

THE HISTORICAL-ARCHAEOLOGICAL PERIODS

| | | | |
|---|----------------|---|---------------|
| Bronze Age (Canaanite Period) | | <i>Hellenistic Period</i> | |
| Early Bronze Age I | 3600-3000 BCE | Early Hellenistic period | 332-167 |
| Early Bronze Age II | 3000-2750 | Late Hellenistic period | 167-37 |
| Early Bronze Age III | 2750-2400/2300 | Roman and Byzantine Periods | |
| Middle Bronze Age I [EB IV-Intermediate Bronze] | 2400/2300-2000 | Early Roman period | 37 BCE-132 CE |
| Middle Bronze Age IIA | 2000-1750 | (Herodian period, 37 BCE-70 CE) | |
| Middle Bronze Age IIB | 1750-1550 | Late Roman period | 132-324 |
| Late Bronze Age I | 1550-1400 | Byzantine period | 324-638 |
| Late Bronze Age IIA | 1400-1300 | Early Arab to Ottoman Periods | |
| Late Bronze Age IIB | 1300-1200 | Early Arab period (Umayyad and Abbasid) | 638-1099 |
| Iron Age (Israelite Period) | | Crusader and Ayyubid periods | 1099-1291 |
| Iron Age IA | 1200-1150 | Late Arab period (Fatimid and Mameluke) | 1291-1516 |
| Iron Age IB | 1150-1000 | Ottoman period | 1516-1917 |
| Iron Age IIA | 1000-900 | | |
| Iron Age IIB | 900-700 | | |
| Iron Age IIC | 700-586 | | |
| Babylonian Period | 586-539 | | |
| Persian Period | 539-332 | | |

The Kings of Judah and Israel

THE UNITED MONARCHY

| | |
|---------|------------------|
| Saul | c. 1020-1004 BCE |
| David | 1004-965 |
| Solomon | 965-928 |

JUDAH

| | |
|-------------|---------|
| Rehoboam | 928-911 |
| Abijam | 911-908 |
| Asa | 908-867 |
| Jehoshaphat | 867-846 |
| Jehoram | 846-843 |
| Ahaziah | 843-842 |
| Athaliah | 842-836 |
| Joash | 836-798 |
| Amaziah | 798-769 |
| Uzziah | 769-733 |
| Jotham | 758-743 |
| Ahaz | 733-727 |
| Hezekiah | 727-698 |
| Manasseh | 698-642 |
| Amon | 641-640 |
| Josiah | 639-609 |
| Jehoahaz | 609 |
| Jehoiakim | 608-598 |
| Jehoiachin | 597 |
| Zedekiah | 596-586 |

ISRAEL

| | |
|-----------|---------|
| Jeroboam | 928-907 |
| Nadab | 907-906 |
| Baasha | 906-883 |
| Elah | 883-882 |
| Zimri | 882 |
| Tibni | 882-878 |
| Omri | 882-871 |
| Ahab | 871-852 |
| Ahaziah | 852-851 |
| Jehoram | 851-842 |
| Jehu | 842-814 |
| Jehoahaz | 814-800 |
| Jehoash | 800-784 |
| Jeroboam | 784-748 |
| Zechariah | 748/747 |
| Shallum | 748/747 |
| Menahem | 747-737 |
| Pekahiah | 737-735 |
| Pekah | 735-733 |
| Hoshea | 733-724 |

The Hasmoneans

| | |
|--------------------|-------------|
| Jonathan | 152-142 BCE |
| Simeon | 142-134 |
| John Hyrcanus | 134-104 |
| Aristobulus | 104-103 |
| Alexander Jannaeus | 103-76 |
| Salome Alexandra | 76-67 |
| Aristobulus II | 67-63 |
| Hyrcanus II | 63-40 |
| Matthias Antigonus | 40-37 |

The Herodians

| | |
|-------------------|-------------|
| Herod (the Great) | 37-4 BCE |
| Archelaus | 4 BCE-6 CE |
| Herod Antipas | 4 BCE-39 CE |
| Philip | 4 BCE-34 CE |
| Herod Agrippa I | 37-44 CE |
| Agrippa II | 53-100(?) |

Nabatean Kings

| | |
|-------------|----------------|
| Aretas I | c. 168 BCE |
| Aretas II | c. 110-100 |
| Obodas I | c. 93 |
| Rabbel I | c. 90-85(?) |
| Aretas III | c. 85-62 |
| Obodas II | 62-c. 57 |
| Malichus I | c. 56-28 |
| Obodas III | c. 28-9 |
| Aretas IV | c. 9 BCE-40 CE |
| Malichus II | 40-70 |
| Rabbel II | 70/71-106 |

