neh. Nehemiah
Nid. Niddah
no. number (pl., nos.)
n.p. no place
n.s. new series
Num. Numbers
O. Obadiah
Ohal. Ohalot
op cit. op. citato, in the work cited
Par. Parashah
PhD. Doctor of Philosophy
Phil. Philosopher
Philem. Philo
eon., plate (pl., pls.)
PPN Pre-Pottery Neolithic
PPNA Pre-Pottery Neolithic A
PPNB Pre-Pottery Neolithic B
PPNC Pre-Pottery Neolithic C
Proc. Proceedings
Prov. Proverbs
Ps. Psalms
P.T. Palestinian Talmud
Pt. part
Ps. 1 Peter
Ps. 2 Peter

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BAR/BS British Archaeological Reports, International Series, Oxford
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Frey, Festchrift in honor of... Frey, Corpus 2 J.-B. Frey, Corpus Inscriptionum Judaicarum, Rome 1952
GCS Die Griechischen Christlichen Schriftsteller der Ersten Jahrhunderte, Leiden, 1951
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P Edgar, P Cairo, P Nessana, P Zen. Various collections of papyri
PG Patrlogia Graeca (ed. Migne), Paris
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Phay, NH Phny, Naturalis Historia
PHS The Library of the Palastine Pilgrims’ Text Society, London 1897 (quoted by text no.)
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AAIA Annals of Archaeology and Anthropology
AAJOR Annual of the American Schools of Oriental Research
ADAJ Annual of the Department of Antiquities of Jordan
AJA American Journal of Archaeology
AJSLL American Journal of Semitic Languages and Literature
‘Alon Bulletin of the Israel Department of Antiquities (Hebrew)
APEF (see PEFAQ)
‘Atiqot Journal of the Israel Antiquities Authority
AUSZ Andrews University Seminary Studies
AWA Advances in World Archaeology

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characterized by side scrapers and Levallois tools. No Mousterian sites have hitherto been found in the eastern Sharon; in the western part, the *hamra* layer containing Mousterian sites was overlaid by later strata. Only a single Mousterian site has been discovered, in a quarry, near Kibbutz Yaqum.

**UPPER PALEOLITHIC PERIOD**

No sites from the Upper Paleolithic (40,000–20,000 bp) are known in the Sharon. According to one hypothesis, several sites assigned to the later Epipaleolithic period may actually date to the Upper Paleolithic.

**EPIPALEOLITHIC PERIOD (KEBARAN AND NATUFIAN CULTURES)**

The Epipaleolithic period (20,000–10,000 bp) constitutes the final stage of the hunting-gathering economy that characterized humankind from its earliest existence. This stage marks the earliest appearance of domestication, agriculture, and permanent settlements. The earliest of the Epipaleolithic cultures is the Kebaran, to which the earliest mortars so far recovered are attributed. This culture, dated to between 20,000 and 15,000 years bp, is characterized by very small flint tools (microliths). Its later stage, characterized by an increasing number of geometrically shaped microliths (rectangles and triangles) is accordingly named the Geometric Kebaran (15,000–12,000 bp). The Kebaran sites discovered in the Sharon are hunter camps, some of them covering large areas (such as Ḥefzibah—c. 2000 sq m). In the eastern Sharon, the Kebaran sites include Binyamina, Herut, Zofit, Kefar Sava, and Ra’anana; in the western Sharon they include the Hadara dunes, Ḥefzibah, Kefar Vitkin, Poleg, Qiryat Arieq, and Gath-Rimmon. The principal game hunted at these sites was gazelle, deer, cattle, and various other species. There is no information regarding plant foods, as no floral remains are preserved. The Natufian culture that followed the Kebaran is characterized by lunate microliths. It marks the appearance of the earliest permanent settlements, although only a single ephemeral site from this period has been discovered in the Sharon, near Nahal Poleg.

