

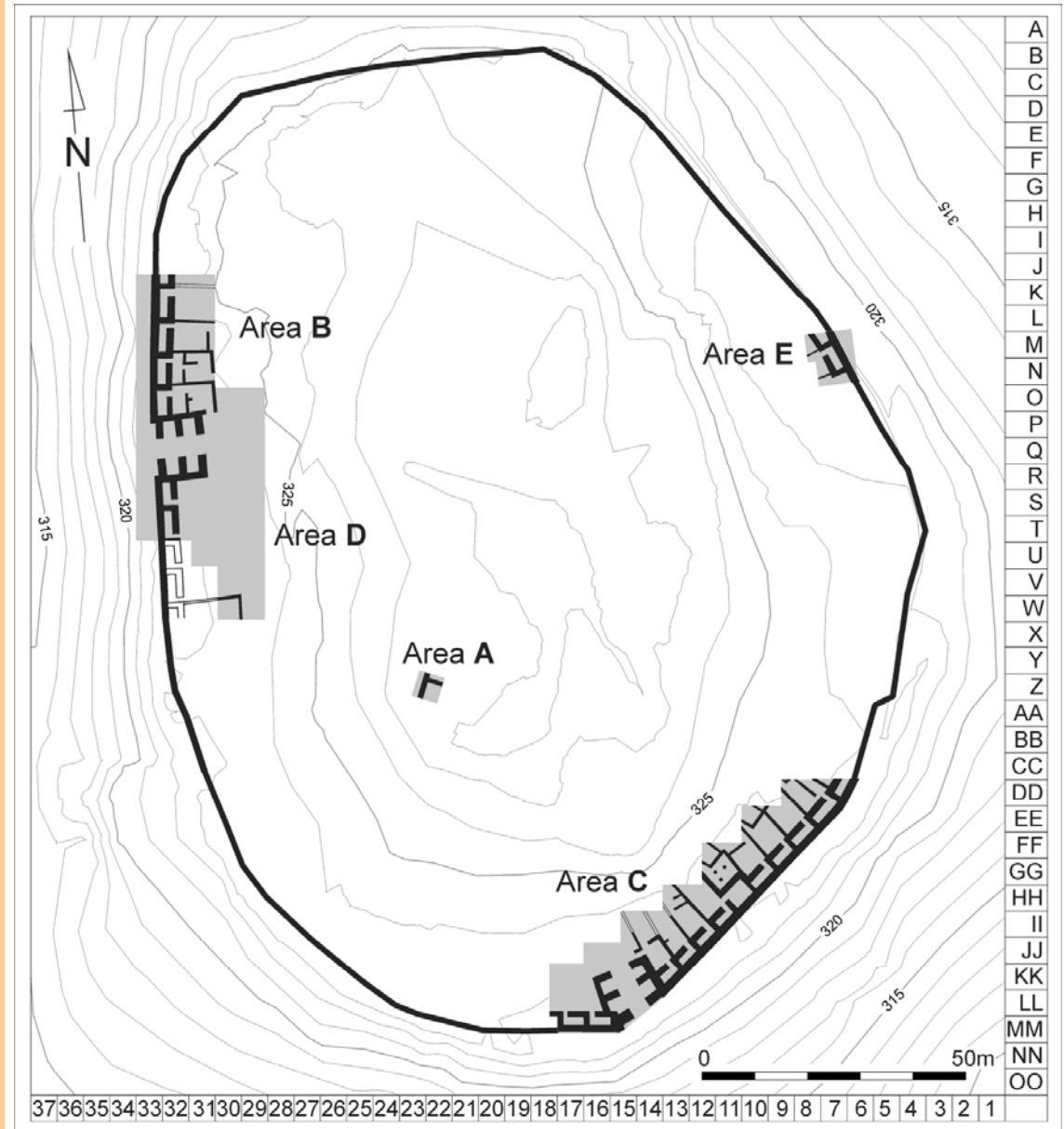
Khirbet Qeiyafa after Four Seasons of Excavations



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The Iron Age Stratum

- Only one Iron Age phase was found.
- Iron Age floors were found at each excavated area: A, B, C, D, (E).
- In each area large quantities of restorable vessels were found.
- A fortified city with casemate city wall and two gates



