

The First Season of Excavations at Tel Yoqne'am, 1977

Preliminary Report

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I. THE YOQNE'AM REGIONAL PROJECT

THE excavation of Tel Yoqne'am is the focus of a regional archaeological research project, the Yoqne'am Regional Project, which will study the western part of the Jezreel Valley (Fig. 1). The area has abundant water and enjoys favourable climatic conditions and fertile soil, resulting in agricultural prosperity based on the cultivation of various crops, mainly in the valley, and herding on the Menasseh plateau and the slopes of Mt. Carmel.

The region is crossed by several important ancient routes, some connecting with international roads. The Megiddo junction is located in the southern part of the region, and a branch leading north eventually reaches Damascus and beyond. Yoqne'am dominates the north-eastern outlet of the route crossing the Carmel, partly along Wadi Milh. At the foot of Tel Yoqne'am, this route joined that running along the north-eastern slopes of the Menasseh plateau and Mt. Carmel. The latter corresponds to the modern Megiddo-Haifa road and constituted the most important artery in this part of the country; it connected traffic along the mountain route (Jerusalem-Shechem-Samaria), via Taanach and Megiddo, with 'Akko and the Phoenician coast. Those travelling along the Via Maris towards Damascus and beyond crossed the Carmel through the Wadi 'Ara pass, emerging at Megiddo. Those, however, who wished to go to Phoenicia and beyond crossed the Carmel through the northern pass, via Wadi Milh, bypassing the region to the north of modern Fureidis where travelling conditions were difficult. They then joined the route leading west at the Yoqne'am junction, and continued northwards via 'Akko.

The combination of favourable climate, good soil and easy communications has made this region in the past, as in the present, one of the most important, prosperous and densely populated regions in Palestine dotted by numerous ancient sites of different sizes. The three important cities of the region were Megiddo, Yoqne'am and Shimron — the latter the largest site in the area. Among the sites of medium size (20–30 dunams) are Abu Shusha and Tell 'Amr, followed by smaller ones (nearly 10 dunams) like Tell Qiri, Tell Qasis, and very small ones such as Tell Re'ala (about 5 dunams). It should be noted, however, that the pattern of ancient settlement in the region, as it is known today, does not entirely reflect the actual situation in antiquity.

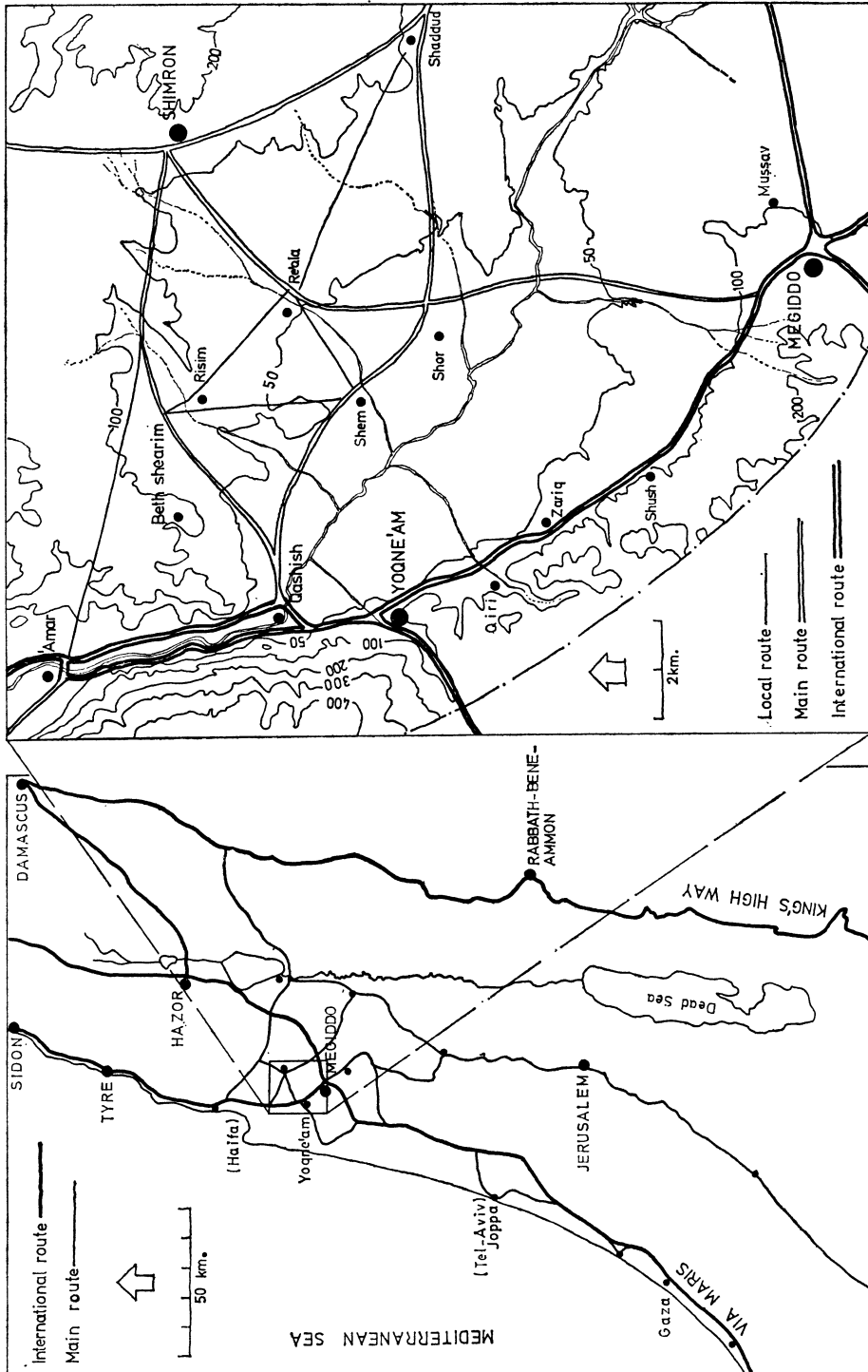


Fig. 1. The Yoqneam Regional Project: study area, main sites and ancient routes.

An unknown number of sites have disappeared as a result of both human activity, such as the quarrying of material for brick-making or fertilizers, and natural causes, such as erosion and inundation. These processes naturally had a greater effect on the smaller and shallower sites, thus undoubtedly upsetting the balance between settlements of different sizes in any given period. In only a few cases do we possess any information regarding such sites, while we are probably unaware of the existence of others.

Considering its importance, little archaeological attention has been paid to the region, apart from Megiddo and Beth She'arim. Among noteworthy studies devoted to the region are the survey conducted by the Palestine Exploration Fund¹ and that carried out on behalf of the Survey of Israel, by a team headed by A. Raban.² A survey and trial excavations in some of the sites in the region were conducted in 1922.³ More recent archaeological investigations were carried out at Abu Zureiq by Anati, Kaplan and Perrot,⁴ and at Kefar Yehoshua and Tell 'Amr by Druks.⁵ In 1977, Rainey published an important study on Tel Shimron.⁶ Finally, the excavation of Tell Qiri, as part of the Yoqne'am Regional Project, has been under way since 1975.⁷

The first phase of the Yoqne'am Regional Project is planned to last five years. The major excavation at this stage will be at Tel Yoqne'am, which has been chosen for a number of reasons, the two most important being the continuous occupation of the site for nearly 4,000 years (see below) and its immediate proximity to the important communication arteries discussed above. Simultaneously with the excavation of Tel Yoqne'am, several sites in the region (such as Tell Qiri) will be investigated and surveyed. In addition to the excavation of various sites, and their contribution to the study of the occupational and cultural history of the region, the project will enable the study of many subjects, of which the following are noteworthy: settlement patterns in the region in different periods; the Neolithic and Early Chalcolithic periods; and the conquest and settlement of the Israelite tribes.

1 C.R. Conder and H.H. Kitchener: *The Survey of Western Palestine*, II, London, 1882, pp. 36, 39, 69–70; *Special Papers*, London, 1881, pp. 223–224.

2 We are very grateful to Mr. Raban of the University of Haifa for placing at our disposal the sherds gathered and the survey maps drawn by his team. Most of the data regarding the history of settlement in the region were supplied by the results of this survey.

3 *Bulletin of the British School of Archaeology in Jerusalem* 2 (1922), pp. 10–17.

4 J. Perrot: *RB* 70 (1963), p. 559; J. Kaplan: *Ein el-Jarba*, Tel-Aviv, 1968 (Hebrew); idem, 'Ein el-Jarba, *BASOR* 194 (1969), pp. 10–24; E. Anati *et al.*: *Hazorea*, I, Brescia, 1973.

5 A. Druks: A 'Hittite' Burial near Kefar Yehoshua, *Yediot* 30 (1966), pp. 213–220 (Hebrew). The report on the trial excavation at Tell 'Amr has not yet been published.

6 A.F. Rainey: Toponymic Problems, *Tel-Aviv* 3 (1976), pp. 57–69.

7 The excavation of Tell Qiri is a joint project of the Hebrew University and the Israel Department of Antiquities. The preparation of the final report on the 1975–1977 seasons is under way. For preliminary reports, see *IEJ* 25 (1975), pp. 168–169; 26 (1976), pp. 200–201; A. Ben-Tor: *Qadmoniot* 10 (1977), pp. 24–27 (Hebrew).

II. THE EXCAVATIONS AT TEL YOQNE'AM, 1977⁸*The Site*

Tel Yoqne'am extends over 40 dunams (10 acres); including the slopes, the site measures 80 dunams, and rises to a height of 60 m. above the surrounding plain (Fig. 2; Pl. 16:A). Its steep slopes probably indicate massive and well-preserved fortification systems. The highest point of the site is in its south-western part, from which the surface of the site slopes gently towards the north and east.

The mound may be roughly divided into three parts: the acropolis, comprising about one-eighth of the site's area; the middle terrace, taking up approximately half; and the lower terrace.

Yoqne'am is mentioned several times in ancient records,⁹ the earliest being a topographical list from the time of Thutmes III. No. 113 on this list is '-n q-n'-m — most probably to be read 'n(Y)qn'm — the 'springs of Yoqne'am', biblical Yoqne'am.¹⁰ The king of Yoqne'am is mentioned in the list of the 32 kings defeated by Joshua (Josh. 12:22). The site is also mentioned in the description of the border of the tribe of Zebulun (Josh. 19:11) and as a Levite city in the territory of Zebulun (Josh. 21:34).

Tel Yoqne'am is identified with the Kammona of Eusebius' *Onomasticon* 116, 21, which Jerome renders as Cimona.¹¹ The village is said to be on the road from Legio to Ptolemais ('Akko), six miles from the former. The source emphasizes the site's role in the Late Roman — Early Byzantine road network.

In the Crusader period¹² the site is mentioned in numerous documents and historical writings under the name of Caymont and Mons Cain in several variations. The

⁸ The Yoqne'am Regional Project is planned and carried out by the Institute of Archaeology of the Hebrew University, Jerusalem, in collaboration with the Israel Exploration Society. The 1977 excavations at Tel Yoqne'am were made possible by the generous financial aid of the Robert and Joan Dombrowski Foundation of the United States. Important aid was also extended by: the Edgar Cayce Foundation, U.S.A., the local council of Yoqne'am 'Illit, the Regional Council of Megiddo, the Jewish National Fund and various institutions in the region. Our gratitude is hereby expressed to all of them. The excavation of Tel Yoqne'am was directed by A. Ben-Tor (biblical period) and Renate Rosenthal (classical period and later). The staff included: Y. Portugali (architect and surveyer), Miriam Avisar (registrar), S. Dahan (administrator and driver) and the area supervisors: Tamar Permont, D. Esse of the Oriental Institute, Chicago (Area A), Gila Hurvitz (Area B1), M. Hunt of the University of California, Berkeley (Area B2), Malka Hershkowitz (Area C), Hagit Mashat, Ora Yogev (Area D), Daphna Boss (Area E). B. Brandel was in charge of the 1977 season at Tell Qiri, and Aviva Schwarzfeld headed the team conducting a survey and trial excavation on Mt. Carmel. The artifacts were drawn by Mika Sarig. Nearly 150 participants took part in the season, which lasted from 4 July to 20 August. Forty were students of archaeology at the Hebrew University, and fifteen were students from the Pontifical Biblical Institute in Rome, participating in a special programme of studies at the School for Overseas Students of the Hebrew University. Volunteers were from Israel and more than ten other countries. Our warm thanks are hereby expressed to them all.