**NEOLITHIC PERIOD**

The domestication of several animal species was completed in the Neolithic period, and goat and sheep became the principal sources of food. The cultivation of several species of cereals and various other food plants further developed, too. Nevertheless, hunting and gathering still persisted and fishing was also of significance. The development of agriculture brought about the expansion of permanent settlements. Arrowheads, sickle blades, and various types of axes are the tools most characteristic of the Neolithic period. The domination of the assemblages from the western Sharon sites (Mikhmoret, Poleg, and Herzliya) by the two former tool types suggests a focus on hunting and gathering there, while in the then-forested eastern Sharon, forest clearing necessitated large numbers of axes.

**PREHISTORY**


**SHECHEM TELL BALÅTÁH**

**IDENTIFICATION**

Ancient Shechem, located at the hub of a major crossroad in the hill country of Ephraim, 67 km (40 mi.) north of Jerusalem (map reference 177.179) was an important cultic and political center. Biblical and classical references to the site converge to place it between Mount Ebal and Mount Gerizim in the central hill country. Vespasian’s foundation of Neapolis, or “new city,” in 72 CE, at the western opening to the same pass yielded the Arabic name Nablus, and many have sought the ruins of ancient Shechem there. However, what covers ancient Shechem is the village and mound named Balâtah, at the eastern end of that pass. The slightly elevated 15-a. mound of Balâtah is sited on the lowest flanks of Mount Ebal. It rises some 20 m above the 500 m contour passing through the village at the lowest point of the val-
Tell Balâtâh, with Mount Gerizim in the background.

Tell Balâtâh: map of the mound, excavation areas, and plan of the principal remains.

ley. Abundant water comes from springs emerging all along the north and east flanks of Mount Gerizim. It looks out upon a fertile plain to the east and south—one of the most pleasant in the central hills and one that constitutes a natural system of ancient settlement. The modern village runs up onto the southern one-third of the ancient mound, but the open two-thirds remains accessible for research.

The road system from Jerusalem on the spine of the hill country divides at Balâtâh to circumvent Mount Ebal. Its western arm gives access to the Coastal Plain and north to Samaria/Sebaste and Dothan. The eastern arm gives access to the Jordan River via Wadi Far'âh and north past Tell el-Far'âh (North) to Dothan.

H. Thiersch is credited with finding Tell Balâtâh. In 1803, he observed a stretch of exposed fortification wall at the west of the mound and a heavy scattering of sherds. He put that together with the location of the so-called Qubr Yusuf (Joseph's Tomb) at the eastern edge of the modern village, to confirm the identification. Not much farther east is the traditional location of Jacob's Well, connected with the story in John 4:1–42. Looking over the site is Tell er-Râs, on a forward salient of Mount Gerizim (q.v.), which contains the ruins of a temple dedicated to Zeus Olympus. The Hellenistic remains that constitute the uppermost strata at Tell Balâtâh indicate the location of Shechem in Hellenistic times. It remains an open question how the name Sychar in John 4 fits with all of this, especially because there is a modern village called 'Askar on a Hellenistic and Roman ruin just to the north of Balâtâh on Mount Ebal. Excavation has established, in any case, that Neapolis (= Nablus) flourished in Roman times (see below), whereas pre-Roman Shechem was at Tell Balâtâh.

