

Yosef Garfinkel

Development of the Settlement Pattern of the Kingdom of Judah from Its Establishment until the Destruction of the First Temple

The three relevant sources for investigating the biblical Kingdom of Judah are examined: archaeological excavations, archaeological surveys, and geographical information in the biblical text. The methodology used is adopted from geographical settlement patterns, especially the “Central Places Theory” of W. Christaller. The existence of a kingdom requires territorial continuity, fortified centers, settlement hierarchy, and a road network. The recent excavations at Khirbet Qeiyafa unearthed new fresh data on the earliest phase of the kingdom, a chronological phase which had not been defined previously. This new data is evaluated and enables presenting a five-phase settlement history for the Kingdom of Judah, from its earlier establishment in Hebron till its final destruction 400 years later by the Babylonians in 586 BCE. This new data clearly show that various views, of the school known as “Minimalist,” which claims that Judah became an urban society with fortified cities only at the end of the eighth century BCE, were mistaken.

Ido Koch

The Geopolitical Organization of the Judean Shephelah during the Iron Age I-IIA (1150-800 BCE)

The article aims to examine the geopolitical organization of the Judean Shephelah from the Late Bronze Period to the Iron Age IIb (1150–800 BCE). According to most scholars, five Philistine kingdoms existed during that period (Ekron, Gath, Ashdod, Ashkelon, and Gaza), and since the tenth century BCE they bordered with the Kingdom of Judah. The archaeological data, however, indicates a different situation, in which one city-kingdom, Ekron, ruled most of the Judean Shephelah. Since Ekron was the main urban center in the southern Levant during the Iron Age I, and without any rivals, it seems possible to assume that it ruled a vast territory between the Brook of Yarkon to the north and the Brook of Shiqma to the south. After the destruction of Ekron during the early tenth century BCE, the hub of this entity moved to Gath, which ruled most of the southern coastal plain and the Shephelah until its destruction in the second half of the ninth century BCE. Only at that point was the Kingdom of Judah able to expand westwards, erect its administrative centers, and by that – annex the Shephelah.

Nadav Na'aman

Khirbet Qeiyafa and the Philistine–Canaanite Struggle in South Canaan in the Early Iron Age

The article discusses the Philistine–Canaanite struggle over control of the Philistine coast and the Shephelah in the early Iron Age. As there are almost no written sources from this period, historical reconstruction is based mainly on the archaeological evidence and, to a lesser extent, on the biblical text. The recently excavated site of Khirbet Qeiyafa, situated not far from Philistine Gath and dated by its excavators to c. 1025–975 BCE, is at the focus of this discussion. The excavators described it as a fortress built by King David to defend the western border of his kingdom. However, the claim that David was already king and at the height of his power around 1025, when the fortified site of Khirbet Qeiyafa was built, is contradicted by biblical and Egyptian data attesting to Rehoboam, his grandson, beginning his reign nearly a century later, in c. 931. This article demonstrates that Khirbet Qeiyafa was, in fact, constructed by a group of Canaanites living in the Shephelah. Following its destruction, the king of Gath conquered the eastern districts of the Shephelah which were similarly inhabited by Canaanites. He then tried to expand eastward, to the highlands, clashing with its inhabitants, as related in the Saul and David story cycles.

David Shneor

Geographical Descriptions of Eretz Israel in *Kaftor VaFerah* Compared to Geographical Explanations of Medieval Exegetes

Ishtori HaParhi toured the Land of Israel, studied it, and described the land and its borders in his book *Kaftor VaFerah*. This article examines Ishtori HaParhi's references to geographical exegesis pertaining to the Land of Israel which appear in biblical commentaries of the Middle Ages – Rashi, Rashbam, and Radak – who had no first-hand knowledge of the Land of Israel, and in those of Ramban, who came to the Land of Israel toward the end of his life and updated his commentaries, including those dealing with geography. Through quotes from the above-mentioned commentaries in *Kaftor VaFerah*, we can ascertain, through style and text, which manuscripts of these commentaries were consulted by Ishtori HaParhi.

Eyal Davidson

The Sephardi Talmud Torah in Jerusalem 1840–1860: A New Assessment Based on Analysis of Dedicatory Inscriptions

The Jewish population of Jerusalem gradually increased in the mid-nineteenth century. However, the Sephardi community was suffering from a lack of resources and found it difficult to operate its public institutions. For example, with an increasing need for classrooms and teachers, it tried – up to the end of the 1850s – to stabilize the activity of the Talmud Torah, the elementary academic institution for the community's children, but with limited success. In 1860 the Talmud Torah building was dedicated north of the Sephardi synagogues complex after a concerted effort on the part of Sephardi activists both on the professional level – establishment of a suitable building, and on the economic level – through fundraising in the Diaspora.

The article exposes these facts following the discovery of the dedicatory inscriptions in the original building, now a private home. These inscriptions open a fascinating window onto the world of Sephardi Jewish society at one of the most significant turning points for Jerusalem at the dawn of the new era. It teaches us important lessons about the members' values, the main activists, public organization, relationships with Diaspora Jewry, and the community's strength and status in general.

Dan Mirkin and Haim Goren

Jaffa – a Port without a Port: Failure of Nineteenth-century Plans to Build a Modern Deep-water Port

'A port without a port' may be the appropriate name for Jaffa's harbor, which was devoid of a breakwater, except for the slight protection afforded by some reefs and rocks that made the entrance of ships impossible. The mooring area in the so-called port was suitable only for small craft, and bigger ships were bound to anchor outside, exposed to the vagaries of the sea and the elements. During the nineteenth century, the need to enhance or rebuild the 'port' of Jaffa became obvious, and its central location attracted various promoters and planners. The building of a new harbor in Jaffa, usually as a component of a general plan to improve the connection between the coast and the interior of the country, mainly by rail, gave birth to multiple plans, and has generated many research papers. The article presents a series of plans developed during the hundred years preceding the First World War, and especially three of them, which, up until now, to the best of our knowledge, were only briefly mentioned in the existing research literature, and, as far as we know, some of the drawings are now

published for the first time. None of these plans came to fruition, either due to high cost or to the difficulties caused by the Ottoman rulers, and the port remained almost unaltered during the said period.

Avi Bareli and Uri Cohen

The Strike of Professionals in 1956

This article analyses an initiative of Mapai's leadership in the government and in the Histadrut (the General Federation of Labor) to withdraw from their commitment to increase the salaries of the academic professionals and the senior officials in the public sector. The objective of this increase during the mid-fifties was to widen the gap between them and the proletariat and junior officials, after a long period of curbing the demands of the academic professionals. This process of curbing led the spokesmen of Mapai to declare proudly that the salary gaps in the Israeli public sector are the lowest in comparison to western states and to the Soviet Union. What was the political, economic, and social rationale behind Mapai's willingness to enter into a conflict with the professional-academic middle class? This question is discussed by analyzing Mapai's discourse on the issue of social class relations during the process of nation-building and on the state's involvement in the molding of these relations. The article supports the argument that the state operated in the social class arena as an autonomous agent and it was not an instrument in the hands of the veteran settlers or the Ashkenazi middle class.