⁹ Only a few of these will be mentioned here.

¹⁰ J. Simons: *Handbook of the Study of Egyptian Topographical Lists*, Leiden, 1937, p. 118.

¹¹ M. Avi-Yonah: *Gazetteer of Roman Palestine (Qedem 5)*, Jerusalem, 1976, p. 50.

¹² The authors wish to thank Mr. Yoash Yedidia of Kibbutz Ramat ha-Shofet for collecting the Crusader sources; a full discussion of these will be included in the final report. Only a few important

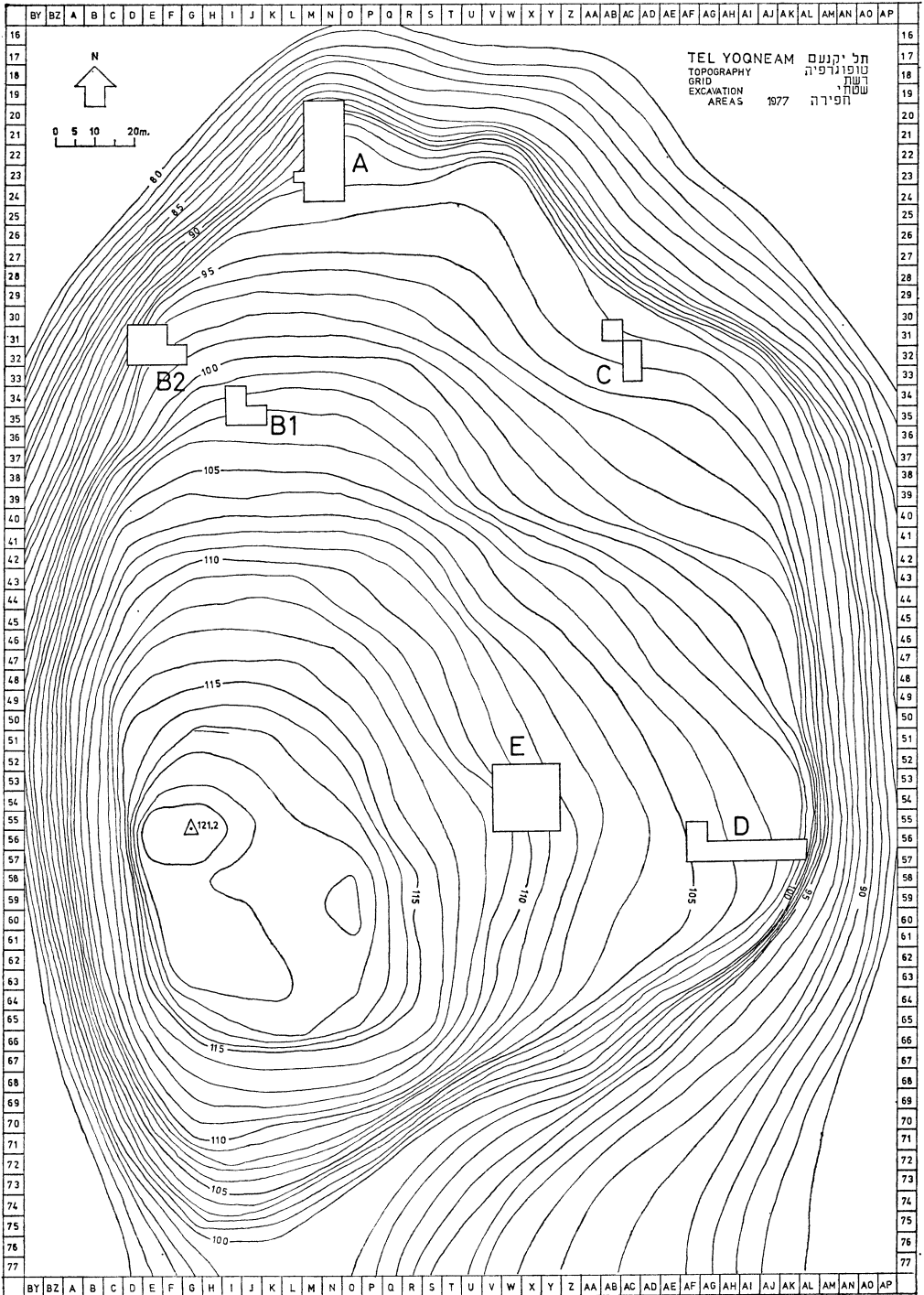


Fig. 2. Tel Yoqne'am: topography, grid and excavation areas.

earliest record dates from A.D. 1103. Caymont was an administrative feudal centre — a *bourg* — founded under Baldwin I and raised to a *seigneurie* under Fulk of Anjou. Several of the local rulers from 1139 to 1260 are recorded.

After the battle of Hattin in 1187, Saladin encamped at Caymont with his army, to counter Richard Lion-heart's coastal movements. From 1263 onwards the site was in the hands of the Templars and in 1283 it passed to Sultan Qalaun under an agreement with the Franks.

In the thirteenth century Caymont is also mentioned as Qaimun by the Arab historians Yaqūt (IV, 218) and Ibn al-Athir (XII, 34), and under Mamlūk rule by the author of *Marusid* (II, 468), written around A.D. 1300.¹³ In the middle of the eighteenth century, Dahir al-'Umar built a caravanserai on the summit of the site.¹⁴

Pottery collected on the site indicates almost continuous occupation from the beginning of the Early Bronze Age down to the Mamlūk period. Some Ottoman pottery, most probably from Dahir al-'Umar's time, was also noted.

The main aim of the 1977 season was to investigate several small areas in different parts of the mound in order to study the nature of the site and determine the extent of the accumulation from the different periods. Most of these areas (A, B2, C, D) were located on the lower terrace, close to the edge of the site, with the intention of discovering the defence systems of the city. Only two areas (B1, E) were located on the middle terrace. The acropolis was not investigated.

*The Architectural Remains*¹⁵

Area A: This is the largest of the excavated areas, and its location was chosen since it is the lowest point on the site's surface, and it dominates the junction. Unfortunately it was found to be greatly disturbed, because of very large pits which seriously damaged previous strata. Immediately below the surface, a thick line of stone masonry was encountered, most probably constituting the site's fortification line, perhaps in the

ones will be cited here: R. Röhrich: *Regesta Regni Hierosolymitani*, Innsbruck, 1893–1904, Nos. 39, 191, 198, 200, 276, 614, 1004, 1191, 1318, 1450; Beha ed-Din: *The Life of Saladin (Palestine Pilgrims' Text Society, XIII)*, London, 1897, pp. 224, 276, 327; Ibn 'Abd az-Zahir, translated in F. Gabrieli (ed.): *Die Kreuzzüge aus arabischer Sicht*, Munich, 1975, p. 388.

¹³ G. le Strange: *Palestine under the Moslems*, Boston-New York, 1890, p. 473; A.S. Marmardji: *Textes géographiques arabes sur la Palestine*, Paris, 1951, p. 170.

¹⁴ U. Heyd: *Dahir al-'Umar*, Jerusalem, 1942, p. 93 (Hebrew).

¹⁵ It is too early at this stage to designate finally the various strata of the site, and we therefore carried out an independent count in each area. It is likewise too early to determine the exact date of each of the strata encountered. The dates presented below should be treated as temporary suggestions only. The small area opened in each of the different locations resulted in fragmentary plans, and did not enable the determination of the exact nature of all the architectural remains. We shall therefore present only the major features of each of the areas. A more detailed description will be given only in the case of Area D, where the most complete stratigraphic sequence was established, and Area E because of the interesting and unusual plan of the building.

Mamlūk period.¹⁶ Below this wall, the remains of a large building, public in nature and thoroughly destroyed, were unearthed. It should be dated to the late Umayyad or early Abbasid period. Immediately below the foundations of this structure, building remains of Iron Age II were encountered. This may be explained as a result of a major levelling operation carried out by the builders of the early Islamic construction, in the course of which earlier remains down to the Iron Age were removed. We are unable to determine the exact nature of these Iron Age remains, but they seem to be related in some way to the city's defences. At the lowest point in this area, an oven and a fragmentary wall dating from the end of the Late Bronze Age were revealed.

Area B1: A fine sequence of the late strata of the site was encountered here (Pl. 17:A). The remains of a long room and various installations, representing three different phases of occupation, were excavated. Of this structure, the stone walls preserved up to a height of approximately 1 m., and the lower portion of three pairs of arches which supported the ceiling, are the most imposing features. The three phases of occupation may be fixed to the Abbasid—Mamlūk periods.¹⁷ Below this structure, the remains of a building of the Byzantine period were found. It should be noted that bedrock is very high in this part of the site, and was encountered at a depth of 2.50 m. below the present-day surface.

Area B2: The stratigraphic sequence here is as follows: two poorly preserved building phases should probably be attributed to the Mamlūk period. Below these were encountered architectural remains, again fragmentary, of a phase whose date is still uncertain (early Islamic or Byzantine). Area B2 was probably located outside the fortifications of the city, or at least outside the densely occupied area, during Islamic times. As a result, the depth of accumulation of remains of these periods is minimal here; at a little over 1 m. below the surface, remains datable to the Persian period began to appear. Two building levels of this period were discerned, and a room containing a large number of storage vessels should be noted (Pl. 17:B). The Persian levels date from the second half of the fifth and first half of the fourth centuries B.C. Below the remnants of the Persian period, the lines of the town's fortification during Iron Age II were unearthed. Two parallel lines of stone-built walls are clearly distinguishable (Pl. 16:B). It is not yet clear whether these two lines are contemporary, or whether there is a chronological difference between the two. However, the date of both lines in Iron Age II (ninth-eighth centuries B.C.) has been clearly established.

Area C: The location of this area in the north-eastern part of the site was chosen because of a marked depression at this spot. We suspect that the remains of a city-gate,

¹⁶ A wall similar to this one in nature, date and function, was also found in Area D; see Fig. 2.

¹⁷ We suspect that the settlement of Yoqne'am during the Crusader period was confined to the acropolis and its immediate vicinity (Area E).