HISTORY
Prior to excavation, Shechem was known from texts that seem clear enough but require interpretation. Egyptian references in the later set of Excavation texts and the Khu-Sebek inscription, both from the nineteenth century BCE, seem to designate both a city and a territory—in short, a city-state—in the Middle Bronze Age II A. A number of the mid-fourteenth-century BCE Amarna letters point to a city-state center at Shechem ruled by Lab'ayu—a center that had an impact on Megiddo, Jerusalem, Gezer, the Hebron region, and Pella across the river, via the passes to the Jordan Valley. Biblical passages mentioning Shechem relate Abraham (Gen. 12:6), Jacob (Gen. 33:18–20, 35:1–4), Jacob's whole family (Gen. 34), and Joseph (Gen. 37:12–17) to the old city, but these stories are filled with curious ingredients and leave open many questions about the city. The same is true of the reference to Genesis 48:22 to "one Shechem" which Israel (= Jacob) is said to have taken by force from the Amorites. Then there are references to the city or its setting in Deuteronomy 27 and in the Deuteronomic histories in Joshua 8:30–35, Judges 9, Joshua 24:32, Joshua 24:1, and 1 Kings 12. Taken together, these passages make at least some things clear: that in Israelite lore Shechem was a prominent sanctuary center related to Israel's heritage through the patriarchs and hence was a place to return to; that covenant making and renewing were powerful ingredients in the religious significance of Shechem; that Canaanites and Israelites encountered one another here, but the encounter does not seem to have resulted in military conflict—at least at the time of the Joshua conquest" (cf. Gen. 34); and that Shechem was so prominent that it was the place to go to establish one’s right to rule the region (A bimelech in Jg. 9, Rehoboam and Jeroboam in 1 Kg. 12). It is thought to have been the capital of Solomon’s first district (1 Kg 4:8) and is named as the city Jeroboam built and occupied (1 Kg. 12:25), the first capital of the Northern Kingdom. Reminiscences of its prominence are found in Hosea 6:9 and Jeremiah 41:5. It was a city of refuge (Jos. 20:7) and as such part of the Levitical allotment (Jos. 21:21), and it is a key marking point on the boundary between

Tell Balâtâh: aerial view, looking south.
Ephraim and Manasseh (Jos. 17:7). Mentioned as one of the districts that provisioned Samaria in the Samaria ostraca, presumably from the first half of the eighth century BCE, it appears in a cluster of names in Joshua 17:7 that closely approximate the roster on the ostraca and define Manasseh's allotment. Evidence that Shechem returned to prominence in the Hellenistic period comes from Ecclesiasticus 50:26 and from a critical assessment of Josephus' various references to the city and to Mount Gerizim, most notably in Antiquities (XI.340 ff.), where it is said to be the chief Samaritan city.

**EXPLORATION**

Because the texts mentioning Shechem speak of the environs as well as the city itself, it is of interest to look beyond the city proper as well as the city itself. G. Welter excavated a Middle Bronze Age II structure on the slopes of Gerizim above Balatah at Tananîr (1931) and the Church of Mary Mother of God (Theotokos) on the summit of Mount Gerizim (1928). The American Joint Expedition (see below) studied the rock-cut tombs in Shechem's cemetery on the flanks of Mount Ebal, and modern road expansion has revealed others, one of them the cave tomb T-3 excavated by C. Clamer. The number of tombs identified is now about seventy. R. Boling of the American expedition reexcavated Tananîr in 1968, and R. Bull excavated Tell er-Ras from 1964 to 1968. In 1964, the American Joint Expedition began a more systematic regional survey, intended to examine the Shechem basin as a system. Fifty-four sites were explored in this effort, and 80 more were explored by German and Israeli teams, notably by the Deutsche Evangelische Institut, prior to 1967; by the Israel Survey in 1967-1968; and by I. Finkeleshtein and A. Zertal since. In addition, a series of chance discoveries in November 1967 revealed the archaeological site that has been the focus of the past fifteen years, filling out the archaeological history of the past in Roman times. I. Magen is at work on the major Hellenistic settlement on Mount Gerizim, which spreads south and west from the summit, and various sites in Roman Neapolis (see below), and in an area attached to the Roman Age sanctuary and the later-identified Roman age temple on Mount Ebal (q.v.). The result has been to understand Shechem as a regional center, recognizing how the various points of access to the basin were guarded, how secure the population must have been to spread out into villages around the valley's flanks—where military posts and secondary market towns may be located—and what relationship Shechem may have had to such cities as Tappuah, Tirzah, Tubas, and Samaria.

