

1 IRIT ZIFFER AND ERIOLA JAKOEL: A Cylinder Seal from Yehud

ABSTRACT: A cylinder seal discovered in a cist tomb of the Late Bronze Age depicts a humped zebu bull and a horse framed by a branch motif. We suggest that the depiction of these animals is a multi-valent visual reference for a range of meanings of potency and power.

14 ADI ELIYAHU-BEHAR, NAAMA YAHALOM-MACK AND DAVID BEN-SHLOMO:
Excavation and Analysis of an Early Iron Age Lime Kiln

ABSTRACT: The present study focuses on the excavation and analysis of an early Iron Age kiln found at Tel Hebron. Remains of quicklime and slagging material found at the bottom of the kiln were analysed using FTIR and SEM-EDS, showing that the kiln was originally used for lime production. Later addition of small inner chambers suggests that the feature was reused, although it cannot be concluded on the basis of the physical remains whether lime production continued. While significant lime use is known as early as the Pre-Pottery Neolithic, early (dateable) lime-production remains are rare. The lime kiln from Tel Hebron is therefore an important addition to the limited existing repertoire.

32 HILLEL GEVA AND ALON DE GROOT: The City of David Is Not on the Temple Mount
After All

ABSTRACT: In an article published in English by Liphshits, Finkelstein and Koch in 2011 (published in Hebrew in 2014), they made the revolutionary proposal that the 'tel' of ancient Jerusalem lies atop the summit of the eastern ridge, i.e. Mt. Moriah, within the area of the Herodian Temple Mount. Their view relies upon their perception of a scarcity of finds from the City of David dated to the Late Bronze Age, Iron Age I, Iron Age IIA, Persian and Early Hellenistic periods. Accordingly, they believe that during the periods in question the city was located on the high part of the eastern ridge, that is, on Mt. Moriah - the Temple Mount, while in the City of David activity centered on the spring. This proposal runs contrary to the prevailing view among researchers that the early city, the City of David, lay in the southern part of the eastern ridge next to the spring. No actual archaeological evidence from the area of the Temple Mount is presented to support their view. On the contrary, there is clear, published archaeological data from the City of David regarding the fortifications along the eastern side of the City of David, including a defensive network around the Gihon Spring erected during the Middle Bronze Age, which remained in use during subsequent periods. Furthermore, built remains and finds from the periods in question have recently been uncovered in the City of David and in the

Ophel. The unique status of Jerusalem during those periods is also documented by historical sources, in particular the El Amarna Letters. At present, no archaeological evidence, direct or indirect, supports the proposal that ancient Jerusalem should be sought within the present-day Temple Mount. Such a proposal, as its authors admit, remains purely hypothetical.

50 DAVID USSISHKIN: The Date of Building 338 at Megiddo: A Rejoinder

ABSTRACT: Recently Kleiman, Kaplan and Finkelstein (2016) presented the results of their excavation in the area of Building 338 in Megiddo, arguing that the data acquired in the new excavation proves that Building 338 should be dated to Stratum IVA. In the present rejoinder I continue to argue for its dating to Stratum VA–IVB, on the basis of all available data.

61 BEZALEL PORTEN AND ADA YARDENI: An Additional Nine Idumean Ostraca

ABSTRACT: The Idumean ostraca in the Baidun collection belong to the huge corpus of almost two thousand Aramaic ostraca from Idumea, which have arrived on the antiquities market since the 1980s. Most are short records of the delivery of goods and workers. The corpus also contains large groups of land registers and lists of personal names, as well as jar inscriptions. The texts were written by scores of professional scribes as part of the late Persian and early Hellenistic accountancy. The six dated and dateable chits in this collection span a period of a dozen years, from 362 to 350 BCE; a seventh chit is 336 BCE, 25 years later; two are undated. All chits begin with the name of a payer, but only five have payees. The payers in the chits are representative, with three from members of leading clans, Baalrim and Qoši, three from the prominent Saadel clan, three from individuals with dossiers of five and seven chits, respectively, and one fragmentary chit that is unique. The products are primarily agricultural. The other two chits in this dossier record the depository Makkedah and the enigmatic מִגְדָּה. In sum, if we had only Baidun's nine ostraca, we would have a representative sample of the Idumean corpus.

76 SONIA KLINGER: The Inscribed Terracotta Aphrodite from Mount Carmel Revisited in Context

ABSTRACT: This study proposes that the terracotta figurine of Aphrodite from el-Wad Cave (Me'arat ha-Nahal) on Mount Carmel is an eastern import from Asia Minor, possibly Myrina (Aeolis), depicting an Aphrodite Anadyomene of late Hellenistic or Roman date from the first century BCE--first century CE. This conclusion is supported by a petrographical examination of its clay, a close examination of the figurine's clay fabric and manufacturing technique and careful reconstruction of its original appearance. Set within an increasingly large corpus of published terracotta figurines found in Israel and elsewhere, the study clarifies the figure's style, date and iconographic type, offers a new understanding of its inscription and suggests that it may have

entered the Land of Israel through the port of Dor or, more probably, Caesarea, later to be deposited in the cave as a cultic votive.

110 JÜRGEN ZANGENBERG: The Menorah on the Mosaic Floor from the Late Roman/Early Byzantine Synagogue at Ḥorvat Kur

ABSTRACT: At the end of the 2013 campaign, the Kinneret Regional Project found the remains of a tessellated floor displaying geometric patterns, a mosaic and an Aramaic inscription that mentions the name of a male individual, his father and his grandfather. Preliminary stratigraphic analysis dates the mosaic to the second half of the fourth century CE, confirming that the early fifth-century CE Byzantine basilical broadhouse synagogue had a Late Roman predecessor. Only the upper parts of the menorah's branches are preserved. The lamps are oriented towards the central flame in a way that is also attested in the Diaspora and in Samaritan contexts, for example.

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