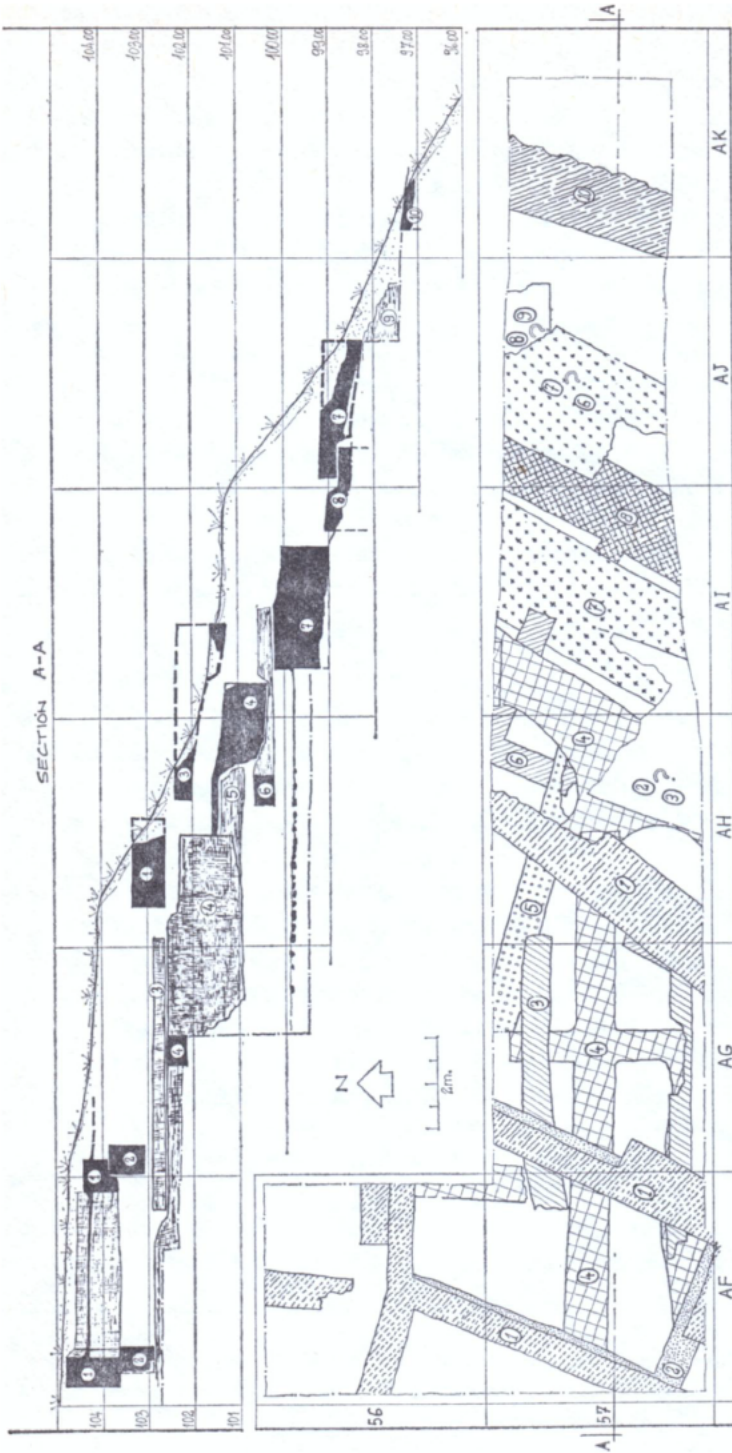


Fig. 3. Area D, plan and section: 1-2 — Mamlūk; 3 — Early Islamic; 4 — Byzantine; 5 — Persian; 6 — Iron Age II(?); 7-9 Iron Age II; 10 — Iron Age(?).

or, more probably, of the water system of the city, are located here. We do not yet understand, nor are we able to date, the few remains unearthed in this area.

Area D: This area is located near the city-gate; we are unable to excavate the gate itself at this stage, since this is the only possible access by motor vehicles to the top of the site. The stratigraphic sequence is as follows (Fig. 3): 1–2 — Building and fortification(?)¹⁸ remains of the Mamlūk period; 3 — Early Islamic (Umayyad or Abbasid — Fatimid); 4 — A large structure of public nature of the Byzantine period; during the construction of this building earlier remains, most probably from the Hellenistic—Roman periods, were severely damaged; 5 — Persian period, datable to the end of the fifth century B.C.; 6 — Unfortified Iron Age II(?) settlement; 7–9 — Fortification lines of Iron Age II (cf. Area B2). It is not yet clear whether Walls 7 and 8 are contemporary, or whether Walls 7–9 are independent lines of fortification; 10 — Another fortification line, probably also to be dated to the Iron Age.

Area E (Fig. 4): Area E is situated at the foot of the acropolis close to its north-eastern corner. It is here that a church was identified by Conder and Kitchener;¹⁹ it was listed as Byzantine in the *Corpus of Byzantine Churches*.²⁰ The building proved to be a church of Crusader date. In relation to its once massive structure, the remains are rather scanty, consisting only of foundations and the lower courses. So far, only the eastern part of the structure has been unearthed, forming a rough square of 17.00 × 16.00 m. Considering that the approximate length of Crusader churches varies from 30 to 40 m., we may assume that about half of the building has been excavated.

Typologically, the church displays the architectural characteristics of other Crusader churches in Syria and Palestine; however, at the same time it shows some exceptional features which could not be satisfactorily explained this season.

The sanctuary has a central stilted semi-circular apse, its chord measuring 5.40 m. and its depth 3.80 m. It projects externally and has a polygonal finish. This feature is common to local Crusader churches, for example the Church of St. Anne in Jerusalem, the cathedral at Lod, the church at Jacob's Well near Nablus, and the church at Emmaus,²¹ and is an heirloom of local Byzantine church architecture, as is the tripartite division. At Yoqne'am, however, the church is not truly triapsidal, since there is a rectangular room in the south without signs of a built-in apse. To our knowledge, this asymmetry is without exact parallel.²²

¹⁸ The outer, easternmost wall of 1 is perhaps the fortification line; it is very similar to the wall encountered in Area A.

¹⁹ Conder and Kitchener, *op. cit.* (above, n. 1), p. 70.

²⁰ A. Ovadiah: *Corpus of the Byzantine Churches in the Holy Land*, Bonn, 1970, p. 182.

²¹ C. Enlart: *Les Monuments des Croisés dans le Royaume de Jérusalem, Architecture religieuse et civile*, Paris, 1926–27, Pls. 7, 12; L.-H. Vincent and F.M. Abel: *Emmaüs, Sa basilique et son histoire*, Paris, 1932, Pl. II; Conder and Kitchener, *op. cit.* (above, n. 1), p. 267.

²² A similar asymmetry can be seen in the church at Amioun, Lebanon, where a central apse is

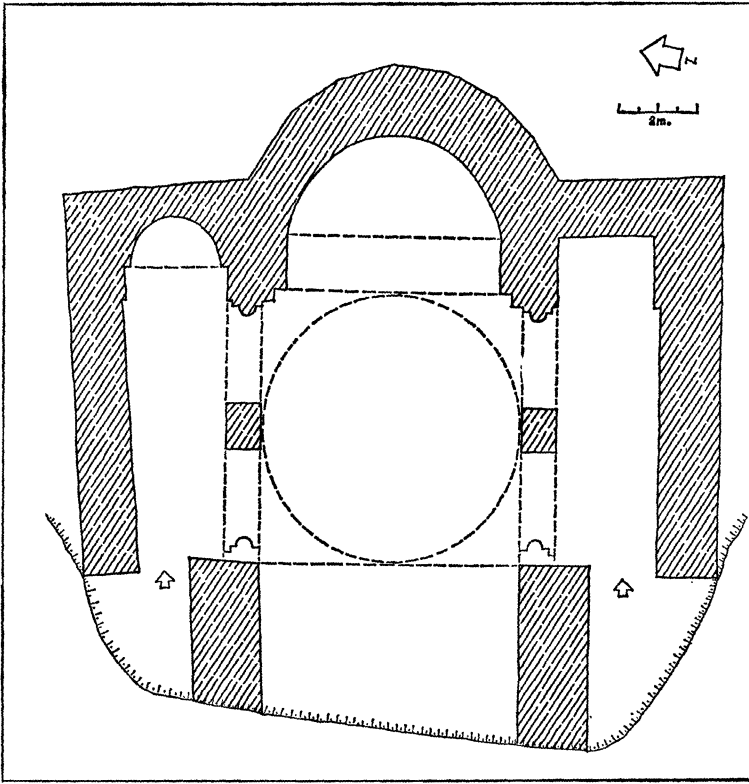


Fig. 4. Area E, plan of the Crusader church.

In front of the *bema* rose a dome with a diameter of 6.50 m., thus creating the impression of a transept without projecting from the line of the northern and southern side walls. The closest parallel to the dome is found at the Church of St. Anne in Jerusalem, erected c. A.D. 1145–1150.

The two pillars in the middle of the northern and southern stylobates are unusual. From the western extremity of the dome westwards the plan of the church is problematic, since at that point the northern and southern outer walls of the church terminate with a good finish on their western face. On approximately the same line the stylobate continues as a massive wall — apparently an external wall — 1.80 m. in width, double that of the stylobate, which would be suitable as a base for vaulting. This seems to imply that the aisles existed only alongside the dome and were entered through entrances on the west, while beyond the dome the church had only a nave and no side aisles. There are no parallels for such a plan. At present, it is too early to

flanked by an aedicula in the north, which is absent in the south; P. Coupel: *Trois petites églises du Comté de Tripoli*, *Bulletin du Musée de Beyrouth* 5 (1941), p. 40, Fig. 4b; p. 49, Fig. 11.

speculate on this feature, and we hope that the next season of excavation will clarify the matter.

No direct evidence for the date of construction of the church has come to light. The few sherds found in the shallow debris covering the structure are mainly post-Crusader. From a combination of historical sources (see n. 12), the classical 'Romanesque' building style and the absence of any typical thirteenth-century architectural fragments, a date of construction in the first half of the twelfth century A.D. seems most likely.

The Finds

1. *The Medieval Period* (Figs. 5-7, 8:1-3; Pl. 18): The Middle Ages are well attested by pottery finds from the Umayyad, Abbasid, Fatimid, Crusader and Mamlūk periods.²³

Sherds from glazed ware are fairly common (Fig. 5:1-6; Pl. 18), yet complete vessels are few. The main types include the popular style of glazed vessels with painting in glaze: Fig. 5:1, dating from the thirteenth-fourteenth centuries, and Fig. 5:3, dating from the twelfth-thirteenth centuries. Also present is the red-body *sgraffito* ware found at Atlit and dated there to the thirteenth-fourteenth centuries (Pl. 18:A). Pre-Crusader glazed ware is represented by a gold lustre bowl (Fig. 5:2; Pl. 18:B) — a technique current in the ninth-tenth centuries, but also occurring later; by fragments of a three-colour glaze of 'painted and splashed' decoration (Fig. 5:4; Pl. 18:C), which begins in the Umayyad period, and its second variety, the *sgraffito* ware (Pl. 18:C), which begins in the Abbasid period; and by vessels in monochrome glaze (Fig. 5:5-6).²⁴

The Geometric pottery (Fig. 5:7-9) is dated on Palestinian sites to the thirteenth-fourteenth centuries, while at Hama it appears from the late twelfth century and in the thirteenth century.²⁵

²³ The dates given here are by analogy with other sites; comparisons for the classical and later periods are mostly restricted to the following key publications and recent excavation reports: C.N. Johns: *Medieval Slip-Ware from Pilgrims' Castle, 'Atlit (1930-1)*, *QDAP* 3 (1934), pp. 137-144 (hereafter '*Atlit*'); D.C. Baramki: *The Pottery from Kh. el Mefjer*, *QDAP* 10 (1944), pp. 65-103 (hereafter *Kh. el-Mefjer*); R. de Vaux and A.M. Steve: *Fouilles à Qaryet el-'Enab, Abu Gosh, Palestine*, Paris, 1950 (hereafter *Abu Gosh*); P.J. Riis and V. Poulsen: *Hama, Fouilles et recherches 1931-1938: IV.2. Les Verreries et poteries médiévales*, Copenhagen, 1957 (hereafter *Hama*); J.W. Crowfoot *et al.*: *Samaria-Sebaste, III: The Objects from Samaria*, London, 1957 (hereafter *Samaria-Sebaste*); P. Delougaz and R.C. Haines: *A Byzantine Church at Khirbat al-Karak*, Chicago, 1960 (hereafter *Kh. al-Karak*); P. Lapp: *Palestinian Ceramic Chronology 200 B.C.—A.D. 70*, New Haven, 1961 (hereafter *PCC*); R.H. Smith: *Pella of the Decapolis, I*, Wooster, 1973 (hereafter *Pella*); S. Loffreda: *Cafarnao, II: La ceramica*, Jerusalem, 1974 (hereafter *Cafarnao*).

²⁴ For the glazed wares, see *Hama*, pp. 236-239 (our Fig. 5:1); *ibid.*, pp. 132-146 (our Fig. 5:2; Pl. 18:B); *Abu Gosh*, p. 138, Fig. 32:9 (our Fig. 5:3); '*Atlit*, pp. 138-142, and *Hama*, pp. 232-236 (our Pl. 18:A); *Kh. al-Karak*, pp. 40-43 (our Fig. 5:4-6, Pl. 18:C).

²⁵ *Pella*, pp. 239-242; *Hama*, pp. 270-274.