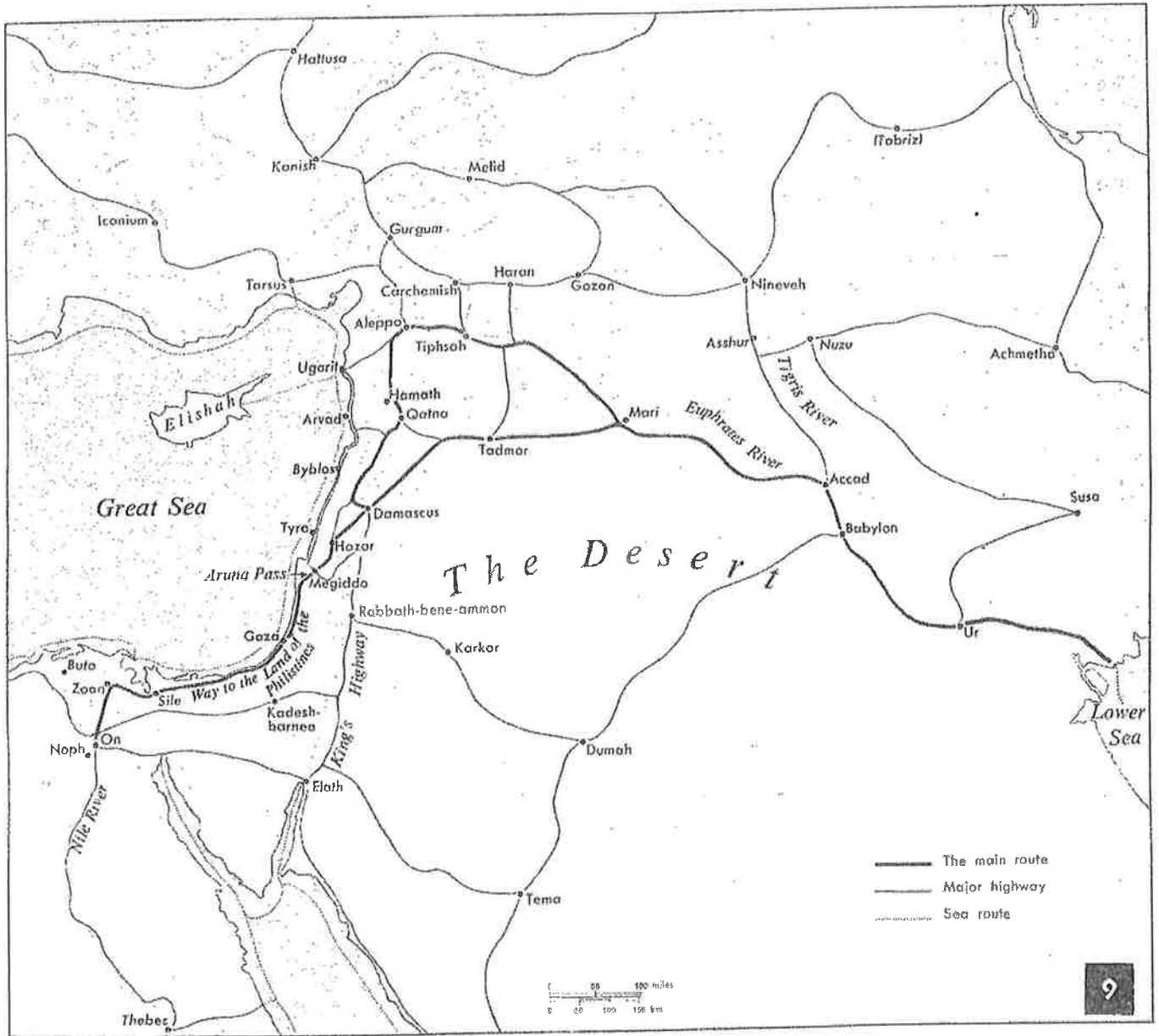
The Procurators

| | |
|--------------------|-----------|
| Coponius | c. 6-9 CE |
| Marcus Ambibulus | 9-12 |
| Annius Rufus | 12-15 |
| Valerius Gratus | 15-26 |
| Pontius Pilate | 26-36 |
| Marcellus | 36-37 |
| Cuspius Fadus | 44-46 |
| Tiberius Alexander | 46-48 |
| Ventidius Cumanus | 48-52 |
| Antonius Felix | 52-60 |
| Porcius Festus | 60-62 |
| Albinus | 62-64 |
| Gessius Florus | 64-66 |

A LIST OF TERMS COMMONLY USED ON MODERN MAPS OF ISRAEL AND JORDAN

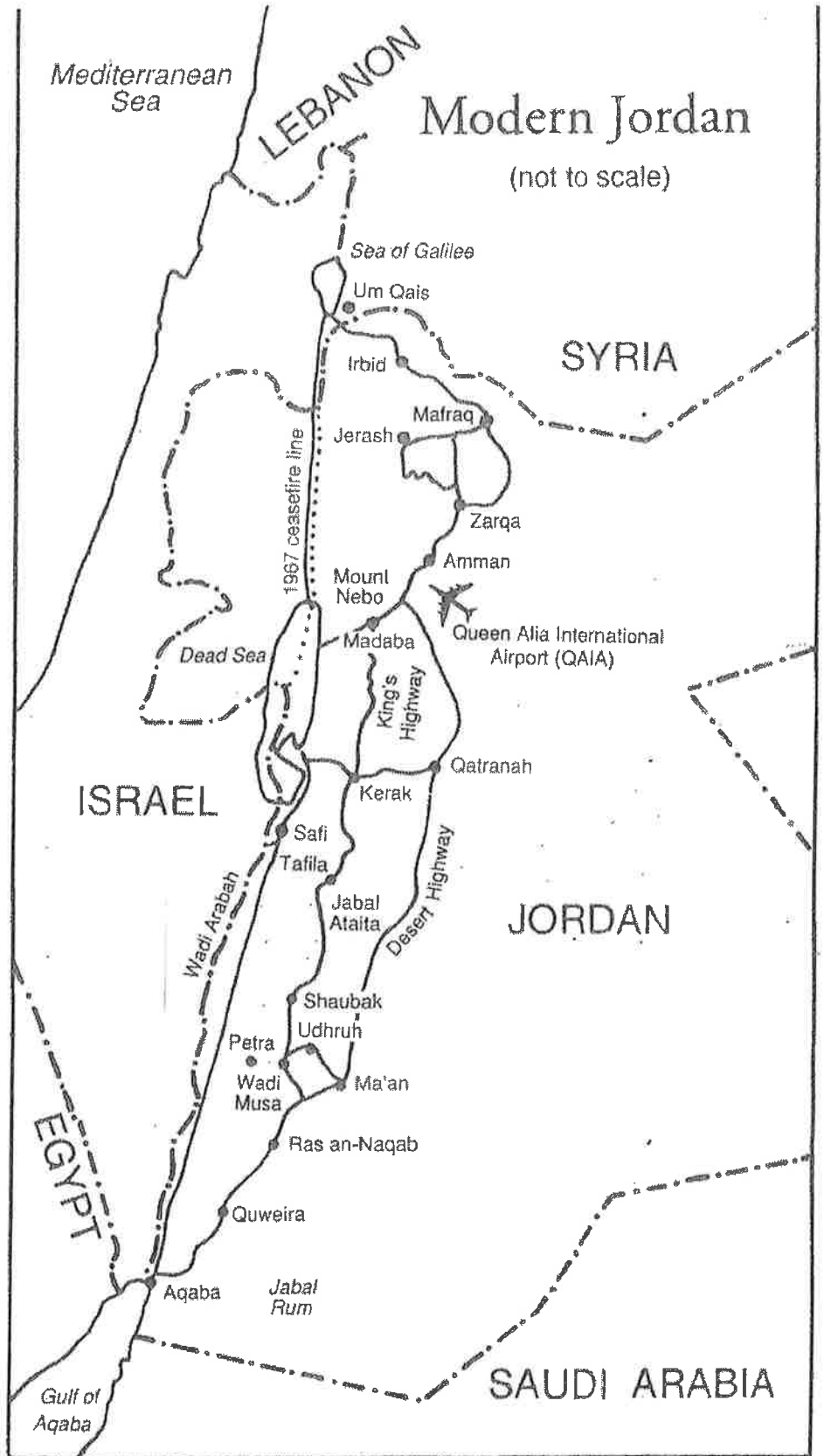
| | |
|---|--|
| <i>Tel</i> (Hebrew) <i>Tell/Tall</i> (Arabic) | Mound or hill which is a stratified ancient site (abbreviated T.) |
| <i>Horvat</i> (Hebrew) <i>Khirbet</i> (Arabic) (abbreviated H./Kh.) | A ruined site usually with surface as opposed to stratified remains |
| <i>Fujm</i> (Arabic) | A ruined site |
| <i>Kefar/Kafr</i> | Village (in Hebrew and Arabic) |
| <i>Qiryat</i> (abbreviated Qir.) | Town (in Hebrew) |
| <i>Derech</i> | Street, way of . . . (in Hebrew) |
| <i>Rehov</i> | Street (in Hebrew) |
| <i>'En/Ein</i> | Spring or water source (in Hebrew and Arabic) |
| <i>Be'er</i> | Well of . . . (in Hebrew) |
| <i>Me</i> | Waters of . . . (in Hebrew) |
| <i>Nahar</i> | River (in Hebrew) |
| <i>Nahal</i> (N.) | Stream Bed (in Hebrew) |
| <i>Wadi</i> (W.) | Stream Bed (in Arabic) |
| <i>Har</i> | Mount . . . (in Hebrew) |
| <i>Hare</i> | Mountains of . . . (in Hebrew) |
| <i>Jebel/Jabal</i> | Mount . . . (in Arabic) |
| <i>Ma'ale</i> | Ascent of . . . (in Hebrew) |
| <i>Ramot</i> | Heights of . . . (in Hebrew) |
| <i>Givat</i> | Hill of . . . (in Hebrew) |
| <i>'Emeq/Emek</i> | Valley (in Hebrew) |
| <i>Biq'at</i> | Plain of . . . (in Hebrew) |
| <i>el-Buquei'a/Buqe'ah</i> | The little valley (in Arabic) |