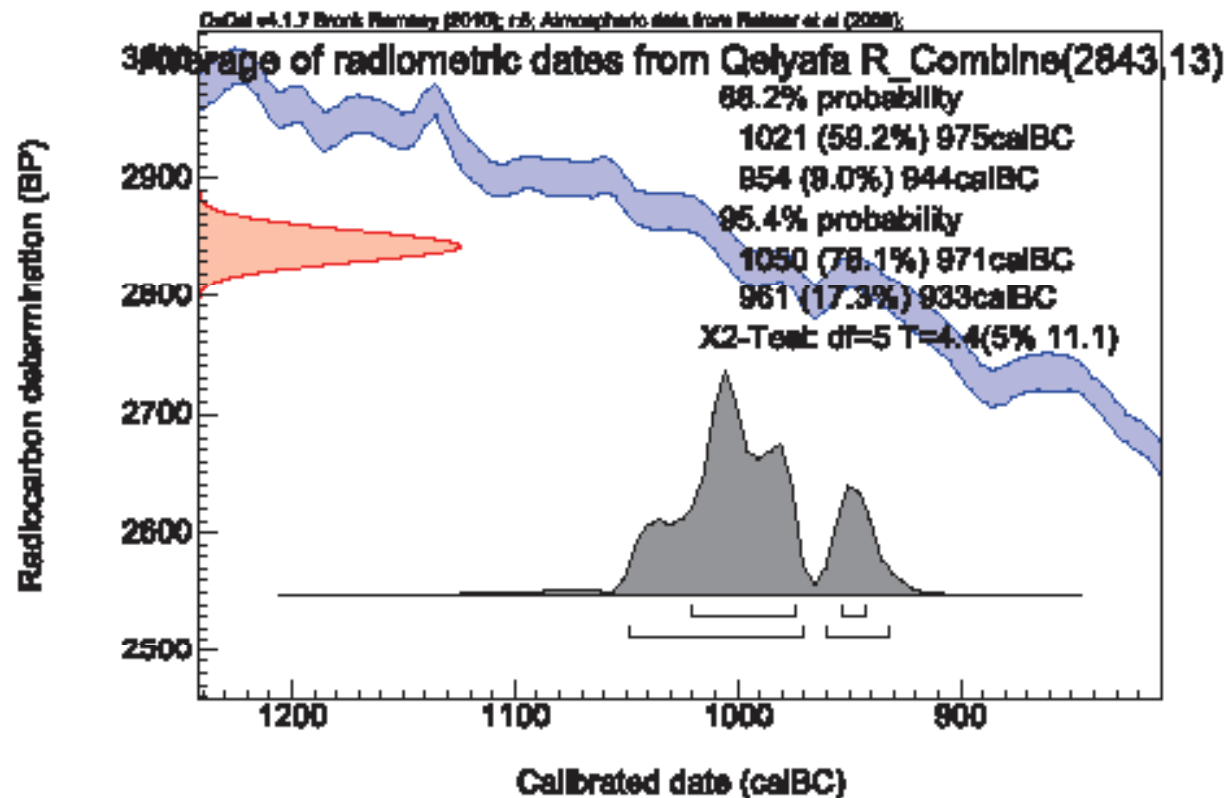
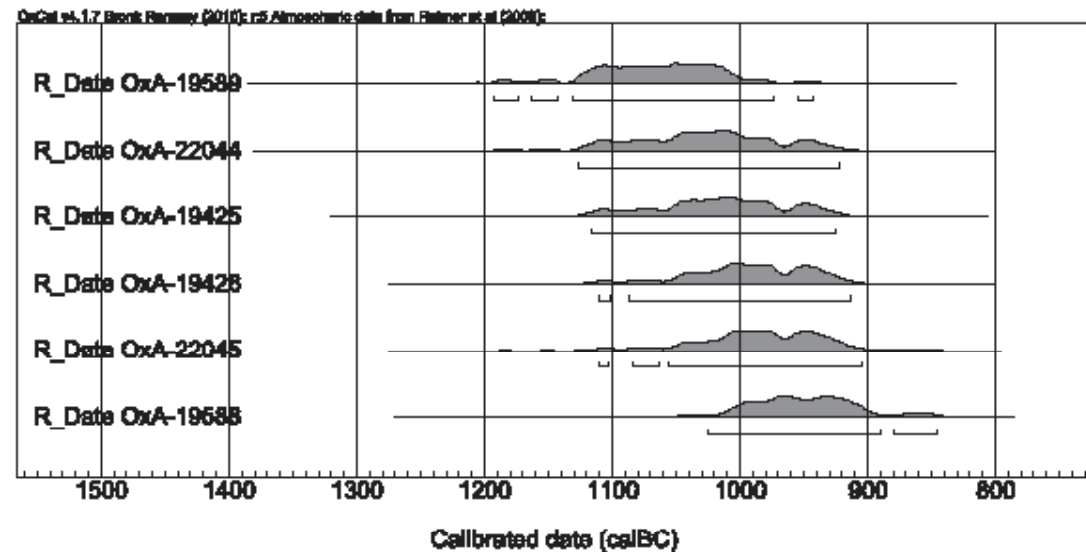
Khirbet Qeiyafa Contribution to a better understanding of the Iron Age

