



## INSTITUTE OF ARCHAEOLOGY HORN ARCHAEOLOGICAL MUSEUM

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INSTITUTE OF ARCHAEOLOGY  
HORN ARCHAEOLOGICAL  
MUSEUM  
NEWSLETTER

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## Seminary Students Excavate at Tall Jalul

Twenty-two seminary students sponsored by Jiri Moskala of the Old Testament Department at the Andrews University Seminary dug at Tall Jalul from April 25-May 5, 2000. Their trip combined a tour of Turkey, Egypt, Jordan and Israel with the two-week intensive dig. Students took classes in Hebrew language and Archaeology for three weeks prior to the tour and met for additional study on the trip. In addition, lectures on the geology of Palestine and its implication for archaeology were given by Paul Buchhiem from Loma Linda University.

The excavations were sponsored by the Horn Archaeological Museum under the direction of Randall Younker and David Merling. Paul Ray served as Field Supervisor and Architect and Paul Buchhiem acted as field geologist.

The new field (E) consisted of four 5x5 meter squares. Doctoral students, Efrain Velazquez, Elias de Souza, Robert Bates and Patrick Mazani were assigned as square supervisors. Though the group only excavated for seven days, between 0.50-2.0 meters of soil was removed from each square, giving the students a good introduction into the workings of an archaeological dig. They discovered many unique and interesting artifacts. Among the finds were an Ammonite goddess figurine, an Ammonite seal with flower motif and an Iron II seal with Egyptian writing. A large quantity of pottery from the Bronze Age, Iron Age and Islamic periods was found including pieces of collar-rimmed jars, carinated bowls and a variety of cooking pots.

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Seminary Students pose for a final picture at Tall Jalul.

Several graves were discovered in Field E. These graves are believed to hold the remains of slaves from the Ottoman period and are approximately 100-150 years old. Some of the graves were covered with medium-size stones but did not include any other identifying marks and only a handful contained grave goods. Local residents of Jalul have identified them as being of slaves who were not allowed at that time to be buried on the top of the Tall with the other burials. Similar burials sites were also found in Fields A and B in previous excavation seasons.

Graves that do not have historical significance present a unique challenge for excavators. Since there are no relatives to claim the remains and they are unimportant to the local community, their fate lies in the hands of the excavators. It is the policy of the Jalul excavations to treat such remains with the same dignity attributed to other recent or ancient burials in harmony with the culture in which they are found. All of the bones were carefully excavated, photographed *in situ* and re-buried.

Ten complete skeletons were uncovered. One grave, of what may have been a female, contained a brass ring, clothing pin and bracelet. Among the remains was a child approximately 8-10 years old and two babies. One of the babies was a



Child burial found in Field E2.

newborn. Its bones were quite fragile and did not survive intact. The other, around 8-10 months old, was found near an adult that some speculate may have been the mother of the child.

Though these slaves were buried in simple graves, they also appear to be facing south in the direction of Mecca.

At the end of the dig season, all of the remains found in the excavation were reinterred in the cemetery on the acropolis of Tall Jalul. (Robert Bates)



## Rainey Visits Andrews

Anson F. Rainey, professor Emeritus of Ancient Near Eastern Cultures and Semitic Linguistics from Tel Aviv University, visited Andrews University from February 15-19, 2000. He delivered several lectures including "Thoughts on the Origins of Israel," "Manasseh in the Whirlpool of Assyrian History," and "The Hebrew Verbal System."

On February 17, he spoke at the Horn Lectureship. His lecture entitled "Pictures of Israelites Found in Egypt?" addressed the question, "Do we have any representation of a people that can be identified with the Israelites in ancient Egyptian wall reliefs?"

Rainey explained that Egyptians are usually very careful about depicting ethnicity on wall reliefs, including distinctive clothing and facial features of the various cultures which they encountered. People from Palestine are shown with a unique beard, headdress or tunic. Indeed, similar cultures from the same region like the Canaanites, Philistines and Hittites are given unique identifying features to distin-



Rainey at the Museum Library.

guish them from each other on Egyptian wall reliefs.

Recent discoveries by Egyptologists have prompted a re-examination of the Wall reliefs of the Karnak temple in Egypt. In his lecture, Rainey identified several scenes that show people from Canaan who are distinct from the Canaanites. They are referred to as the "Shosu" who "plot rebellion" and lie in wait "on the mountains of Kharru (Canaan)" in the reliefs of Seti I. The conquest of these nomadic pastoralists show them tied up and being dragged to Egypt.

Rainey asserts that the "Shosu" can be equated with the Israelites because they were a pastoralist people in the region. To support this claim he points to the Merenptah Stele which is contemporary with other Egyptian wall reliefs that mention the Shosu. On this stele, Israel is not identified as a city, region or territory but as a people in Canaan. He says that, contrary to some scholars' position, they are not an agrarian society whose crops were destroyed but a conquered or subdued people group.

According to Rainey, a wall relief on the temple of Amun at Karnak depicts the Shosu. Many of the places shown in the relief corre-

spond to the Merenptah victory stele including Ashkelon and possibly Yanoam and Gezer. Most of the soldiers fleeing from pharaoh have Canaanite features but some have very unique faces and beards.