(The map below is from the Macmillan Bible Atlas, completely revised third edition.)



THE INTERNATIONAL ROUTES IN THE ANCIENT EAST

(The map to the right is from Petra by R. Maqsood, p. 148.)



Selected Passages Dealing With the Israelites' Passage Through Transjordan

Num 20:14-22

From Kadesh Moses then sent messengers to the king of Edom: "Thus your brother Israel has said, 'You know all the hardship that has befallen us; that our fathers went down to Egypt, and we stayed in Egypt a long time, and the Egyptians treated us and our fathers badly. But when we cried out to the Lord, He heard our voice and sent an angel and brought us out from Egypt; now behold, we are at Kadesh, a town on the edge of your territory. Please let us pass through your land. We shall not pass through field or through vineyard; we shall not even drink water from a well. We shall go along the king's highway not turning to the right or left, until we pass through your territory.'"

Edom, however, said to him, "You shall not pass through us, lest I come out with the sword against you."

Again, the sons of Israel said to him, "We shall go up by the highway, and if I and my livestock do drink any of your water, then I will pay its price. Let me only pass through on my feet, nothing else."

But he said, "You shall not pass through." And Edom came out against him with a heavy force, and with a strong hand. Thus Edom refused to allow Israel to pass through his territory; so Israel turned away from him.

Now when they set out from Kadesh, the sons of Israel, the whole congregation, came to Mount Hor.

Num 21:4-13

Then they set out from Mount Hor by the way of the Red Sea, to go around the land of Edom; and the people became impatient because of the journey. And the people spoke against God and Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food."

And the Lord sent fiery serpents among the people and they bit the people so that many people of Israel died.

So the people came to Moses and said, "We have sinned, because we have spoken against the Lord and you; intercede with the Lord, that he may remove the serpents from us." And Moses interceded for the people.