- 1. Chronology and the Transition from Iron I to Iron IIA**
- 2. Surveys and Reconstructing Settlement Patterns in Judah**
- 3. The Social Organization of Judah in the 10th Century BC**
- 4. City Planning in the Iron Age**
- 5. The Pottery Repertoire of the 10th Century BC**
- 6. Preparation and Consumption of Food**
- 7. Household Archaeology**
- 8. Writing**
- 9. Early Administration**
- 10. History Geography**
- 11. Cultic Activities**

1. Iron Age Chronology and the Transition from Iron I to Iron IIA

- The traditional view of this transition, now designated the 'high chronology', dates this process to c. 1000 BC. Advocates of a 'low chronology' place the end of the Iron I at c. 920 BC, and an 'ultra-low chronology' dates it as late as c. 900 BC.
- Olive pits from Khirbet Qeiyafa indicate that the city existed between 1050–925 BC. Khirbet Qeiyafa dates clarify that there were fortified cities in Judah during the 10th century BC.

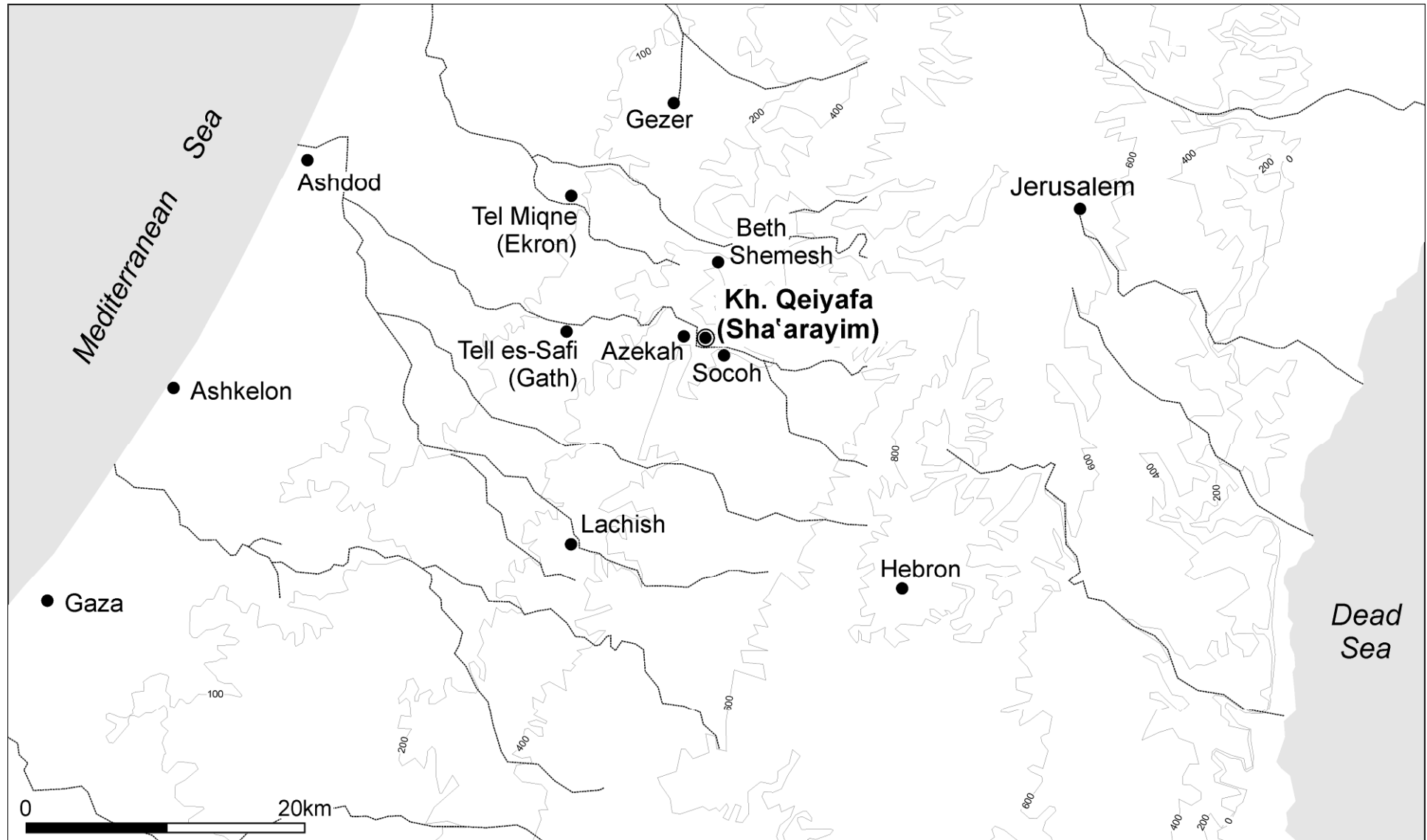
Six Radiometric datings: 1050-971 BC



2. Surveys and Reconstructing Settlement Patterns

- In the extensive surveys conducted in the Judean Shefelah hardly any site from the 10th century BC was noticed.
- The same picture was reported in various other surveys conducted in the hill country and created a false picture of Judah as an empty land during the 10th and 9th centuries BC.
- Khirbet Qeiyafa clearly indicates that the surveys in Judah failed to recognize the 10th century BC, thus various reconstructed settlement patterns have no solid base (see, for example, Finkelstein 2001; Lehmann 2003).