**EXCAVATIONS**

**THE AUSTRO-GERMAN EXPEDITION.** E. Sellin began a systematic excavation at Tell Balatah in the fall of 1913. He returned in the spring of 1914. He focused first on the outcrop of fortification wall that Thiersch had noticed ten years earlier, tracing it northward to the northwest gate and south to where it gave out. He then found a second circumwall within the first and traced it to the gate. Sellin used long, 5-m-wide trenches from the mound's edge toward its center, to test the overall stratigraphy. He discerned four major periods in the site's history in the stratified buildings his narrow trenches revealed. He first dated them as Hellenistic, Late Israelite, Early Israelite, and Canaanite. In fact, they turned out to be Hellenistic, Israelite, Middle Bronze Age and Chalcolithic phases being equivalent phases. What he had found at Jericho, the Early Bronze and Chalcolithic periods. Sellin returned in 1926 and 1927 for four campaigns. He used his long, narrow trenches to explore the city's interior in the southeast and from the eastern side. A trench C, following a remarkable discovery made by Balatah villagers in 1908: bronze weaponry, including a sickle sword. From this trench also came two cuneiform tablets, one a witness list and the other a text W. F. Albright deciphered as a teacher's appeal for remuneration. The other trench, designated L, revealed fortifications on the east side of the city, which were traced to the east gate. Sellin had by now seen that the fortification system was in several phases and would be a complex puzzle to work out.

Much of the rest of Sellin’s work was centered on the west of the mound, in what would prove to be the acropolis. Just inside the arc of the city wall, he discerned what he called the palace, extending on either side of the northwest gate, and the massive structure of the Mgrid Temple and its forecourt, altars, and pillar sockets, enclosed within what he termed the temenos wall (wall 900). Work within the elbow of the temenos wall brought the Germans to the uppermost of a series of courtyard complexes; some soil in the northeastern temenos was scoured out, and Sellin was credited with adopting the concept that G. Welter was appointed to replace Sellin as director, but only produced some plans, although excellent ones, and explored Mount Gerizim, as noted above. The expedition failed to record find spots carefully, to report stratigraphy in any detail, and to record the account of the work to a synthetic presentation. Sellin regained the directorship and mounted a final season in 1934. He worked on his final report until 1943. His records and his manuscript, along with many artifacts, were destroyed in Berlin during World War II.

**THE AMERICAN EXPEDITION.** The Joint Expedition to Shechem began in 1956 as the cooperative effort of Drew University in Madison, New Jersey and McCormick Theological Seminary, in Chicago, under the direction of G. E. Wright and B. W. Anderson. Conceived as a teaching excavation for young American, Canadian, and European scholars, it took into the field teams of as many as thirty researchers, a well-conceived recording system, and a plan to combine the soil deposition technique being perfected by K. M. Kenyon at Jericho with comparative ceramic knowledge based on W. F. Albright’s work. A major aim was to recover as much as possible from the materials unearthed by Sellin and Welter and to tie the mound’s story together. Methods became more and more sophisticated as the expedition continued and many more institutions became partners. The excavation at Shechem was the first to introduce cross-disciplinary research, including an association with geologists. R. Bullard—director of the expedition, chiefly through its director, G. E. Wright—took the further step of relating textual evidence to archaeological finds. The expedition entered the field with a reconnaissance season in 1956, and worked in 1957, 1960, 1962, 1964, 1966, and 1968. In the fall of 1968, Boling reexcavated Tananîr, and in 1969 J. D. Segert tied the acropolis stratigraphy to an area of line houses just to the north of the acropolis (field XIII). Salvage and clean-up work in 1972 and 1973 were carried out by W. G. Dever, who made several important discoveries in Sellin’s “palace” precinct. Work bedrocked in two locations and identified a total of twenty-four distinct strata, from the Chalcolithic to the Late Hellenistic period. Four major periods of abandonment were interposed, as shown in the following chart.