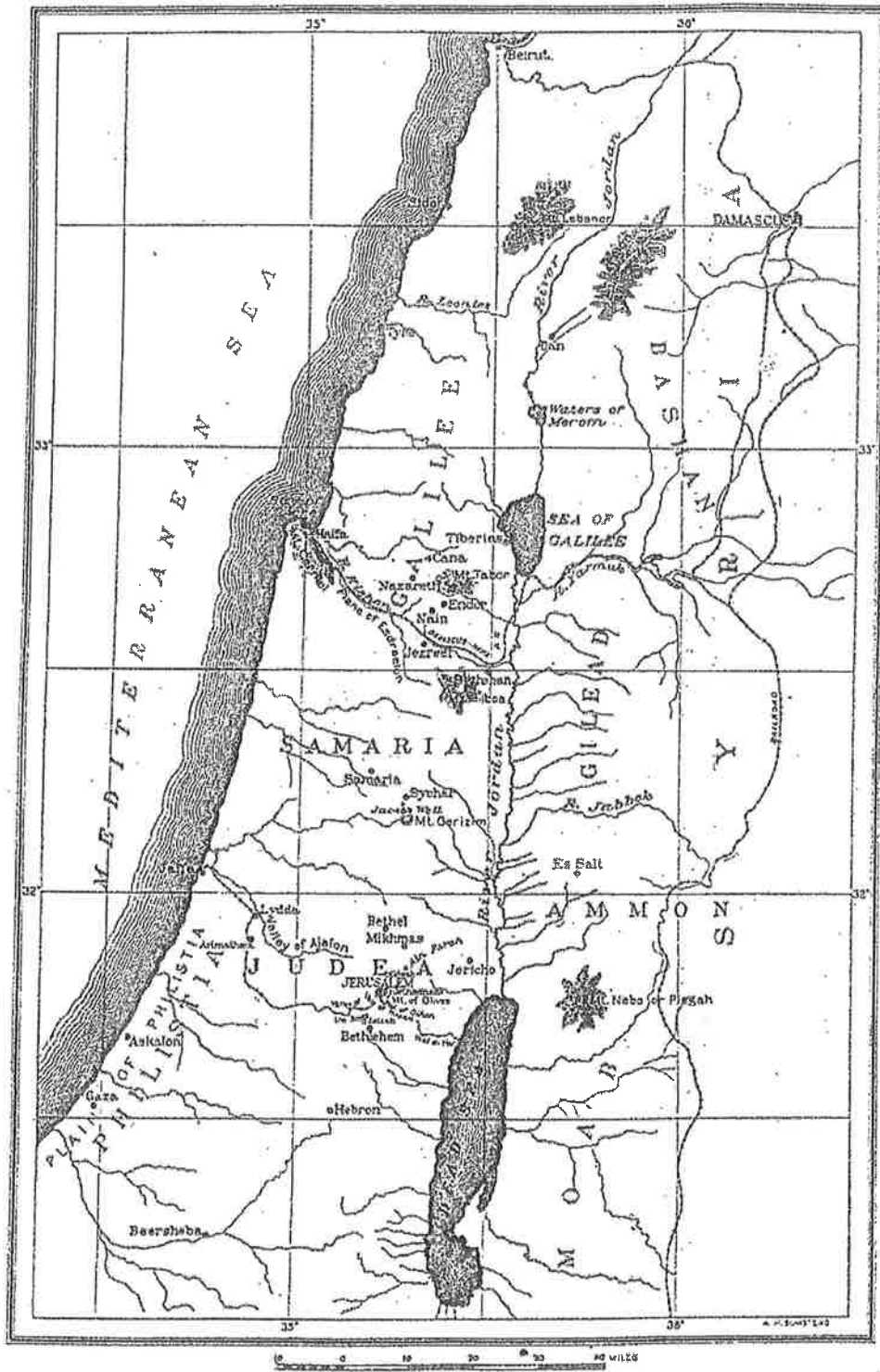
Then the Lord said to Moses, "Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he shall live."

And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any many, when he looked to the bronze serpent, he lived.

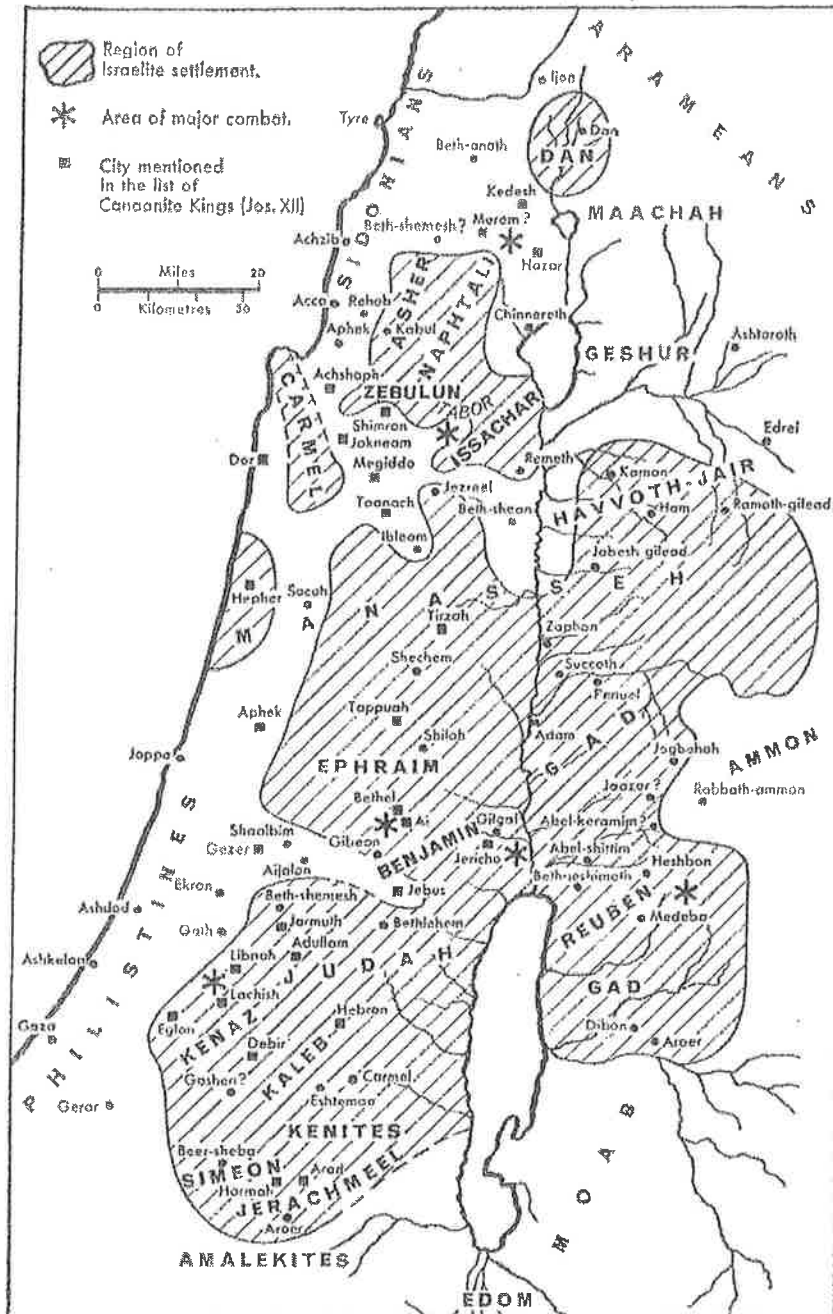
And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon, and Israel said to him, "Please let us pass through your land to our place."

But Sihon did not trust Israel to pass through his territory; so Sihon gathered all his people and camped in Jahāz, and fought with Israel. And the Lord, the God of Israel, gave Sihon and all his people into the hand of Israel, and they defeated them; so Israel possessed all the land of the Amorites, the inhabitants of that country.

So they possessed all the territory of the Amorites, from the Arnon as far as the Jabbok, and from the wilderness as far as the Jordan.

