

This summer's fieldwork provided evidence for three phases of rebuilding in the Mamluk period, with the construction of a modified four-iwan residence and a series of storage facilities in the early fourteenth century and subsequent restructuring of these domestic areas into fortified space within the century. Two towers on the southwestern side of the tell may have been filled in as part of this effort.

Excavation of the southeastern and northeastern towers provided evidence of extensive rebuilding and refortification of the summit during the Roman, Byzantine, and Mamluk periods. Clearing the wall faces in Field M clarified the construction style of the original fortification which consisted of alternating courses of large boulders and chink stones, with parallels to sections of the Amman Citadel wall, and the Burj al-Rufuf at the Department of Antiquities in Amman, both dating to the Iron Age.

Exploration of the western slope of the tell in Field C identified two monumental buildings: a large Early Byzantine-period farmhouse with high walls and well-preserved arched doorway, reused in the Mamluk period, and a complex of what appears to be three, or perhaps four, casemate rooms fronted by a fortified wall. Two of these rooms were built in the Early Byzantine period and reused in the Mamluk era, one for storage, as the fragments of restorable vessels indicate, and one as domestic space. This latter room was of special interest for its evidence of warfare, as wall collapse and extensive burning associated with a major conflagration was associated with large quantities of corroded metal, including large cross-bow bolts, the first evidence of medieval military accouterments found to date at Hisban. The room dates to the fourteenth century.

Excavation of what is believed to be the foundations of the modern village of Hisban, on and below the southeastern slopes of the tell in Field O, continued this season, with the uncovering of a complex of houses around a cistern.

These single-room houses, of meter-thick walls and stone-vaulted ceilings, are late Ottoman (late 19th century AD) in date, and were built into and over the ruins of a Byzantine-period building, likely a farmhouse.

Because of the excellent preservation of the citadel and its historical and religious significance, plans are ongoing to present the site to the public. Each season the project has engaged in consolidation of standing remains. (Bethany J. Walker)



Yunker Lecture

Dr. Randall Yunker, director of the Institute of Archaeology and Professor of Old Testament and Archaeology at Andrews University, lectured on "Adventist Contributions to Archaeology" on Feb. 8, 2007 for the Museum Lecture Series.

When Adventism was just beginning in the in the 19th century there was a battle going on against historical criticism. The main areas that were in dispute were the Flood (Pentateuch), the emergence of Israel (Joshua-Judges), and the United Monarchy (Samuel-Kings). It was also around this time that archaeology began to be used to defend both sides of the issue. There were major discoveries in Mesopotamia used by proponents of historical criticism. This led George Rawlinson to defend the Bible with archaeology in 1860.

However, it wasn't until the early 1900s that Adventists began using archaeology. In 1910 Frederick Griggs published an article about Sargon II and the Hittites to defend the Bible. Later, in 1935, F.D. Nichol picked up on some of the ideas of Griggs and along with some musings of his own used archaeology to champion the Bible. He did so with considerable confidence; however, he greatly overstated his case. W.W. Prescott was the first Adventist to publish a book on archaeology. His book *The Spade and the*



Randall Yunker.

Bible: Archaeological Discoveries Support the Old Book was published in 1933, but neither Prescott nor any other Adventist up to this time had been trained in archaeology. This fact changed with Lynn Wood, who received a M.A. and Ph.D. at the University of Chicago and was also a Jastrow Fellow at ASOR in Jerusalem. While there, he excavated with Nelson Glueck and traveled throughout the Near East, later establishing the Archaeology and History of Antiquities Department at the Seventh-day Adventist Seminary, which was then in Washington, DC. Edwin Thiele was a professor in the Religion Department at Andrews in the 1960s and wrote the book *The Mysterious Numbers of the Hebrew Kings* in which he proposed that there were two different dating schemes (one used by the Northern Kingdom and another by the Southern Kingdom) that are reflected in the Bible. This book is still used to this day and many current scholars are in favor of it, among them William Hallo and Anson Rainey.

Siegfried Horn became the first Adventist field archaeologist. He studied under W.F. Albright and then went to the University of Chicago to finish his studies after Albright said he had no more to teach him. He was very interested in the Exodus problem and so the site of Hisban in Jordan (possibly biblical

Heshbon) was suggested to him. He began digging there in 1968. Although the site yielded no evidence of the Exodus, remains from the time of Solomon were found. Horn was quick to publish the results of the excavations and was honest with what was found. The scholarly world was impressed with both of these facts. The doors that Horn opened have led to Adventists becoming major players in the world of Syro-Palestinian archaeology. Recently Adventists have held the top five posts in *ASOR* and are digging at three sites in Jordan. (Owen Chesnut)