Map of Judah and the location of Khirbet Qeiyafa



3. The Social Organization of Judah in the 10th Century BC

- A main issue concerning the 10th century BC is whether there was in Judah a centralized urban society or an unfortified rural tribal community.
- Khirbet Qeiyafa, with its massive fortification system, shows that the social organization of its period was already an urban, centralized society.

Area C gate and casemate city wall



4. City Planning in the Iron Age

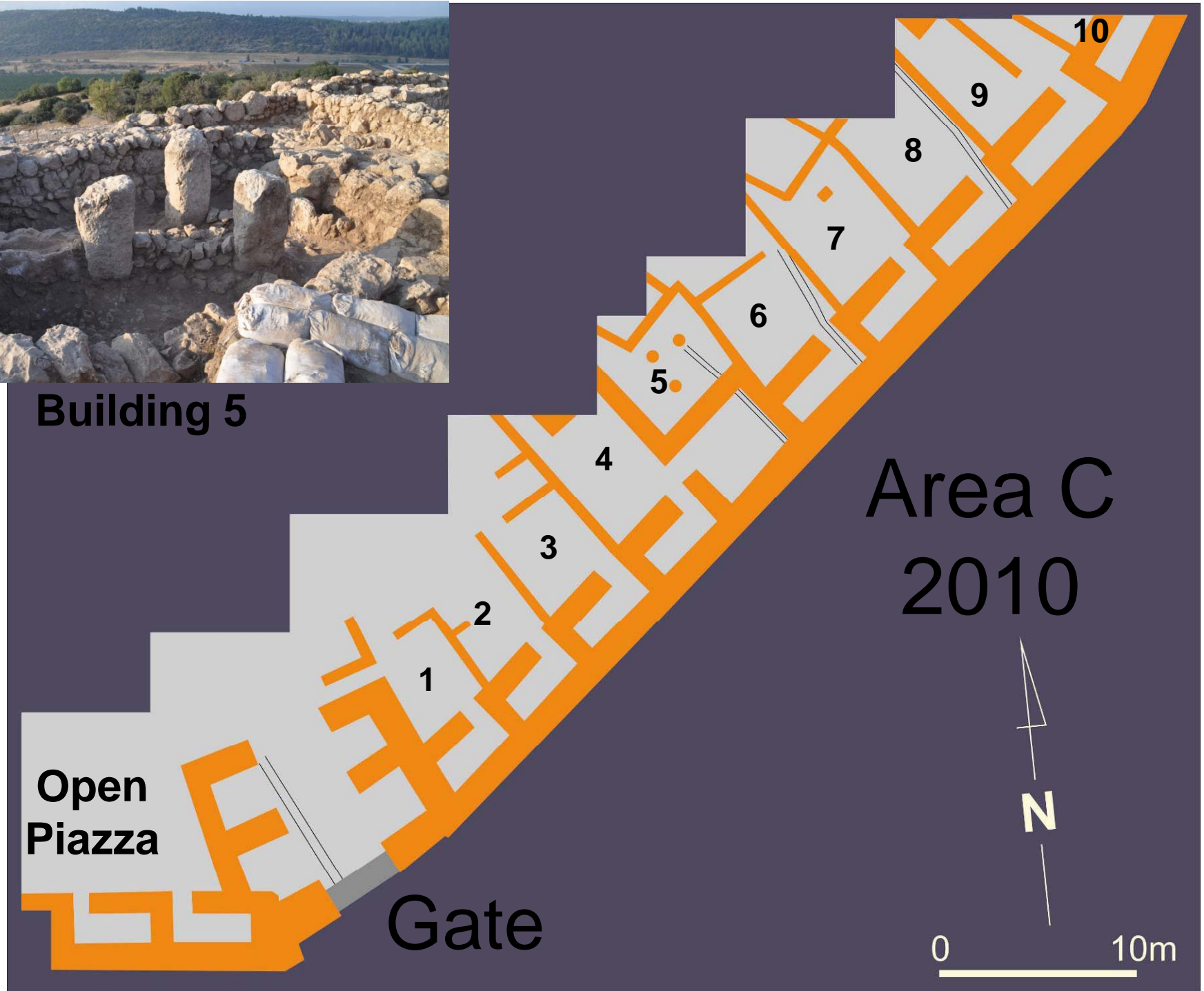
- The planning of Khirbet Qeiyafa includes casemate city wall and a belt of houses abutting the casemates, incorporating them as part of the construction. This is a typical feature of urban planning in Judean cities, and is known in Tel Beth-Shemesh, Beersheba, Tell Beit Mirsim and Tell en-Nasbeh.
- Khirbet Qeiyafa is the earliest known example of this city plan.