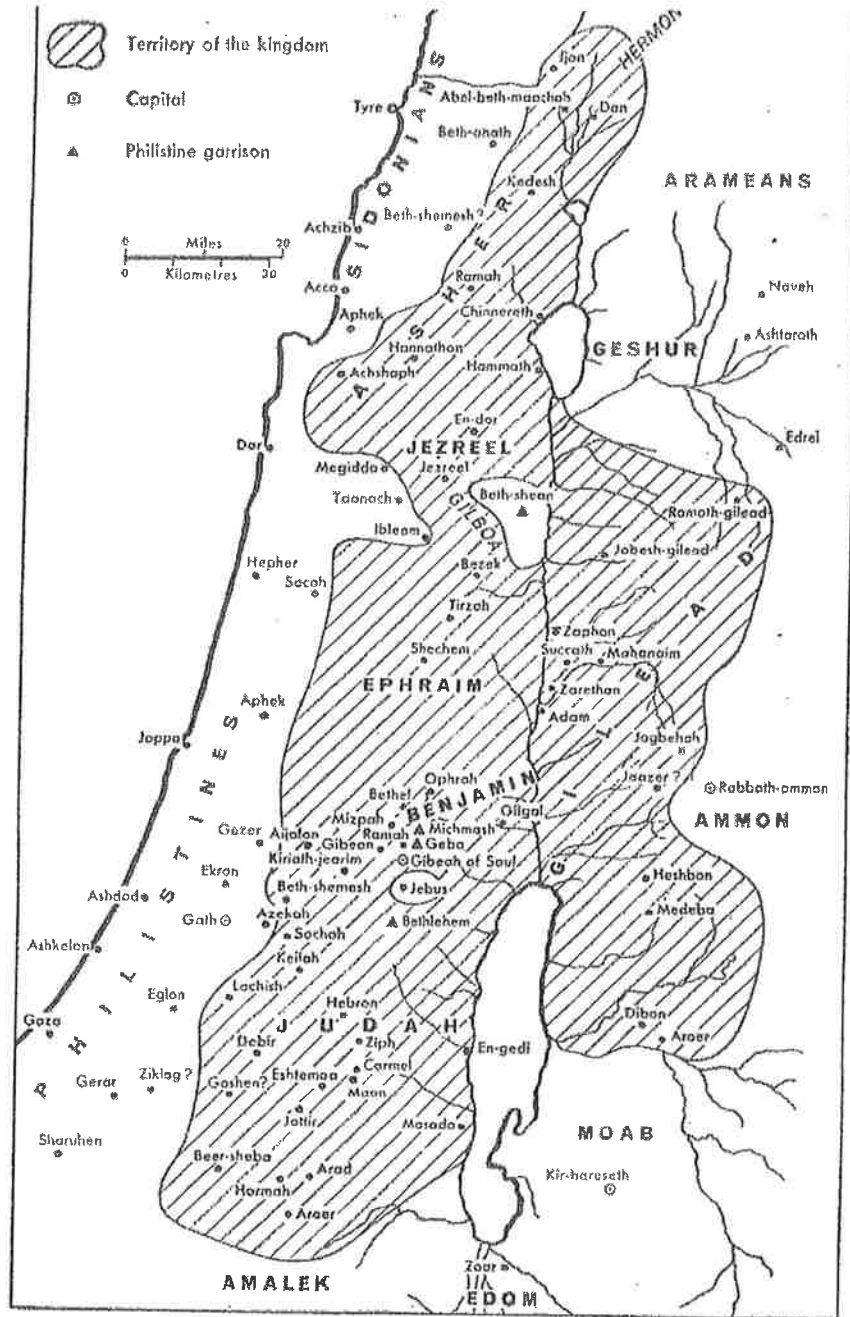


(The map below is from the second revised edition of The Land of the Bible by Y. Aharoni, p. 213.)



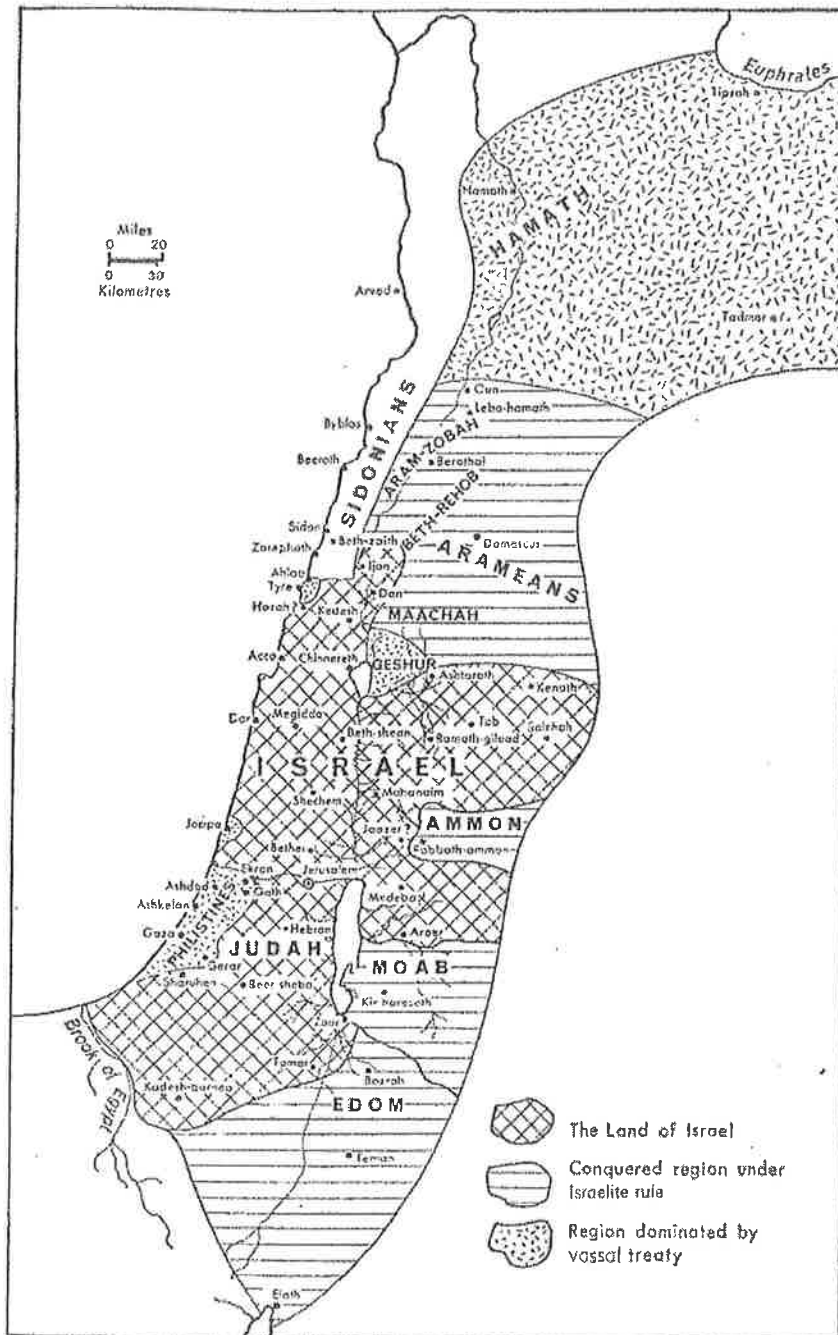
Map 15. The Conquest Narratives and the Regions of Early Israelite Settlement.

