

in other editions you find it in number symbols. The *Emphatic Diagonal* is one of these; the number is the last group of three letters in the chapter. The very last symbol is the *di-gamma*, which, as stated above, dropped out of the alphabet in early times.

The Greeks also had a simpler number system which was more suited to trade. Basically it was a system of strokes, or notches, for numbers 1 to 4. Then every fifth number was shown by the first letter of its name: *pi* for *pentē* (5), *delta* for *deka* (10), *eta* for *hekatōn* (100) and combinations of those three letters. It provided the pattern for the later Roman or Latin system of numbers.

### Summary

Summing up, we have looked at the transformation of the Hebrew alphabet, related to a Semitic language, to the needs of Greek, a European language. The main changes were the incorporation of vowels and the addition or modification of five symbols for elements not found in Hebrew. In spite of all this, the Greek alphabet increased by only two symbols over the Hebrew, a total of twenty-four symbols compared with twenty-two in Hebrew. In turn, the Greek became the basis for the Latin alphabet, and, with a few more adjustments still, the basis for other European alphabets, including English. This will be the subject of another article, God willing.

## Ein Yael

### A living museum of Bible times

Dennis Elliott

**E**IN YAEL is the name given to an ancient terraced farm, one of many situated in the Rephaim Valley in the western outskirts of Jerusalem, a valley traversed by the Tel Aviv to Jerusalem railway line. During the time of Jesus a Roman road skirted the bottom of the valley, in all probability the route along which invading armies travelled to Jerusalem from the Mediterranean coast.

After David, having become king over all Israel, captured Jerusalem and made it his capital, the Philistines advanced against him along the Valley of Rephaim in full force: "But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold. The Philistines also came and spread themselves in the valley of Rephaim" (2 Sam. 5:17,18). (The word 'Rephaim' means 'giants', and the name probably indicates that the Rephaim referred to in Genesis 15:20 lived in the valley.) 2 Samuel 5 goes on to record how God gave David two great victories over the invading Philistines.

It had been thought that the many terraces on one side of the Valley of Rephaim had been prepared for orchards in Arab times, but the Israeli archaeologist Gershom Edelstein, in excavating some of these terraces, discovered Iron Age pottery which he considered to be from the time of King David. The other side of the valley

was strewn with rocks, which seemed to point to a clearance of the fields for farming. Edelstein had a notion that the rocks had been placed upon the remains of ancient buildings. His excavations confirmed this as correct, and then he discovered that platforms had been excavated out of the side of the hill and that massive roughly-squared stones were used to build up the walls of houses which were still standing up to a metre in height. He found that with the growth of families the original houses had been enlarged, and he concluded that many of these buildings could be dated to the Middle Bronze I period, which he considered pertained to the time of the Canaanites.

The Australian magazine *Archaeological Diggings* reports as follows on an experiment that was tried by Edelstein at Ein Yael: "Gershom wanted to do more than just find things and record them. He wanted people today to understand people of the past, what they did and how they did it. Writing in his interesting little book *Living Museum at Jerusalem*, he said: 'It occurred to me that really the only way to understand and appreciate technology is to study by doing'. In restoring Ein Yael, one of the ancient terraced farms in the Rephaim Valley, he explained his principal aim: 'I wish to create a place where those interested may come and research the elementary processes of agriculture, weaving, pottery, building and metallurgy'. And that is

what Gershom Edelstein has done very successfully”.

The report tells of the happy results that developed from what was started merely as an experiment: “Ein Yael has become a scene of educational and tourist activity. Teachers bring their classes to Gershom’s Living Museum, not just to study the ruins, but to do things the way they were done thousands of years ago. Before that could be done, Gershom had to do a lot of relevant research which involved a comprehensive study of archaeological finds and an in-depth perusal of historical records and, at the same time, do a lot of experimentation to find out how people long ago lived and worked”.

It seems that Edelstein’s experiment has achieved all that he had in mind, and even more, for it generated interest in ancient Biblical places and cultural practices. The pictures of Ein Yael in *Archaeological Diggings* show boys actively engaged in pottery-making, children weaving the old way and others grinding wheat on an ancient hand mill, all deeply engrossed in what to them was a very interesting and stimulating experience. The young ones were of an age where they showed a strong desire to do the same things as children did long ago, and in doing so learned about how the discoveries of the archaeologists have added substantially and significantly to our knowledge of the distant past.

## Gleanings from the Land

### Life in the time of Jesus

Though one can visit Israel and see sites associated with the life of Jesus, life in that country is, of course, very different today from life as it was in the time of Jesus. The nearest approach to it is to be found, not with the Jews, but in Arab villages, and even here modernisation is producing a world far removed from New Testament times.

In order to provide a better idea of what life would have been like in the time of Jesus, an American called Mike Hostetler has developed a village at Nazareth which reconstructs this. He deliberately chose Nazareth because it was where Jesus spent most of his life on earth. Nazareth is now a mainly Arab town with a population of about 60,000, rather than a village, but Hostetler managed to find a piece of land suitable for a village and employed archaeologists and historians to advise him what things would have been like 2,000 years ago. It was helpful to his scheme that, when the area was surveyed, a wine press, a watchtower for a vineyard and terraces were dis-

covered, all dating back to New Testament times. These were incorporated into the village.

The site is called simply ‘Nazareth Village’, and is now open to visitors who wish to see how things were when Jesus was a young man in Nazareth. A terrace has been renovated, the land is ploughed by a donkey drawing a plough and wheat and barley are grown, harvested with sickles and the wheat separated from the chaff by a donkey pulling a threshing board over the sheaves, loosening the chaff so that it blows away. Olives are grown, picked and pressed to obtain the oil, grapes are harvested and the juice trodden out in a winepress ready for winemaking. The vineyard here has all the various elements referred to in Mark 12:1, which is in turn based upon Isaiah 5:2.

It is not only agriculture which is depicted in the village. There is a carpenter’s shop in which are displayed the sort of things that Joseph and Jesus would have made: yokes, pitchforks, ploughs, stools and spoons, all made here. On a table there is

an open copy of the Hebrew Scriptures, which Jesus would surely have meditated upon while he worked. A weaver’s shop displays handmade tunics, wool for winter wear and linen for summer. A stone synagogue has been constructed, with benches of stone, and a roof of wooden beams from Mount Carmel overlaid with reeds from the Jordan river and layers of earth on top of that.

### The Mosaic of Time

A new feature of Neot Kedumim, the Biblical landscape Museum in Israel, is what is called ‘The Mosaic of Time’. This is a circular mosaic showing the Hebrew months of the year and the agriculture carried out in each month. Round the outside are the months of the calendar which we follow, the Gregorian calendar. This is different from the Hebrew calendar. The Gregorian calendar, as we know, is based upon the solar year, the time the earth takes to go round the sun, 365 days to the nearest day. The Hebrew calendar is a lunar one, that is, it is based upon the time be