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<td>Excavated, admired by sherds, coins</td>
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<td>Reoccupation on MB II lines; housing, fields I, II, VII, IX</td>
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<td>Residential remains throughout, fortification on MB II lines; rebuilding of wall E, beginning in stratum IX; granary in field V</td>
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<td>975-920</td>
<td>Recovery; Shishak destruction</td>
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**THE EARLY PERIODS.** Probes deep beneath the acropolis buildings, directly under the Mgrid Temple and close to the temenos wall, yielded evidence of occupation in the late fourth millennium BCE, the beginning of the Early Bronze Age I. Pottery from this period turns up frequently in fills at Shechem, but there is very little architecture in the small exposures beneath the acropolis. This pottery also occurs in a few places visited by the Regional Survey.

An earlier phase, belonging to the Chalcolithic period, in the first half of the fourth millennium BCE, appeared just above bedrock in field IX, well inside the city and south of the acropolis area. Pebbled surfaces with may be curved tent floors characterize the settlement. At no place on the mound are Chalcolithic and Early Bronze Age I (strata XXII-XXIV) stratigraphically superimposed.

There is no stratigraphic evidence of the “Urban” period of the Early Bronze Age at Shechem, and no pottery from the Early Bronze Age II-III. At Khirbet Makhine el-Fauqa, 4 km (2.5 mi.) south of Balatah on the southeasternmost flank of Mount Gerizim, however, this pottery abounds; the region’s Early Bronze Age town must have been there. Shechem and 12th-11th Century BCE sites such as Bethel and Gezer. Exploration was conducted in the several excavation plots that were being probed.

**MIDDLE BRONZE AGE IIIA (STRATA XXII-XXIII).** The next clear strata belong to the Middle Bronze Age IIa, and the pottery suggests that the site was resettled at a point well into the Middle Bronze Age IIa, in around 1900 BCE. Under the acropolis, this period is represented by two rectangular,
The migdal: the massheba (re-erected).

Bronze phase. Thus ended a two-hundred-year period of prominence as a city-state, covering the centuries from 1750 to 1540 BCE. LATE BRONZE AGE AND IRON AGE I (STRATA XIV–XI). A gap in occupation of about a century is attested everywhere on the Shechem mound. Cave tomb T-3 on the slopes of Mount Ebal contributed pottery from this gap—the Late Bronze Age IA—and makes it all the more obvious that the mound itself lacks that distinctive pottery. Recovery came in about 1450 BCE. The northwest and east gates were both rebuilt, the latter with a new guard tower inside the position of the Middle Bronze Age IIC towers. The migdal was rebuilt, with a broadroom cella in use in two phases (2A–B), and an altar and a huge massheba were placed in the forecourt. A building with what may be an altar and what is certainly a massheba was in use inside the town in field IX; it remained in use throughout the Late Bronze Age IB–II periods. It was rebuilt in the Iron Age I, but the altar and massheba were buried and covered with a new plaster floor, suggesting its nullification as a shrine.

The houses in field XIII characterize this period in the city’s life. Recovery from the Egyptian destruction began with leveling operations and the construction of a brick kiln. The laying out of the first houses in a coherent plan followed. These initiatives represent the Late Bronze Age IB (late fifteenth century BCE). Stratum XIII reflects the zenith of this development: the Amarna Age (fourteenth century BCE). Parts of at least two fine houses fill field XIII, while the corner of an even more impressive structure, conceivably the governor’s residence, just slightly into the field. To stratum XIII belongs a rich and varied collection of complete pottery vessels that had been thrown into an underground chamber and will form the basis of the Late Bronze Age typology for Shechem being prepared by L. E. Toombs and R. S. Bonaas; the vast majority of the objects from cave tomb T-3; the above-mentioned shrine in Field IX; a fine bronze figurine of a male deity found in Field VII; the two cuneiform tablets found in 1926 in trench K, along with the small corner of another found in field XIII in 1968; and the butressed corner of a massive building in field III, at the eastern perimeter of the mound. These finds are evidence of the strength and independence implicit in the Amarna letter portrayal of the ruler Lab’ayu (see above).