(The map below is from the second revised edition of The Land of the Bible by Y. Aharoni, p. 288.)



Map 20. The Kingdom of Saul

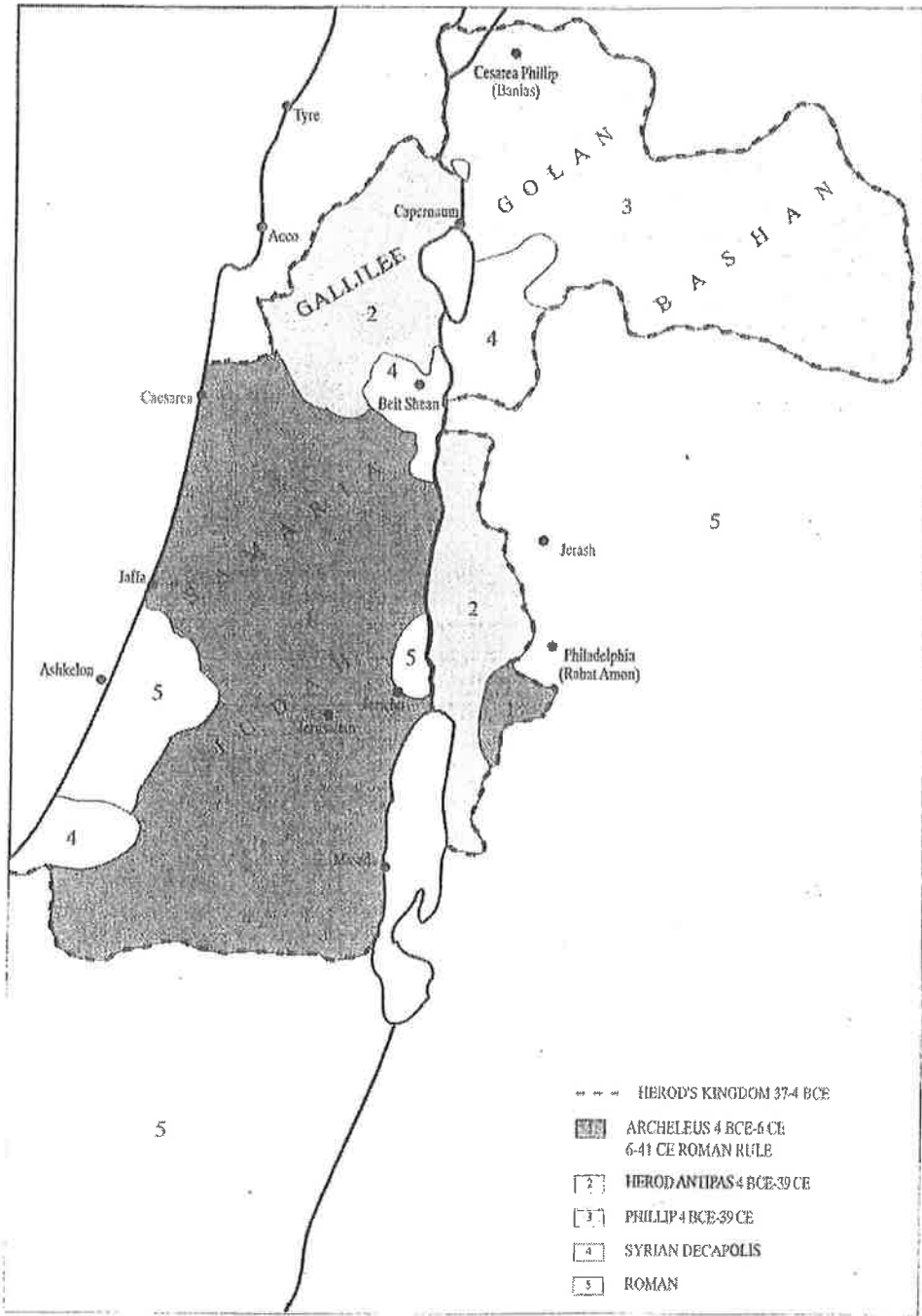
(The map below is from the second revised edition of The Land of the Bible by Y. Aharoni, p. 295.)