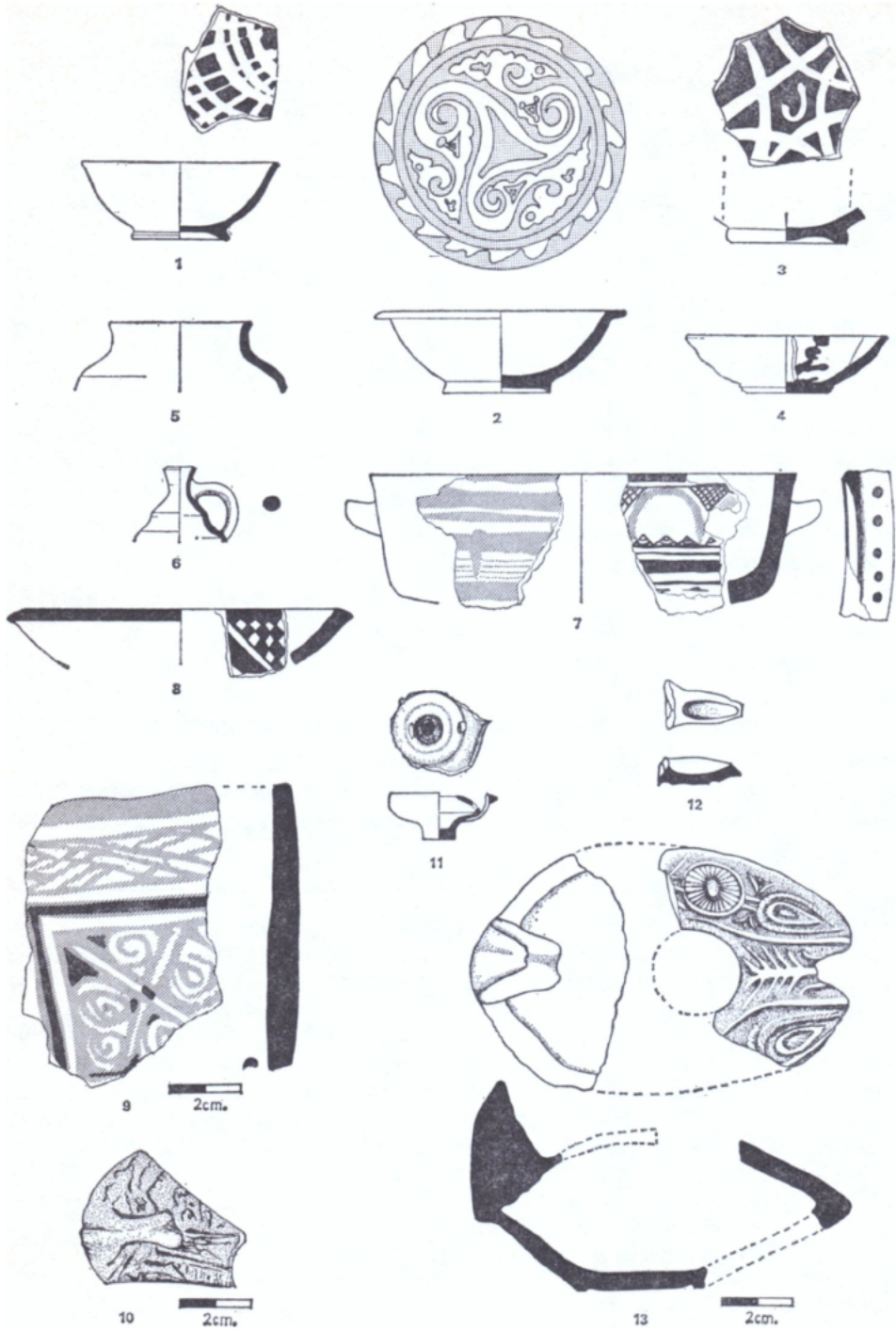


Fig. 5. Scale (except where indicated) 1:5.

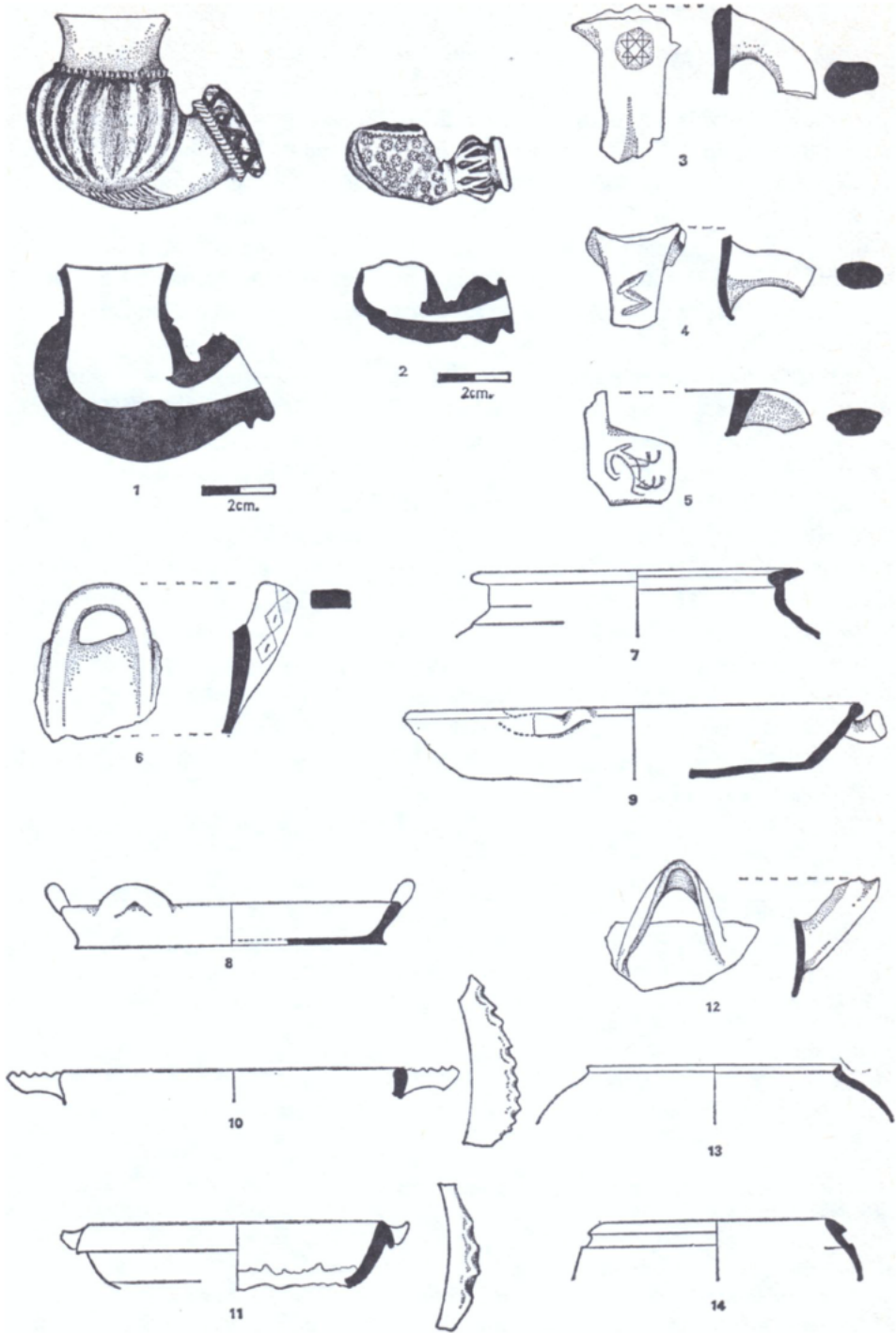


Fig. 6. Scale (except where indicated) 1:5.

Lamps are few and fragmentary: a common Mamlūk lamp (Fig. 5:10), Kennedy Type 27, and fragments of tenth-eleventh century lamp types, Fig. 5:11, Kubiak Type E, and Fig. 5:12, Kubiak Type B. Also noteworthy are several fragments of the ovoid lamp with tongue handle (Fig. 5:13), which begins in the Umayyad period and continues into Abbasid times.²⁶ For the latter type evidence beyond the eighth century is negligible from Palestinian sites, while at Fustat it occurs until the eleventh century.²⁷

Pipes (Fig. 6:1–2) were found in Area E, in the debris of the Crusader church, and are thus of Mamlūk date. This agrees with the evidence from Hama and Baalbek,²⁸ which shows that for chronological reasons they cannot have been used for smoking tobacco but for the inhalation of narcotics.

Fragments of kitchen ware are numerous (Fig. 6:6–14). Among these, cooking pots of globular shape with erect horizontal handles (Fig. 6:6), as well as a uniform group (Fig. 6:9–13) of Crusader date, sometimes with a thick purple glaze on the inside of the pans, are noteworthy.²⁹ The cooking pot in Fig. 6:14 is common at Yoqne'am, and on stratigraphical evidence is apparently of Abbasid date.

Abbasid plain wares are represented by the strainer jar (Fig. 7:1), a utility vessel type with a long life span,³⁰ the pilgrim flask (Fig. 7:2) and the jug with the high strap handle (Fig. 7:4). The fragment of a zoomorphic vessel (Fig. 7:3) occurs at Kh. el-Mefjer in the Umayyad period.³¹

Of the decorated pottery in buff, greenish and yellowish clay, we illustrate relief pottery (Fig. 7:5) and the class of incised and applied decoration (Fig. 7:6). Both groups begin in the Umayyad and continue into the Abbasid period.³²

Of special interest is the uncommon class of black or brown burnished pottery with incised decoration (Fig. 7:7–8).³³

The dark-on-light painted bowl (Fig. 7:9) is paralleled in decoration at Beth Yerah and Kh. el-Mefjer, dating there from the Late Byzantine or Early Islamic periods.³⁴

²⁶ C.A. Kennedy: The Development of the Lamp in Palestine, *Berytus* 14 (1963), pp. 91–92 (our Fig. 5:10); W. Kubiak: Medieval Ceramic Oil Lamps from Fustat, *Ars Orientalis* 8 (1970), pp. 9–10, Type E (our Fig. 5:11) and 6–8, Type B (our Fig. 5:12); Florence E. Day: Early Islamic and Christian Lamps, *Berytus* 7 (1942), p. 79 (our Fig. 5:13).

²⁷ Kubiak, *op. cit.* (above, n. 26), p. 5.

²⁸ *Hama*, p. 280, and Figs. 1069–1082, p. 281.

²⁹ *Pella*, pp. 242–243, Group E, possibly of the fourteenth to fifteenth centuries, and M. Dothan: Excavations at Afula, *'Atiqot* 1 (1955) (English Series), Fig. 8:18, eleventh-thirteenth centuries (our Fig. 6:6); *Abu Gosh*, Pl. G:38, of Crusader-Mamluk date (our Fig. 6:12).

³⁰ *Hama*, pp. 246–269, Group XIX, dated from the Umayyad dynasty until the fall of the citadel in A.D. 1401 (our Fig. 7:1).

³¹ *Kh. el-Mefjer*, Fig. 16:10–12, 18–19.
³² *Ibid.*, Fig. 14:2–3, of the Abbasid period (our Fig. 7:5); *Kh. al-Karak*, pp. 37–39, Pl. 41:10, 12, of the seventh-eighth centuries (our Fig. 7:6).

³³ The form in Fig. 7:7 occurs in *Kh. el-Mefjer*, Fig. 6, in painted and *Kerbschnitt* decoration.

³⁴ *Kh. al-Karak*, p. 35, Pl. 37, also late Byzantine but mainly seventh-eighth centuries; *Kh. el-Mefjer*, Fig. 6:1–7, of the Umayyad period.