Buildings and city wall in Area C





Building 5



**Area C
2010**

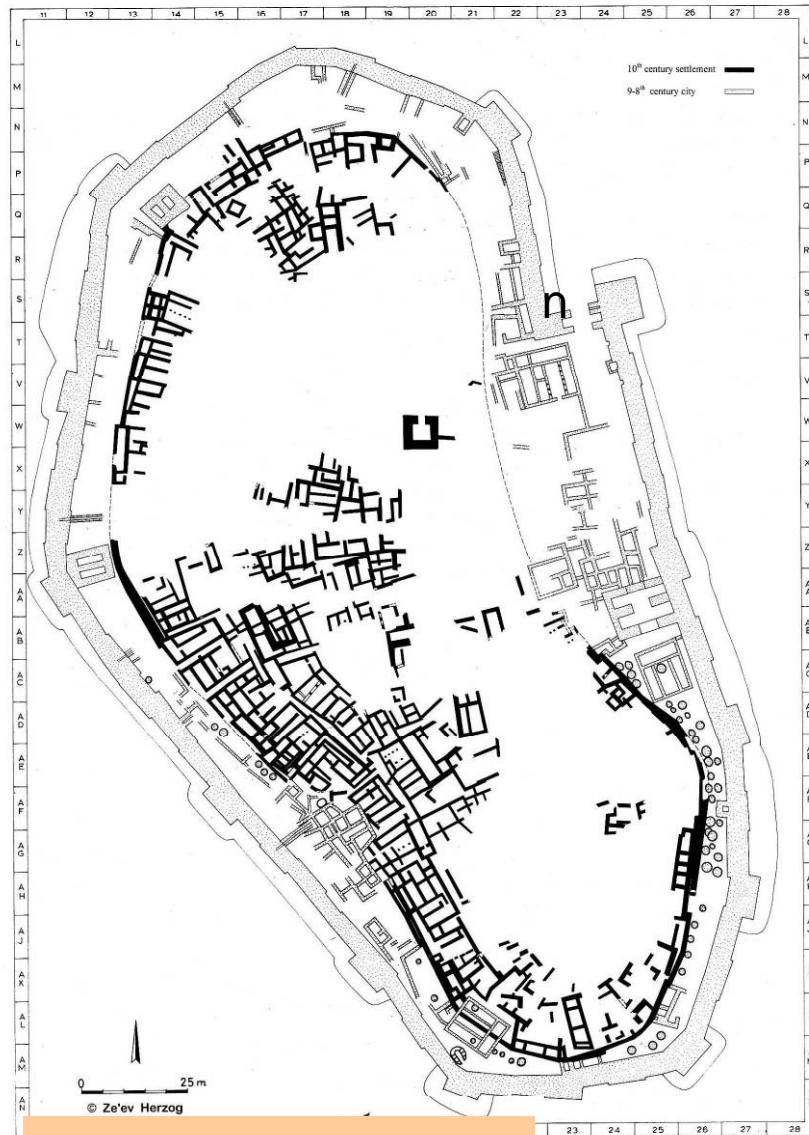


0 10m

A Stable ?