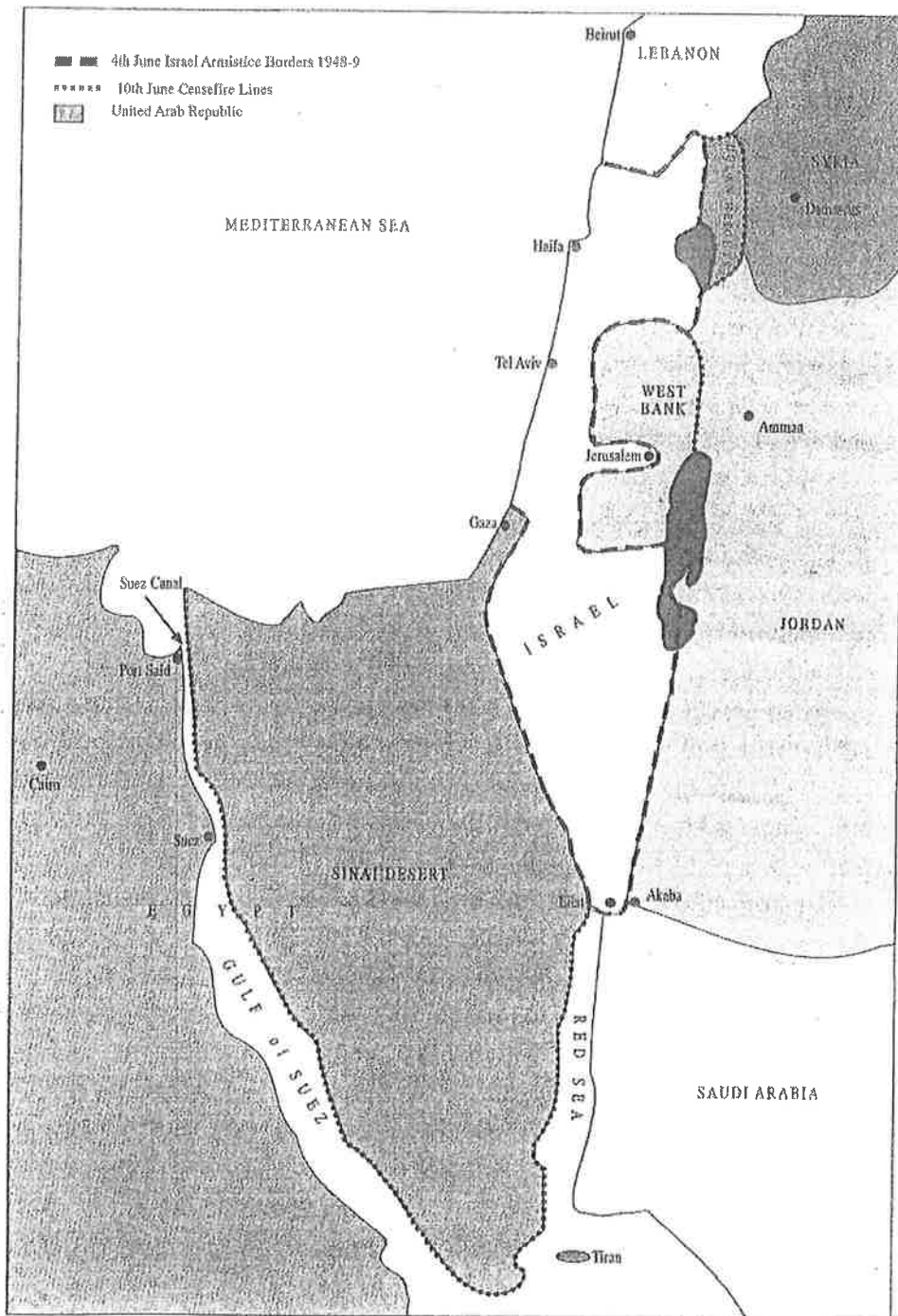
Map 21. The Kingdom of David.

(The map below is from A Historical Tour of the Holy Land by B. Ratzer, p. 56.)

Division of Herod's Kingdom 4 BCE



(The map below is from A Historical Tour of the Holy Land by B. Retzer, p. 107.)



(The article which follows is from A Handbook of Historical Geography by A. F. Rainey, pp. 8-11.)

IDENTIFICATION OF ANCIENT SITES

Modern research in historical geography requires the co-ordination of four major disciplines: philology, linguistics, geography, and archaeology, each with its own rules of evidence and frames of reference.

1. Historical source analysis. Since the goal of historical (as opposed to physical) geography is the understanding of ancient peoples in their environment, a philological analysis of all written sources is mandatory. Geographical annotations occur in the Bible to facilitate the reader's orientation (e.g., Gen 14:2, 3, 7). Much of Jewish law is predicated upon conditions prevailing "when you come into the land" (Lev 25:2; Num 15:2; cf. 34:2; Deut 12:1, etc.); thus it was necessary to know the nature and extent of the land of Israel, and the rabbinic authors show a lively interest in biblical geography. Christians were also concerned with identifying the scenes of scriptural events. Biblical scholars who lived in the land, such as Origen, Eusebius, Jerome, and Epiphanius, knew the country intimately and had frequent contacts with Jewish scholars and documents. Eusebius' Onomasticon was the most important composition to emerge from this age, but many others, including the mosaic map of Medeba, record the Byzantine locations of numerous sites.

During the subsequent periods, the works of Arab geographers are usually superior in value to the pilgrim itineraries because they had direct access to the local populace. One neglected scholar of the fourteenth century A.D. is Eshtori Haparhi, a Jew from Spain who studied the countryside and identified many biblical and talmudic sites. The most lasting contributions were made by E. Robinson, C. Clermont-Ganneau, and others, who combined field work with deep knowledge of, and constant reference to, the written sources.

Today the corpus of available materials as well as geographical research tools (concordances, geographical glossaries, etc.) encompasses not only the Bible but also extrabiblical texts. The postbiblical sources, Jewish, Christian and Moslem, have lost none of their value; on the contrary, many sites known heretofore only in these late texts are now documented in extrabiblical inscriptions from the second millennium B.C.

The serious historical geographer must be thoroughly equipped to handle at least some of these written sources in the original language. Of special importance is sound philological method, well seasoned with common sense. Texts must be analyzed for their geographical information: place names and topographic features. Biblical texts must be critically evaluated and their literary genre defined; internal evidence such as possible geographical order within lists and narratives must be established. When seeking to locate a particular ancient settlement, all known references to the place from every written source available must be collected and studied in their contexts, preferably in the original. Distinction should be made between explicit and general references. Sociological and geopolitical details may have special significance; e.g., was the settlement a village, was it fortified, did it belong to a known political league or administrative district? Did it play a role

In the 1920s and 1930s a kind of positivism developed in which subjective impressions gained during field excursions were elevated to the authority of objective archaeological facts. Theories based on insufficient evidence were accepted in the textbooks as axiomatic; since World War II many of these have been disproved by more intensive research. Especially has that been true when older proposals conflicted with clear statements in the texts; e.g., the supposition that Debir was not really in the hill country, or that Philistine Gath could be sought in the S. Hastily drawn conclusions, founded on incomplete archaeological findings, have had to be revised in numerous cases. Tell Abū Hureireh (Tel Haror) was formerly pronounced of no significance until meticulous survey revealed an extensive "lower city" with Bronze Age remains; Tell en-Nejileh produced abundant surface pottery from the Iron Age, but excavation showed that no substantial town from the Israelite period ever stood there. The excavator at Dair'alla denied the identification with Succoth on the basis of early results in a very limited digging area; the later discovery of an Aramaic inscription showed that the site was occupied much longer than he had originally supposed.