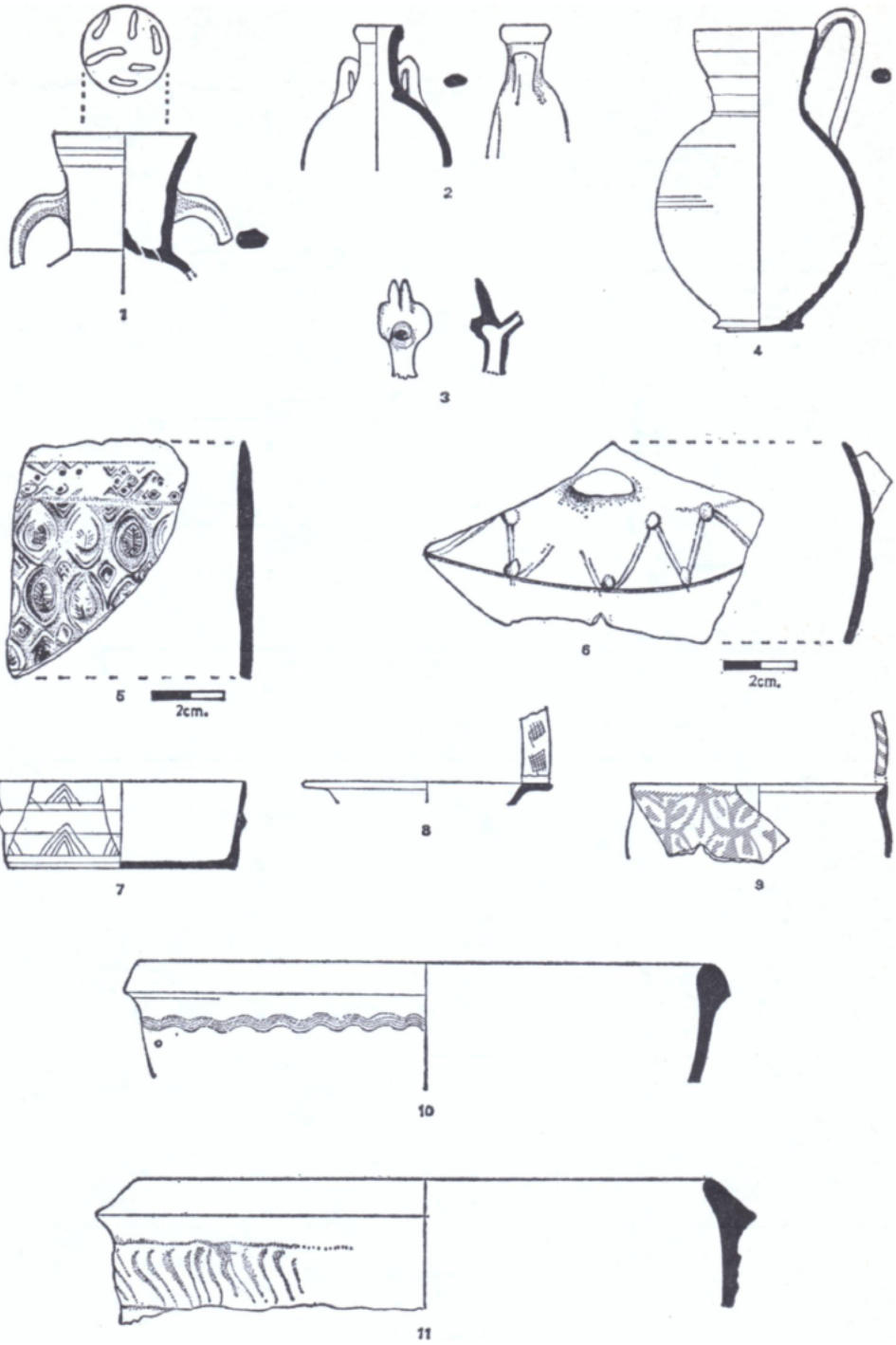


Fig. 7. Scale (except where indicated) 1:5.

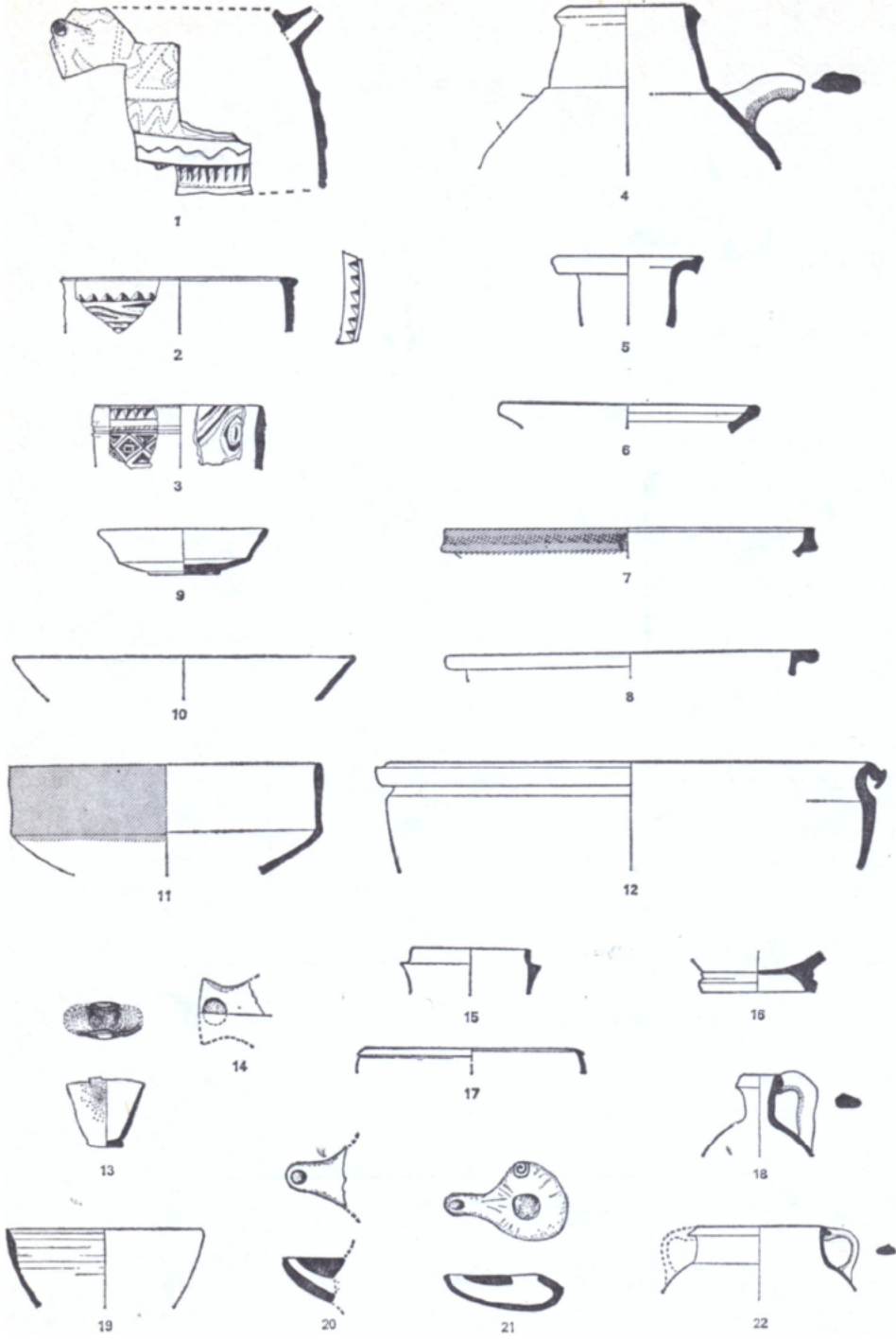


Fig. 8. Scale 1:5.

Mortaria with thick rims and combing or applied decoration (Fig. 7:10–11) are common kitchen ware of the Byzantine and Early Islamic periods and are rather difficult to date.³⁵ Vessels with deeply cut geometrical designs (Fig. 8:1–3), the so-called *Kerbschnitt* technique, are typical of Umayyad decorated wares.³⁶

2. *The Byzantine Period* (Fig. 8:4, 6–11): Generally, the Byzantine period is poorly represented so far, except for the transitional phase in the seventh century A.D. Of these, the most common type is the bag-shaped storage jar with painted decoration (Fig. 8:4).³⁷

In contrast to other Palestinian sites, imported red slip ware is attested by a few sherds only, among them African Red Slip Ware: Hayes Form 50 A (Fig. 8:10) and Form 93 A (Fig. 8:8); Cypriot Red Slip Ware: Hayes Form 1 (Fig. 8:6); and Late Roman C Ware: Hayes Form 3 (Fig. 8:7).³⁸

3. *The Late Roman Period* (Fig. 8:12): This period, attested to at Yoqne'am by Eusebius' reference, is even less well represented than the Byzantine period. The krater in Fig. 8:12 is found at Capernaum³⁹ and other sites in northern Palestine.

4. *The Early Roman Period* (Fig. 8:5, 13–18): Pottery fragments include the Herodian lamp (Fig. 8:14), Eastern Sigillata A (Fig. 8:15), Samaria Form 23, and possibly a cup of Samaria Forms 21–24 (Fig. 8:16), 'Eastern Sigillata D' (Fig. 8:17) and plain wares (Fig. 8:5, 13, 18).⁴⁰

5. *The Hellenistic Period* (Figs. 8:19–22 and 9:1–9): All phases of this period are represented by finds: the early phase by imported Attic wares such as the bowl with outcurved rim (Fig. 9:5), the local black-glaze imitations of fish plates (Fig. 9:1, 4) and

³⁵ *Pella*, pp. 224–225, 231–232; for our Fig. 7:11, see *Kh. el-Mefjer*, Fig. 10:4, 5, 7, of the Abbasid period.

³⁶ *Ibid.*, Fig. 6:20–25; see also R.W. Hamilton: Excavations against the North Wall of Jerusalem, 1937–38, *QDAP* 10 (1944), Pl. XI:1–4.

³⁷ The painted fragments mostly consist of small body pieces, of both the red and grey varieties. *Cafarnao*, pp. 43–44, Class B began in the late Roman period, but is mainly typical of the Byzantine period; *Kh. al-Karak*, p. 34 and Pl. 35:1–5 and Pl. 55:1–3, Byzantine and Early Islamic; *Pella*, pp. 233–234 and Pl. 45:281; *Kh. el-Mefjer*, Fig. 3:1–4.

³⁸ J.W. Hayes: *Late Roman Pottery*, London, 1972, pp. 68–73 (our Fig. 8:10), 145–148 (our Fig. 8:8), 372–374 (our Fig. 8:6), 329–338 (our Fig. 8:7).

³⁹ *Cafarnao*, p. 42, Type A 18, p. 112, Fig. 37:11, with a coin of Antoninus Pius.

⁴⁰ *PCC*, Type 82:1 (our Fig. 8:14); *Samaria-Sebaste*, pp. 311–312 (our Fig. 18:15–16). 'Eastern Sigillata D' (our Fig. 8:17) has been published as 'Cypriot Sigillata' by Hayes (J.W. Hayes: *Cypriot Sigillata, Report of the Department of Antiquities, Cyprus* [1967], pp. 65–77) and as Nabatean by Negev (A. Negev: *Nabatean Sigillata, RB* 79 [1972], pp. 381–398); however, for reasons listed in E. Stern: *Excavations at Tel Mevorakh (Qedem 9)*, Jerusalem, 1978, pp. 18–19, I suggest that the more neutral term of Eastern Sigillata D is preferable.