Judean urban concept



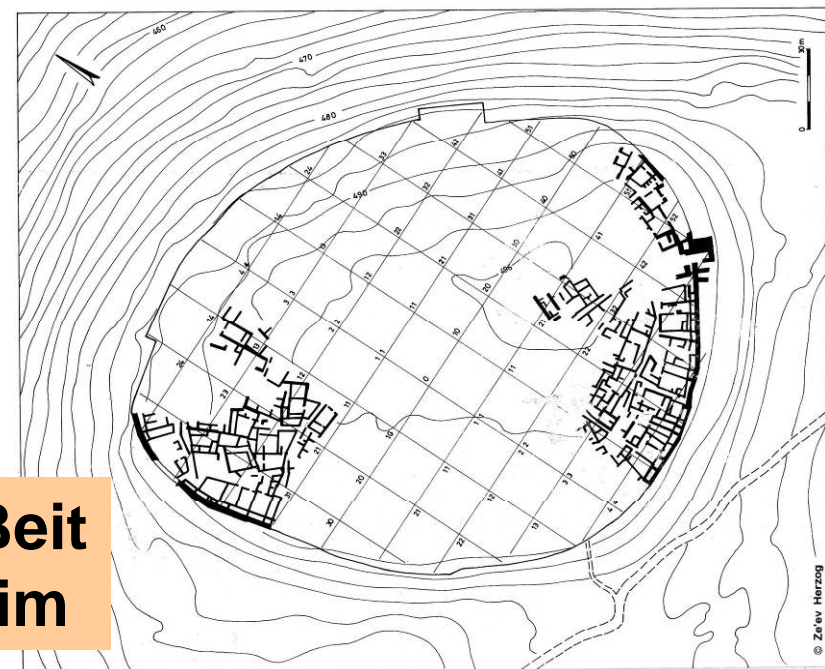
Tell en-Nasbeh



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Fig. 5.31: Tel Beersheba. Stratum II.

Beersheba



**Tell Beit
Mirsim**

Fig. 5.29: Tell Beit Mirsim. Stratum A (Compiled from Albright 1938: Pls. 46, 47).

5. The Pottery Repertoire of the 10th Century BC

- As Khirbet Qeiyafa was left suddenly, destroyed either by enemies, earthquake, or another reason, large quantities of restorable pottery vessels are found on the floors of each excavated room. This rich assemblage is in contrast to the other published assemblages of this period, which usually include a small number of sherds, but not complete vessels (Arad XII, Beersheva VII, Lachish V and IV, Batash IV).
- The Khirbet Qeiyafa painted pottery known as "Ashdod Ware" enables us to subdivide this pottery tradition into two groups, earlier (Ashdod I) and later (Ashdod II).

Ashdod
Ware
(early types)



Late Philistine Decorated Ware (Tell Safi)



6. Preparation and Consumption of Food

- Khirbet Qeiyafa is different from the nearby Philistine centers of Tel Miqne (Ekron) and Tell es-Safi (Gath) in two main aspects. First, pig bones were entirely absent at Khirbet Qeiyafa, while they were consumed by the Philistine population.
- Second, pottery baking trays which were found at Khirbet Qeiyafa are unknown at Tel Miqne and Tell es-Safi.
- Khirbet Qeiyafa demonstrates that two different populations co-exist in the Iron Age in the Shephelah, and that the Qeiyafa population is clearly not Philistine.

Baking tray



7. Household Archaeology

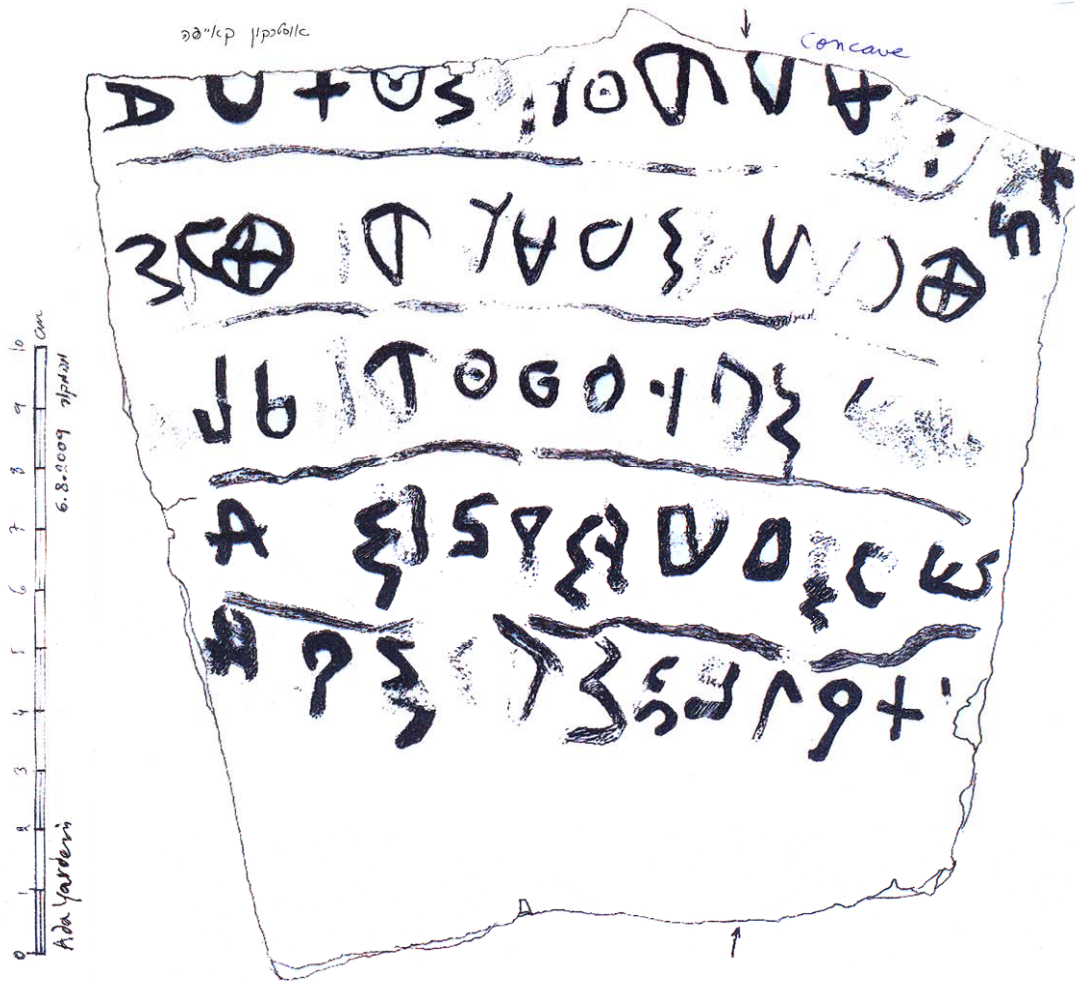
- Well preserved dwellings were found in Areas B and C. On the floors of each room various installations, large quantities of pottery, and stone tools were found.
- The excellent state of preservation gives a vivid picture of how the households were organized.