A major destruction brought stratum XIII to an end, in about 1350 to 1300 BCE; recovery on simpler lines and suggesting less prosperity followed in stratum XII, which belongs roughly to the thirteenth century BCE. Stratum XII gave way to stratum XI without evidence of destruction, but with the distinct indication of an intervening blanket of fill. Stratum XI then suffered massive destruction in about 1100 BCE; the artifacts representing the end of this stratum are clearly Iron Age I. That is, two significant destructions of Shechem took place—in the fourteenth century and around 1100 BCE—neither of which fits the standard chronological expectations of the time of the Israelite entry into the land, usually fixed in the late thirteenth century. Connecting stratum XI with the story underlying Judges 9 is plausible; the scene underlying Joshua 24 fits conditions on the acropolis in strata XII and XI.

THE MONARCHIC PERIOD (STRATA X–VII). The site lay virtually unpopulated during the eleventh century, and indications from the regional survey are that the whole Shechem basin was sparsely occupied. Residential areas in fields VII and IX reveal the gap and then show recovery in the form of walled working spaces and simple huts. The number of huts in the given space increased as stratum X developed; walls are fairly wide but not well constructed. A destruction ended stratum X, dated by the pottery to the last quarter of the tenth century BCE—presumably in connection with Shishak’s raid in about 918 BCE. What he destroyed seems to have been only a modest, walled town, representing continuity with the traditional old covenantal site. The stratum IX town, however, may have recovered the line of the last effort fortification wall, E, from the Middle Bronze Age IIC and rebuilt a circumvallation on it. In stratum IX, the house walls are narrower, but carefully built of selected stones, and foundations for stairs suggest two-story houses. The layout now shows a planned use of space. Stratum IX represents
the late tenth and the ninth centuries BCE and becomes the tangible evidence of Jeroboam I's rebuilding (1 Kg. 12:25) and a return to city status.

Strata VIII and VII represent the eighth century BCE. Little remains of stratum VIII, but stratum VII is strikingly well preserved because of the destruction that brought it down. One residence, house 1727 in field VII, is of special interest. It is a fine example from the time of the Assyrian destruction (c. 724 BCE) of the typical "four-room" dwelling around a central room. The entire structure had a second story. A huge hearth in the central room points to a family trade of lime production or something requiring a large fire. The hearth supplanted an earlier vat-and-platter installation with a collecting jar, which suggests another household industry: fruit processing or possibly dyeing. Two rooms were added to this house along its southern edge, suggesting the expansion of the family. The room is adjacent to an open area where food was processed, probably in collaboration with the occupants of another house at the edge of field VII, to its south. A fine adornant seal of Assyrian workmanship, lost by its owner in the debris of the house destruction, confirms the dating.

THE ASSYRIAN OCCUPATION AND THE PERSIAN PERIOD (STRATA VI-V). Stratum VI attests limited occupation of the site in the Assyrian period, covering the seventh century BCE. The remains from the Persian period (stratum V) are also scanty, although the artifacts suggest a cosmopolitan and relatively well-to-do population. Included are 158 sherds of imported Attic black-glazed ware in a variety of forms, incised triangle krater rings, a late sixth-century electrum coin from Thasos, a seal impression of a roaring lion typical of Judean sites in the Persian period, and a Persian seal impression of the king as archer, with Ahura Mazda's seal behind him. Stratum V represents roughly the years 600 to 475 BCE.

THE HELLENISTIC PERIOD (STRATA IV-III). In the late fourth century BCE, Shechem recovered once more. The tops of the old Middle Bronze Age IIIC fortifications were exposed, huge quantities of earth were moved to...

Assyrian adornant seal found in the ruins of house 1727, and its impression.

Hebrew seal: "(belonging) to Tikun," 7th century BCE.