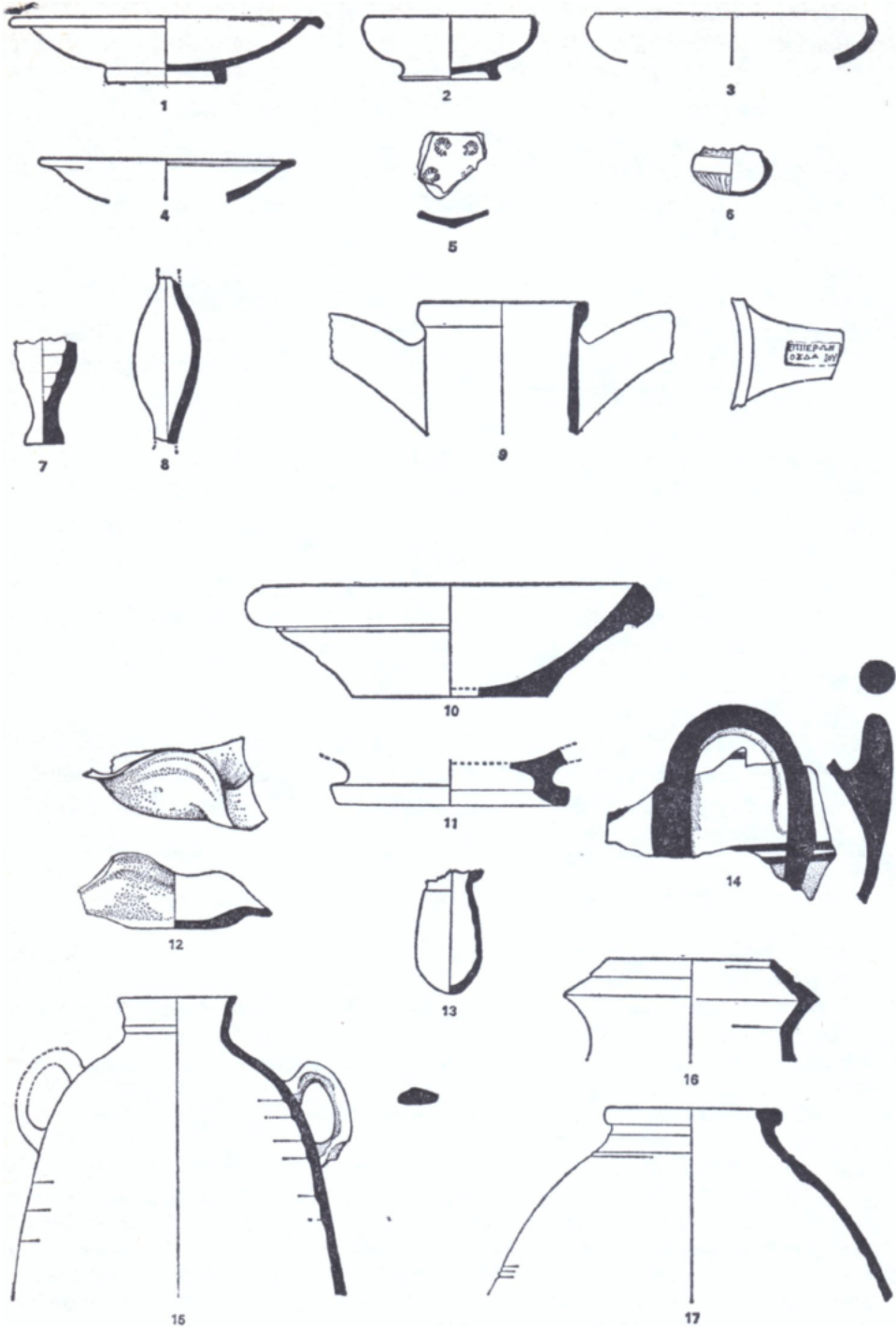


Fig. 9. Scale 1:5.

of bowls with incurved rims (Fig. 9:2-3), and a black-glazed juglet (Fig. 9:6), all dating from the third and early second centuries B.C., and lastly the post-150 B.C. phase of red-glazed pottery (Fig. 8:19 — Eastern Sigillata A, Samaria Form 18).⁴¹

Lamps include the local imitations of Broneer Type VIII (Fig. 8:20) and the pan-Hellenistic grey lamps (Fig. 8:21).⁴² Utility pottery is represented by the fusiform unguentarium (Fig. 9:7-8) and the globular cooking pot (Fig. 8:22).⁴³ Among imported wares is the Rhodian stamped jar handle (Fig. 9:9).⁴⁴

6. *The Persian Period* (Figs 9:10-17; 10:1-4):⁴⁵ The most common type of vessel is the storage jar (Pl. 17:B); both the angular and round-shouldered varieties occur (Figs. 9:15, 17; 10:1-2). It should be noted that the jar with the pointed base, Fig. 10:2, appears in the same context as the round-bottomed type in Fig. 10:1. A small amount of Attic ware and Cypriote imports are also noteworthy. The Persian pottery originates in two of the site's strata. On the basis of a comparative study of both, they cover a time-span from the mid-fifth to the mid-fourth centuries B.C.⁴⁶

In a Persian locus in Area D, an ostracon was discovered:⁴⁷ On a sherd, measuring about 5 × 6 cm., there is an Aramaic ink inscription. The text seems to consist of five names written in five lines. The first name is עֲקִיָּה, 'Aqabiah, which also occurs on the mid-fourth century B.C. Aramaic ostraca from Arad. The reading and interpretation of the other names are difficult. The script of this ostracon from Yoqne'am is to be dated to the late fifth or the early fourth century B.C.

7. *The Iron Age* (Figs. 10:5-11; 11; 12): Within the repertoire of this period, the following are noteworthy: Samaria Ware (Fig. 11:1-8) and regular Iron Age bowls (Fig. 10:5-11); Cypro-Phoenician ware (Fig. 12:9-10, 12): cooking pots, some with an incised letter on the rim (Fig. 12:1-4); various types of storage jars, among which are

⁴¹ *Samaria-Sebaste*, pp. 244-248; *PCC*, Types 153.1, 151.1 and 251.2b.

⁴² *Samaria-Sebaste*, p. 367, No. 5 and Fig. 85, p. 370, Nos. 1-4, 6-7 and Fig. 87; *PCC*, Type 83.3.

⁴³ *PCC*, Type 71.1.

⁴⁴ *Samaria-Sebaste*, p. 383.

⁴⁵ For the Persian and earlier periods comparisons are made with the following publications: G.M. Fitzgerald: *Beth-Shan Excavations 1921-1923*, III, Philadelphia, 1931 (hereafter *Beth-Shan*); R.W. Hamilton: *Excavations at Tell Abu Hawam*, *QDAP* 4 (1935), pp. 1-69 (hereafter *Tell Abu Hawam*); P.L.O. Guy: *Megiddo Tombs*, Chicago, 1938 (hereafter *Megiddo Tombs*); R. Lamon and G. Shipton: *Megiddo*, I, Chicago, 1939 (hereafter *Megiddo I*); G. Loud: *Megiddo*, II, Chicago, 1948 (hereafter *Megiddo II*); Y.Yadin *et al.*: *Hazor*, I, Jerusalem, 1958 (hereafter *Hazor I*); idem, *Hazor*, II, Jerusalem, 1960 (hereafter *Hazor II*); idem, *Hazor*, III-IV, Jerusalem, 1961 (hereafter *Hazor III-IV*); J. Elgavish: *Archaeological Excavations at Shikmona*, I, Haifa, 1968 (Hebrew) (hereafter *Shikmona*).

⁴⁶ *Hazor I*, Pl. LXXIX:17, 26 (our Fig. 9:10-11); *Shikmona*, Pls. XXXIV:27 (our Fig. 9:12), LI:106, LX:143-144 (our Fig. 10:1-2), LIX:142 (our Fig. 9:17); *Beth-Shan*, Pl. XXXII:14 (our Fig. 9:16); *Megiddo I*, Pls. 1:13 (our Fig. 9:13), 12:65 (our Fig. 9:14), 23:14, 16 (our Fig. 9:10-11).

⁴⁷ Prof. J. Naveh of the Hebrew University is studying the ostracon and preparing it for the final publication. The following information constitutes his preliminary observations only.

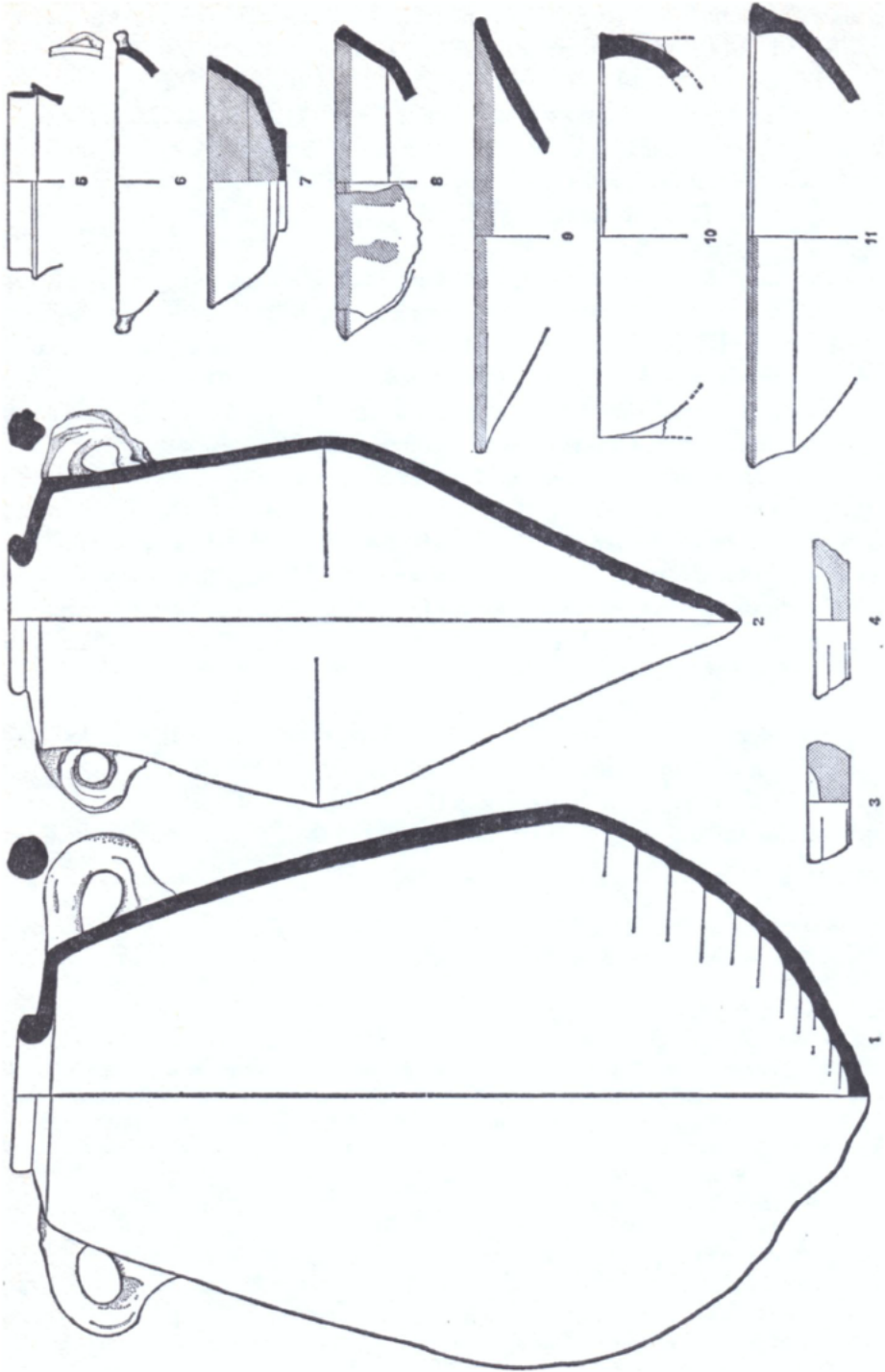


Fig. 10. Scale 1:5.