8. Writing

- The most prominent find from Khirbet Qeiyafa is an ostrakon bearing five lines and ca. 70 letters in "Proto"-Canaanite script. Many of the inscriptions from this period lack provenance or stratigraphic context. This inscription is now a major contribution for understanding the evolution of writing at the turn of the millennia.
- The existence of writing at such an early stage of the Iron Age is significant for it implies that historical data could have been documented and passed on from the early 10th century BC until the biblical narrative was finally formulated.

Ostrakon



9. Early Administration



***To be discussed by Hoo-Goo Kang**

Jar Handles with impressions



10. History Geography

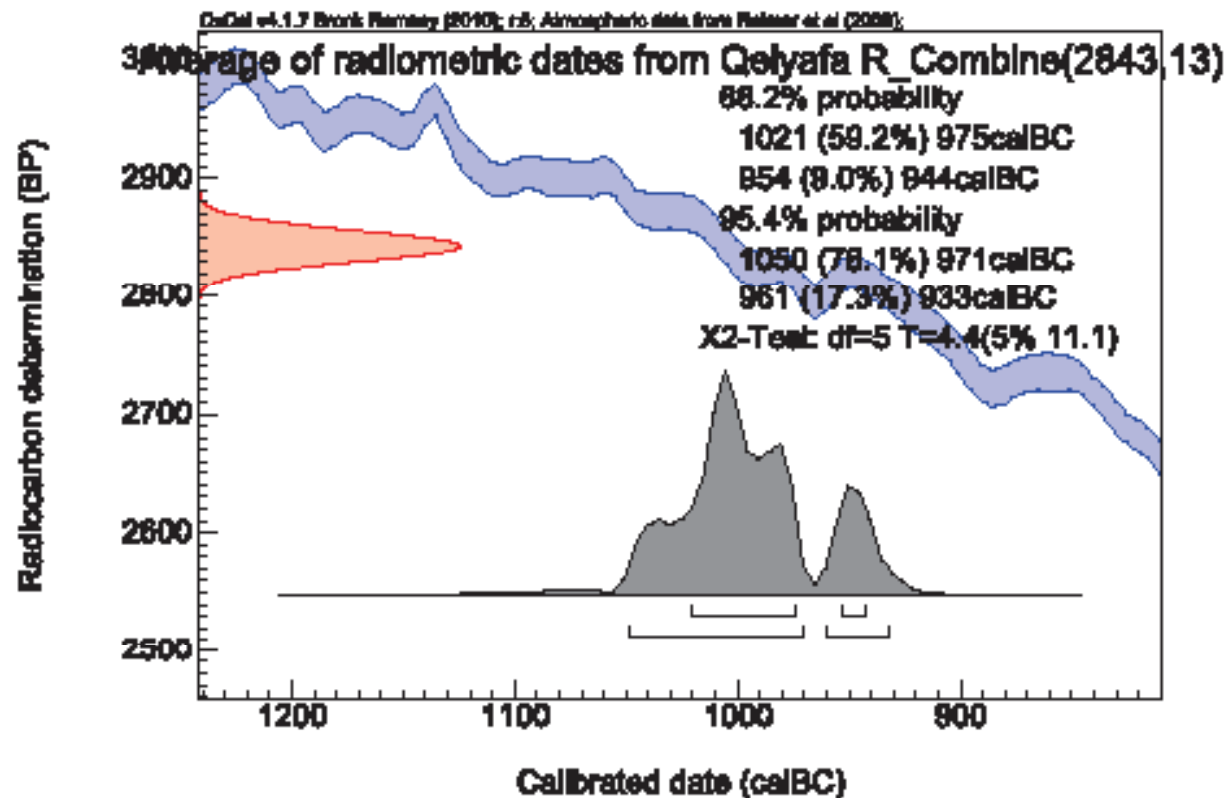
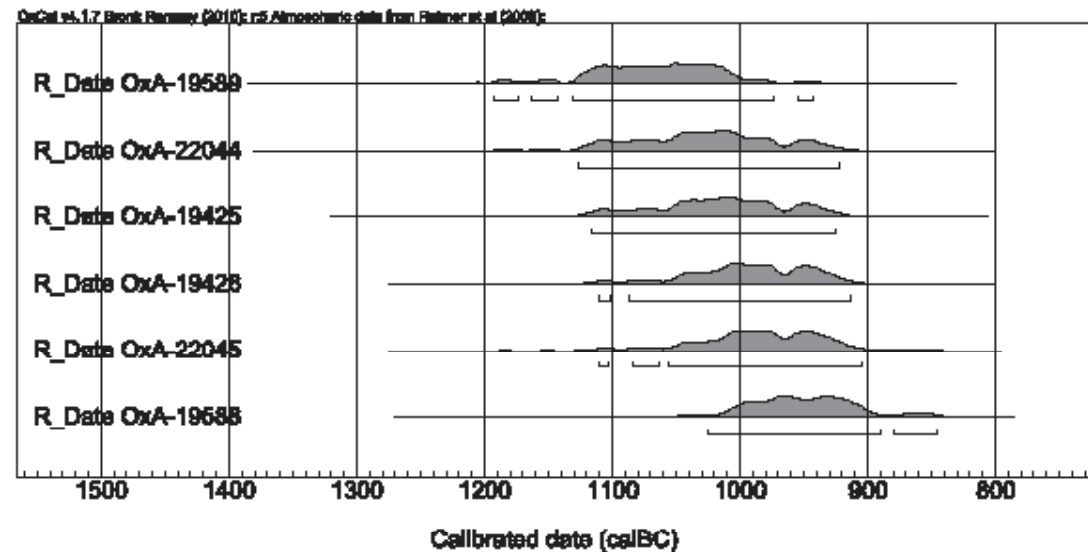
- Is there enough solid data for the complicated task of site identification?
- The current expedition accepted the name Sha'arayim which appears three times in the biblical tradition. Of these, in two cases it is mentioned in the context of the Elah valley and in two cases in association with King David. In addition Khirbet Qeiyafa has two city gates, and the term Sha'aryaim means “two gates” in Hebrew (Garfinkel and Ganor 2008b).
- Based on the geography, chronology and the meaning of its name we suggest that Khirbet Qeiyafa is biblical Sha'aryaim.

View from Qeiyafa to the Valley of the Elah



The city and the city wall

Six Radiometric datings: 1050-971 BC





Biblical city
with two
gates ??

The Gate of Area B



The Gate of Area C

11. Cultic Activities

- During the 2010 excavation season a sanctuary was unearthed. It is the earliest Judean cultic building uncovered so far by modern research.