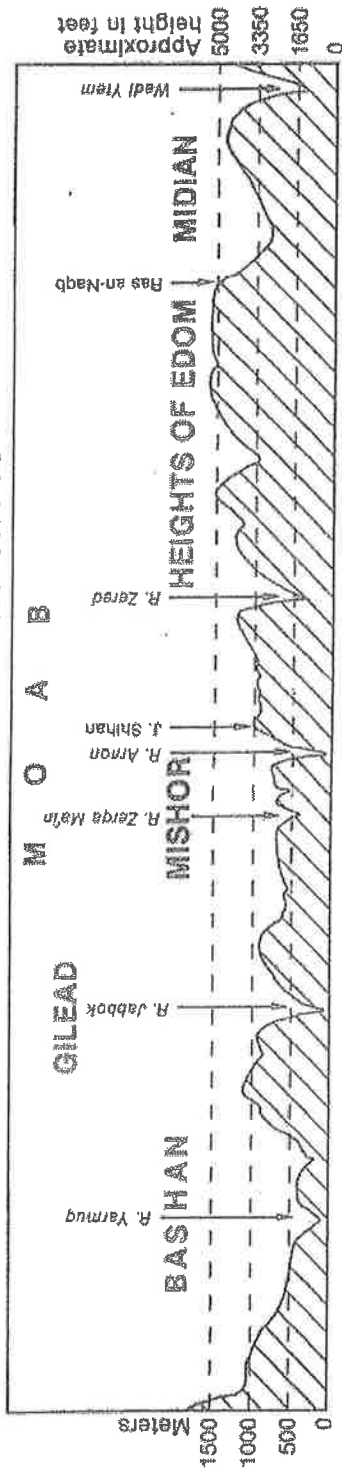
Excavations have seldom produced epigraphic material confirming the name of a site. In only one case, Tell ed-Duweir, was an identification proved by such a find (Lachish, mentioned in an ostrakon); elsewhere, e.g., at Gezer, Gibeon, Beth-shan, Arad, and Dibon, the Arabic name was already clear evidence for the name of the ancient site.

Even the presence of stratified remains corresponding to the historical periods of a town is not valid evidence for identification unless the locale and other factors harmonize with the texts. Conversely, the absence of material from some documented period is not conclusive if the other demands of the written records are clearly met. Extensive building activity in one period may have obliterated some previous occupation level(s). The ancient name may have moved from the original tell when its surface became too small to support a town. The present-day village may be some distance away from the biblical site. This fact, often hidden from the nineteenth-century explorers, is discernible by the proper archaeological criteria.

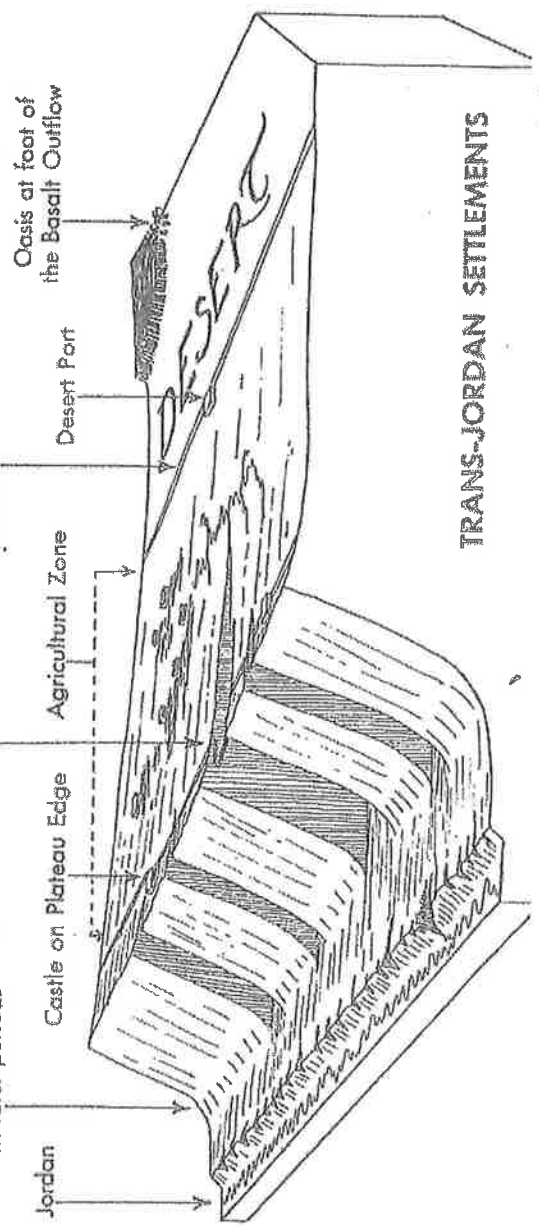
The historical evaluation of archaeological evidence is fraught with pitfalls. Though artifacts discovered during excavation are quite objective in themselves, they are no more so than the clear statement of an ancient text. In both instances the interpretation of the facts, archaeological as well as philological, is bound to be highly subjective, reflecting the personal bias of the individual scholar. Just as many passages are ambiguous, so are the supposed results of excavated areas. Therefore, one must be cautious of accepting historical interpretations based on limited results in a probe or narrow trench.

The connection between particular strata in an excavation and the general historical framework is often determined by the ceramic and other artifactual evidence found *in situ*. Datable inscriptions in stratified contexts are rare, and the pottery chronology, though well defined for broad periods (Bronze Age, Iron Age, Hellenistic, Roman, etc.), is seldom perfected for periods of less than a century. Especially is this true with regard to the historical periods such as

THE PLATEAU RIM OF TRANSJORDAN



The Ghor-Settlements in Bronze Age, but few in later periods



(The top diagram is from Basic Biblical Geography by Denis Baly, p. 58; the lower one is from p. 120 in The Geography of the Bible [1957 edition] by the same author.)