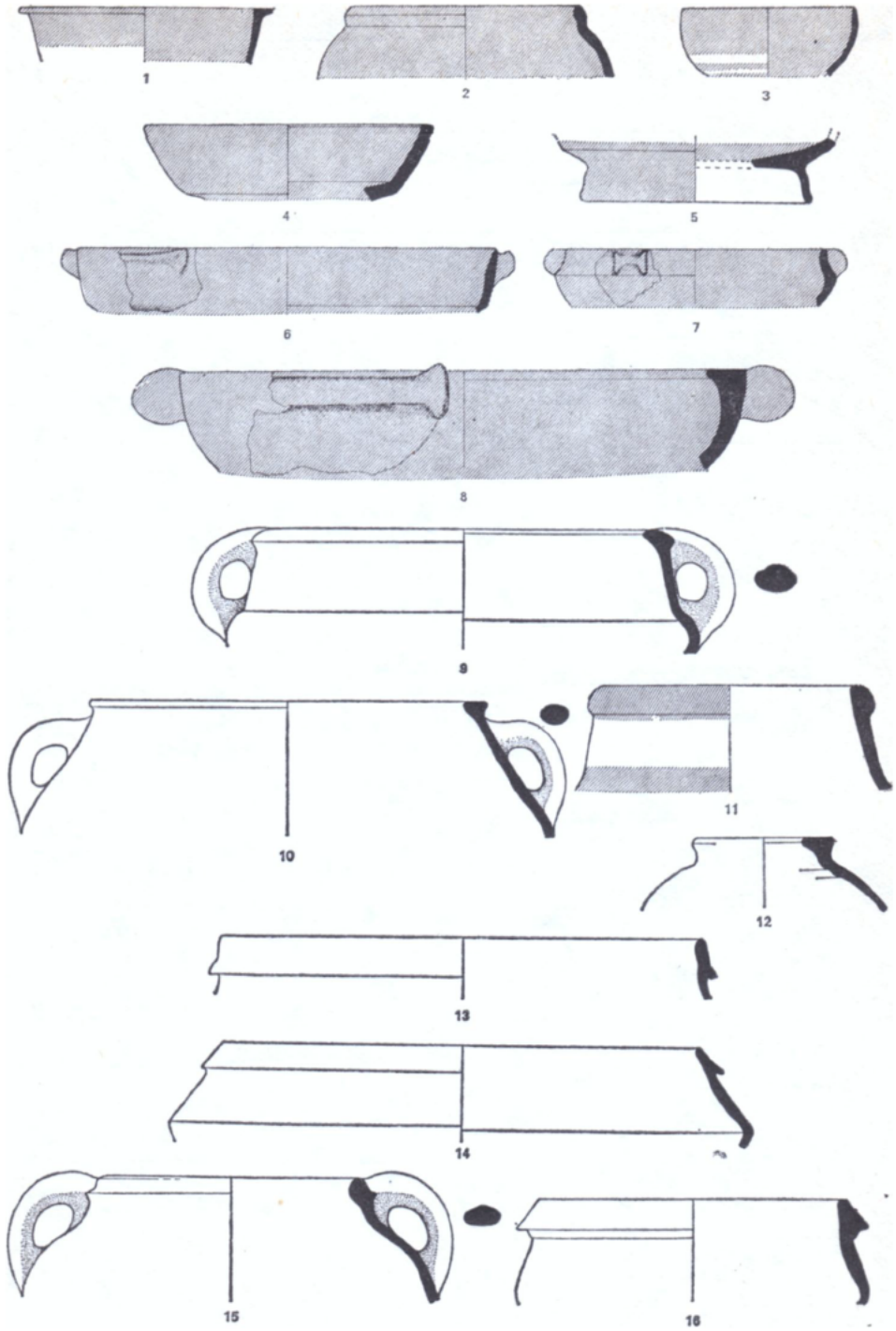


Fig. 11. Scale 1:5.

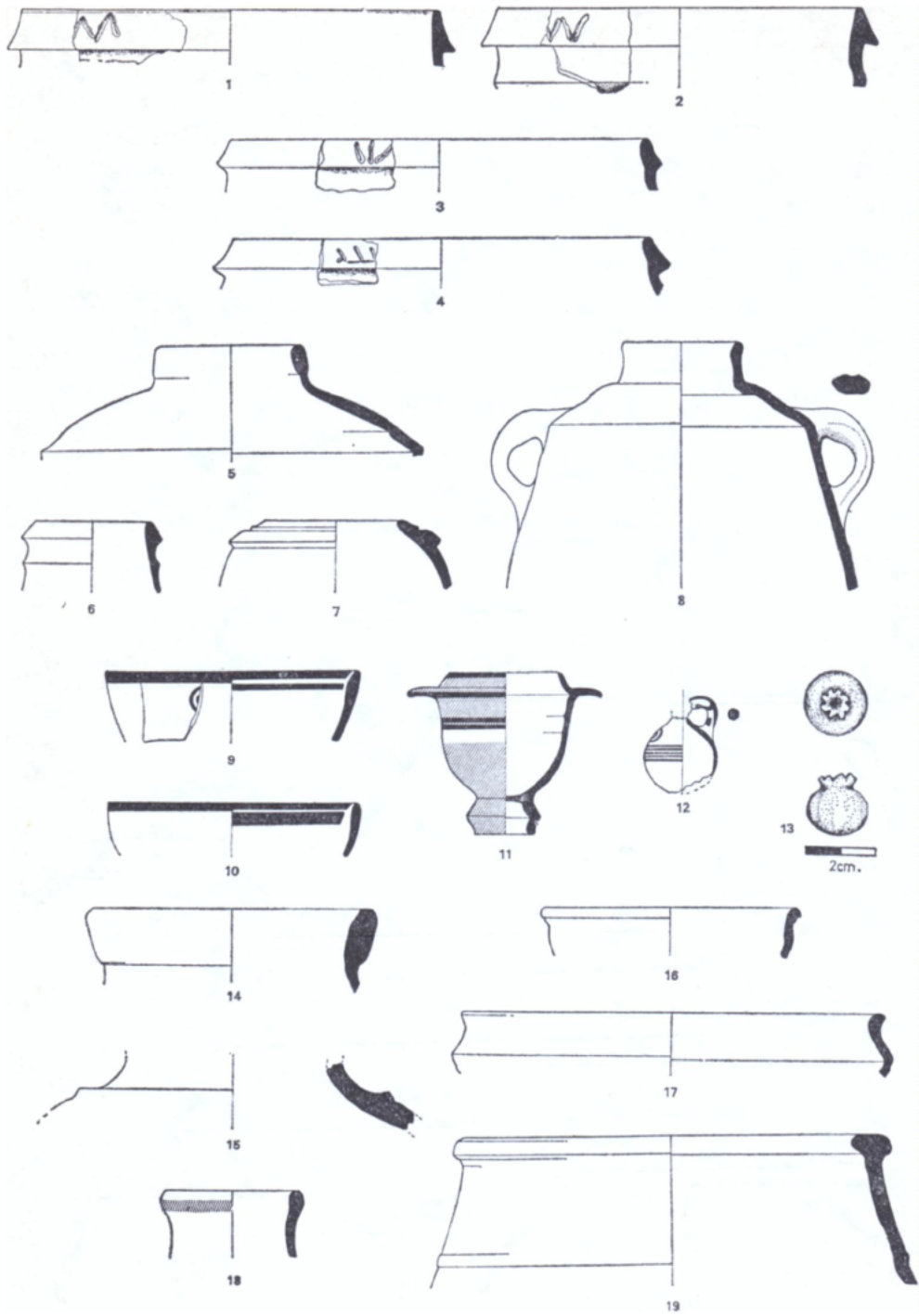


Fig. 12. Scale (except where indicated) 1:5.

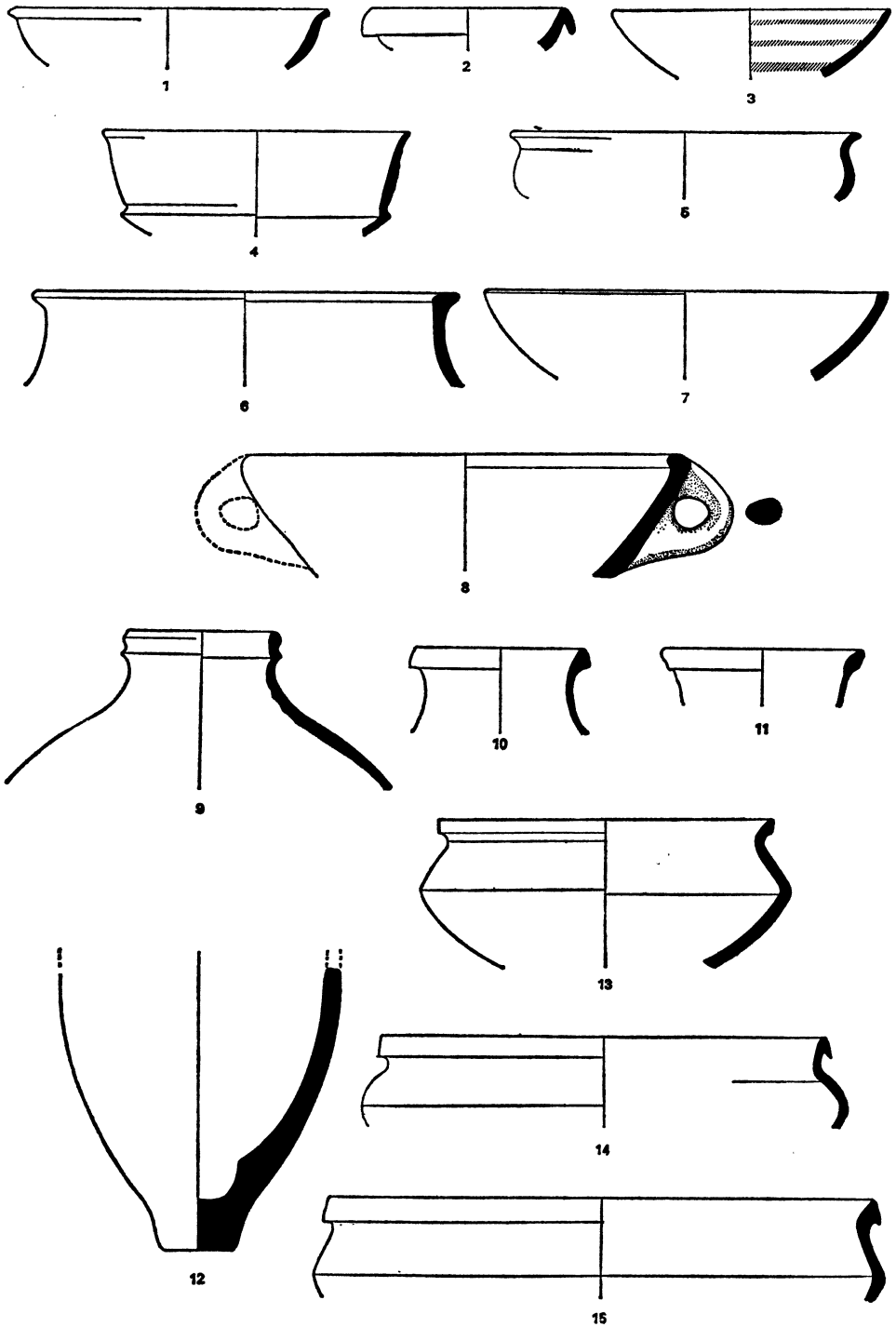


Fig. 13. Scale 1:5.