One group in particular is shown below the chariot of the pharaoh. Their faces, headdress and beards are unlike other typical Canaanite features. Rainey does not equate them with another scene of Canaanite chariots fighting the Egyptians, as some scholars have suggested. Rather, he believes that this group of people are the Israelites mentioned on Merenptah's stele.

Rainey concludes that though the Shosu represent a diverse group of pastoralists including the Arabs, Edomites, and Ammonites, these Shosu have features distinct from other groups. Their inclusion in Merenptah's battle scenes and the close connection to the Merenptah stele suggest that this depiction is the first pictorial representation of the Israelites discovered in Egyptian wall reliefs. (Robert Bates)



## Hess Lectures

Richard Hess of Denver Seminary presented an illustrated lecture entitled "Between the Sand and the Sea: Israel Sojourns in the Wilderness" for the Horn Museum Lectureship series on April 10, 2000 to a crowd of approximately 40 people. Hess concentrated his talk on topographical data from the Sinai and the Negev as well as archaeological parallels which provide the backdrop for the Israelite sojourn in the wilderness as presented in the Hebrew Scriptures.

Except in the north, human habitation in the Sinai is usually possi-



Richard Hess

ble only on or near the few routes through the peninsula and it is likely that the modern roads follow ancient ones due to the restraints of topography. When the Israelites left Egypt they apparently did not move along the northern route, as they would have encountered Egyptian border forts. Hess opts for Jebel Musa or other nearby mountains as fulfilling the necessary requirements mentioned in the text. Religious parallels include the horned calf recently found at Ashkelon, which though dating somewhat earlier in the Middle Bronze Age, nevertheless illustrates what the golden calf of Exod 32 might have been like. According to Hess, calves are warrior or protector deities often associated with border sanctuaries like the one mentioned in connection with King Jeroboam I. Other religious parallels include open sanctuaries, *mazzeboth* and the bronze snake found at Timna. Israel's God is connected with the south in both extra-biblical (the *šsw yhw* or "shosu-land of Yahweh" from as early as the time of Amenhotep III in the 14<sup>th</sup> century B.C.) and biblical texts (Deut 33:2; Judg 5:4-5 and Hab 3:3-4). The Israelites are seen as staying in the wilderness of the Negev for almost 40 years. Research

in the Negev has shown that the area is capable of sustaining a large population for long periods of time, lending credence to the biblical traditions.

In addition to the lecture for the Museum series, Hess presented five other lectures to archaeology and language classes in the Seminary and the college as well as meeting with some doctoral students for a fruitful talk over lunch while he was on campus. (Paul J. Ray, Jr.)



## Feinman On Albright

Peter Feinman of Manhattanville College, NY was on the campus of Andrews University from February 15-17 and July 18-20 studying papers and manuscripts concerning W. F. Albright as part of his dissertation on Albright as well as a paper he will read at the annual meeting of the *American Schools of Oriental Research* in November. The materials which he studied were originally collected by Dr. Leona G. Running in preparation for the biography *William Foxwell Albright: A Twentieth-Century Genius* that was published by her and David Noel Freedman in 1975; Cent.ed. Andrews University Press, 1991. (Paul J. Ray, Jr.)



Feinman researching the life of Albright in the Museum Library.



# RANDOM SURVEY

## *New Tomb:*

Recently French archaeologists have discovered a 4000 year old tomb of Queen Ankh-sn-Pepi, the wife of Pepi I of the Sixth Dynasty. The tomb was found at Sakkara near Cairo. It is part of Pepi I pyramid complex which is in a poor state of preservation. The pyramid itself is completely collapsed and the sarcophagus was destroyed in antiquity. The queen's tomb is well preserved and contains "Pyramid Text" type prayers inscribed on the walls. These prayers were originally believed to be reserved only for the tombs of Pharaohs at this time.

## *Egyptian Bike Stand:*

British Egyptologists recently examined a black granodiorite statue in the basement of the Southampton museum being used as a bike stand. The 2700-year-old statue was identified as the 25th-dynasty pharaoh Taharqa (690-664 B.C.), who allied himself with Hezekiah, king of Judah, against Assyria. Officials of the museum have no record of how the statue was acquired and believe that it may have been donated over 75 years ago.

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## *New Book:*

*Megiddo III: the 1992-1996 Seasons* edited by Israel Finkelstein *et al.* has recently been published. The remarkable results of several intensive seasons of renewed excavations greatly clarify and redetermine the stratigraphy of the Early Bronze Age temple compound. Field reports, pottery analysis and environmental studies are included. A new interpretation of the chronology of Iron Age II and the conquest of the royal citadel by the Assyrians is presented.

## *Museum Exhibits:*

The Israel Museum in Jerusalem recently opened an exhibition of ancient artifacts related to the Christian religion, including six ancient stone jars similar to the ones used by Jesus when he changed water into wine. Other artifacts include censers, stampers, pilgrims' flasks and monastic chains. The exhibition runs through October of 2000.

## *Mummy Found:*

A mummified Persian miner from ca. 100 A.D. was found in a salt mine in Iran. The salt kept this 6 ft. 3 in. man from decaying. His clothes and other items were also well preserved.

# NEWSLETTER



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