- Its early date, in the late 11th and early 10th centuries BC places it earlier than the temple of Solomon in Jerusalem. It fills a gap in our knowledge about the cult in the earliest days of state formation in Judah.

Main Conclusions

1. Khirbet Qeiyafa is a Judean City

1. Typical Judean urban planning

2. Cooking habits:

- a. no pig bones (which are known at Tell es Safi/Gath and Eqron).
- b. baking trays (which are not known in Philistine sites).



3. Semitic (Hebrew?) inscription (unlike the Indo-European inscription from Tell es-Safi)

4. Aniconic cult in sanctuary (2010)

Conclusions

2. Khirbet Qeiyafa clearly indicates that as early as the late 11th BC there was a centralized social organization in Judah. It is wrong to argue that this process took place only during the late 8th century BC.

3. Various biblical bans, like consuming pork, or iconic cult, were observed by the Qeiyafa population, clearly distinguishing this community from Canaanite or Philistine populations.

An aerial photograph of an archaeological site in a desert environment. The ruins consist of several rectangular stone structures with visible walls and foundations. A long, low stone wall runs across the middle of the site. The surrounding landscape is arid with sparse green shrubs and dry earth. A large yellow rectangular box is superimposed on the top center of the image, containing the text "Thank you !".

Thank you !

**J.B. Silver
National Geographic
Foundation Stone
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Curtis and Mary Brenan Foundation**

**Hebrew University
Southern Adventist University
Oakland University
Virginia Commonwealth University**

See you next season at Qeiyafa