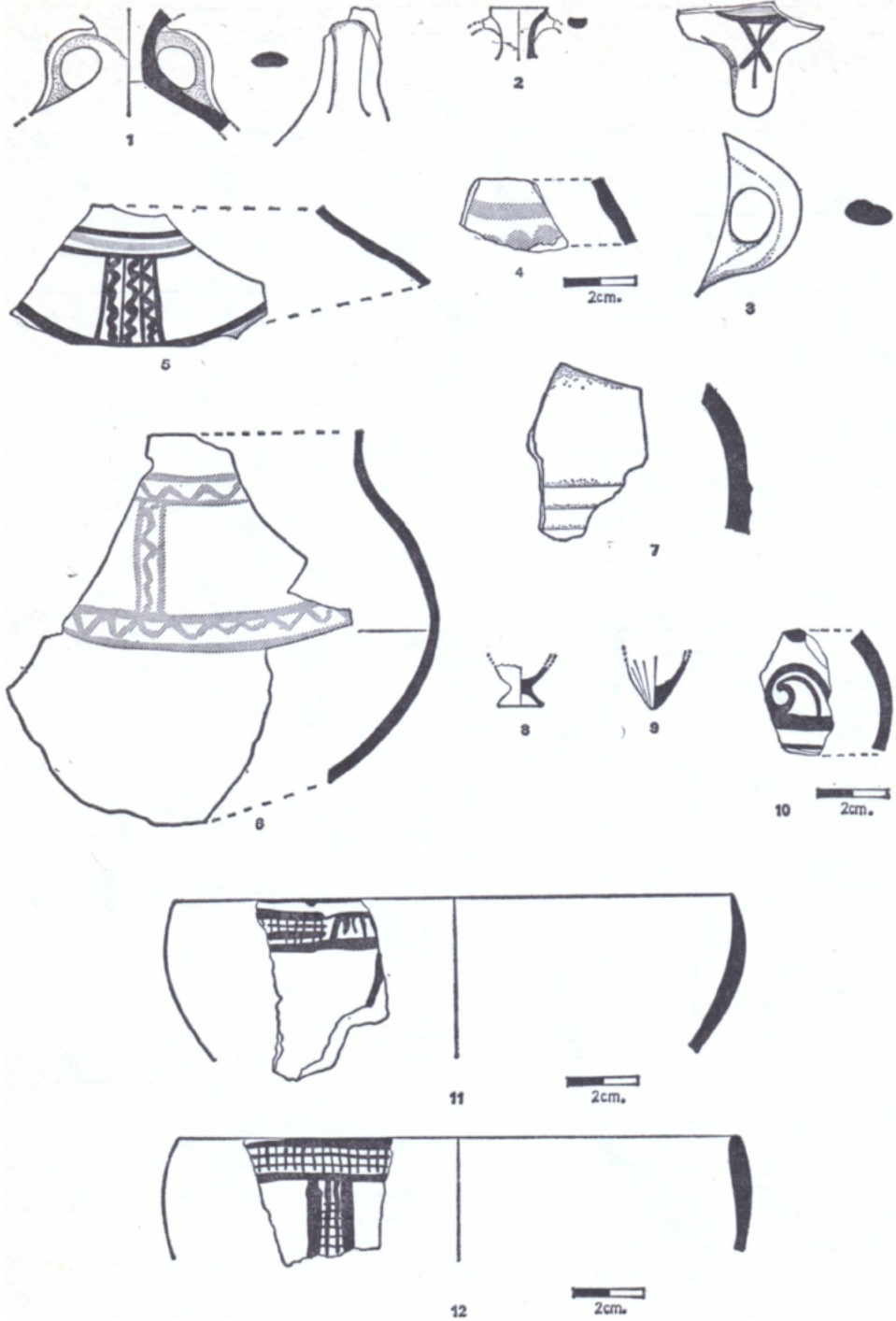


Fig. 14. Scale (except where indicated) 1:5.

some of the hole-mouth variety. Of special interest is an object which appears to be the upper part of an incense burner (Fig. 12:11).⁴⁸ Some Iron Age I pottery was also found (Fig. 12:14–19), including fragments of collared-rim vessels. The comparative study indicates a date in Iron Age I for a small part of the material, while the bulk of the pottery may safely be dated in Iron Age II, to the ninth–eighth centuries B.C.⁴⁹

Among other noteworthy Iron Age finds are a faience pomegranate (Fig. 12:13) and a stone stamp seal.⁵⁰

8. *The Late Bronze Age* (Figs. 13–14): The pottery dated to this period originates from a very limited area in the lowest excavated level of Area A. The assemblage presented here therefore includes only sporadic and chance finds of this period. Local plain and decorated ware, imported Cypriote sherds and one Mycenaean sherd (Fig. 14:10) have been noted.

The comparative study dates most of the sherds to the Late Bronze Age II, fourteenth–thirteenth centuries B.C., while some, for example Fig. 13:13, or the Chocolate-on-White ware, Fig. 14:4, should be dated to the Late Bronze Age I.⁵¹

⁴⁸ This object has an identical counterpart at the nearby Tell Qiri; the cooking pots with letter-like incisions also have exact parallels at Tell Qiri and other sites in the vicinity. The hole-mouth jars (our Fig. 12:7), which are generally very scarce in the north, were quite numerous at Tell Qiri. All this material is at present being studied and prepared for publication as part of the final report of Tell Qiri.

⁴⁹ *Hazor II*, Pls. LXXX:28 (our Fig. 10:5), XCVIII:5 (our Fig. 10:7), LXXXI:4, 8 (our Fig. 10:9), LXVII:9 (our Fig. 10:10); *Megiddo I*, Pls. 24–32, 35–39 (our Fig. 11:4–8), 28:88 (our Fig. 11:9) 29:112 (our Fig. 11:10); *Hazor III-IV*, Pl. CCXIX:15–16 (our Fig. 11:9); *Megiddo I*, Pl. 39:1, 8, 10, (our Fig. 11:15); *Megiddo II*, Pl. 85:16 (our Fig. 11:13); *Tell Abu Hawam*, p. 7, Fig. 10 (our Fig. 11:14); *Hazor III-IV*, Pl. CCX:13–17 (our Fig. 12:1–4, but without incisions); *Megiddo I*, Pls. 14:70, 15:78 (our Fig. 12:5); *Hazor III-IV*, Pls. CCXI:10 (our Fig. 12:6), CLXXII:10 (our Fig. 12:8); *Megiddo II*, Pl. 90:2–3 (our Fig. 12:9–10), 146:20 (our Fig. 12:12), 64:8, 83:4 (our Fig. 12:14–15), 74:3 (our Fig. 12:16), 74:6 (our Fig. 12:17); *Megiddo I*, Pls. 28:88, 32:10 (our Fig. 12:19, but this may also be similar to *Hazor III-IV*, Pl. CCXV:4, 6, and in that case must be dated to Iron Age II).

⁵⁰ A seated figure with upraised hands can clearly be seen. In front of it three stylized trees(?) are portrayed. It is difficult to find parallels for its style and motifs, and it may be of local, Aramean or Phoenician inspiration. Ora Yogev, a graduate student of archaeology at the Hebrew University, is studying the object and preparing it for publication.

⁵¹ *Megiddo II*, Pls. 61:14, 18 (our Fig. 13:3, 7), 53:18 (our Fig. 13:4), 72:11–12 (our Fig. 13:2), 66:7 (our Fig. 13:8); *Hazor III-IV*, Pl. CCLXIV:14 (our Fig. 13:6); *Megiddo II*, Pls. 64:2 (our Fig. 13:9), 43:3 (our Fig. 13:10), 73:11 (our Fig. 13:11), 59:11–12 (our Fig. 13:12), 46:6 (our Fig. 13:13), 55:4 (our Fig. 13:15); *Tell Abu Hawam*, p. 42, Fig. 255 (our Fig. 14:1); *Megiddo II*, Pl. 68:2 (our Fig. 14:3); *Hazor II*, Pl. CXLIII:7 (our Fig. 14:5), CXXII:6 (our Fig. 14:7); *Megiddo II*, Pl. 58:9, and *Tell Abu Hawam*, p. 47, Fig. 288 (our Fig. 14:9); *Megiddo Tombs*, Pl. 50:13 (our Fig. 14:8); *Megiddo II*, Pl. 69:10 (our Fig. 14:11–12).

The results of the first season of excavations at Tel Yoqneam may be summarized as follows:⁵²

1) Late Bronze Age remains were uncovered in one very limited area only. Local and imported (Cypriote and Mycenaean) wares indicate occupation in the Late Bronze Age I and Late Bronze Age II.

2) The occupation of Tel Yoqne'am during the Iron Age was very intensive. Two, or even three, lines of solid fortification of the ninth-eighth centuries B.C. encountered so far indicate the importance of the site. A considerable amount of Samaria and Cypro-Phoenician wares (as compared, for example, with neighbouring Tell Qiri) was found. These, as well as some murex shells discovered, probably indicate close relations with the Phoenician coast.

3) Remains of the Persian period in all the areas checked so far indicate intensive occupation of the site. Two strata are discernible, spanning the mid-fifth — mid-fourth centuries B.C.

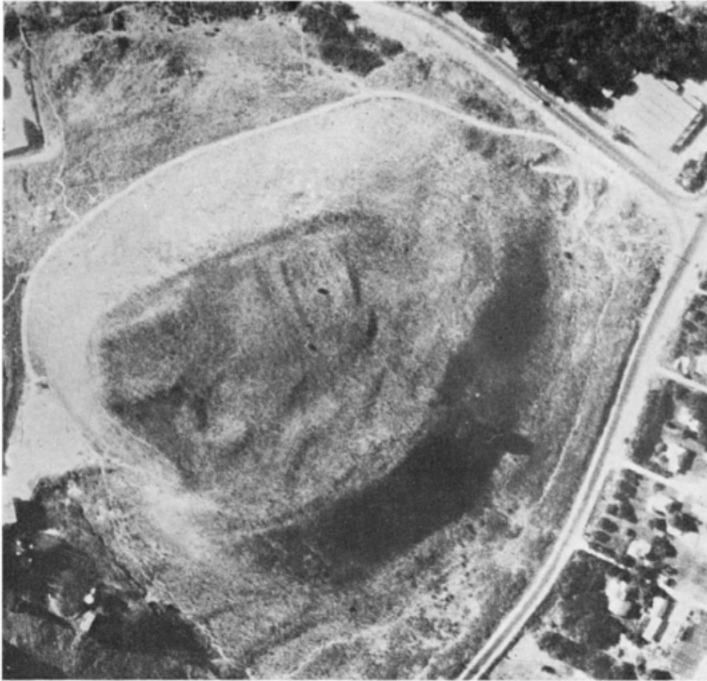
4) The Hellenistic — Byzantine periods are so far mainly represented by pottery found in different parts of the site. There is some evidence of large-scale architecture (fortifications?) datable to the Byzantine period. The accumulation of the Hellenistic-Mamlūk strata reaches a depth of 2–4 m. in the excavated areas.

5) It appears that during the Early Islamic and Mamlūk periods (in the latter the site may even have been fortified), occupation extended over a large part of the site. In contrast, during Crusader times, occupation was probably confined to the upper part only. Of this period, the eastern half of the church constitutes the most interesting discovery so far.

6) The caravanserai — the plan of which can clearly be discerned in the aerial photographs — has not been excavated. It should probably be dated to the mid-eighteenth century A.D. It occupies most of the area of the acropolis, and probably conceals the earlier Crusader remains of the site. It seems that Dahir al-'Umar's time is the only part of the Ottoman period during which the site (in this case only the acropolis) was occupied.

⁵² It should be kept in mind that the following are only very general and preliminary conclusions. Further excavations at the site, which remains — even after the first season — hardly known, may result in drastic changes of the present picture.

PLATE 16



A: Aerial photograph of the mound.



B: Area B2, Israelite fortifications of the ninth-eighth centuries B.C.

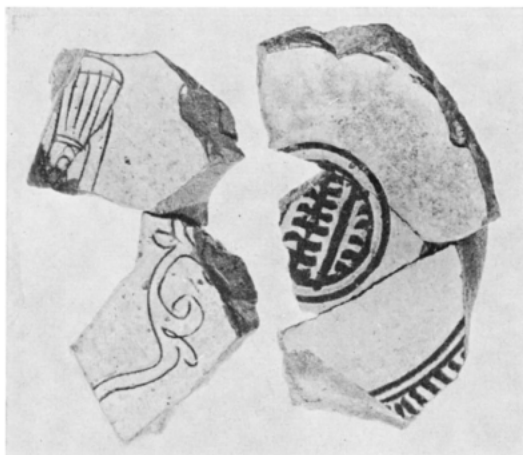
EXCAVATIONS AT YOQNE'AM, 1977



A: Area B1, building remains of various Islamic periods.



B: Area B2, storage jars of the Persian period in store-room.

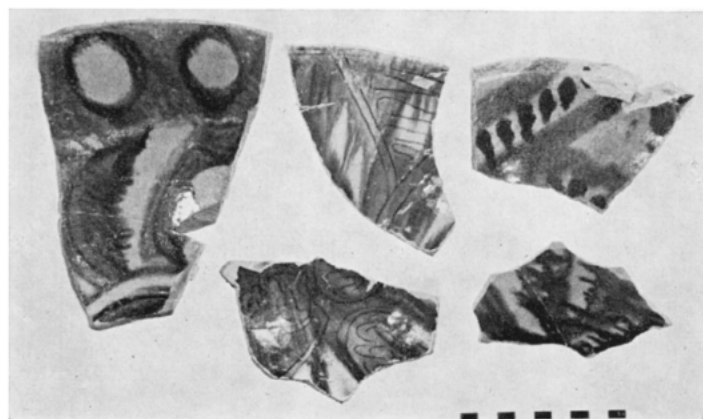


A-C: Pottery from the medieval period.

A: Red-body *sgraffito* ware.



B: Gold lustre bowl.



C: 'Painted and splashed' ware (left and right); *sgraffito* ware (centre).