

## Amos Kloner - on burial cave 1050 in east talpiyot Jerusalem

(the transcripts starts ~2 min after the lecture started.  
amos tells about the publication in the media about the  
findings in the tomb.)

in newspapers around the world.  
the media channels and the internet rustled  
and brought news of the sensational find  
however  
right after these announcements  
scholars dealing in the subject  
responded quickly with poignant criticism  
and rejected the conclusion that were presented in the book  
in an article, at the internet  
and in a documentary film afterward.

our intention, of the presenters of the subject today is to  
resound a complete disagreement from Ya'akovovich and Tabor's  
suggestion, That is lacking any factual or scientific foundation.

since the lecturer was in charge of the cave and it's investigation.  
I gathered all the information including a personal log, which at the time  
was not included in the many publications, or the few publications  
about the cave, including what was said about it in our book (mine and boaz)  
that was published in 2003 in Hebrew and in 2007 in the English edition.

(now showing the headlines from Ha'aretz daily newspaper  
with the fish like picture presented sideways)

the first announcement in 28 of February 2012, 10 months ago announced  
in the front page of Ha'aretz that was the only source in Israel  
that received it and was signed a non disclosure agreement,  
till the day of publication.

(the headlines) shows what I would discuss later, the the ossuary called  
ossuary number 1.

That was found in alcove 1 and you can see depicted on it (looking at the picture)  
from the digital camera that was lowered into the cave.

I remind you the ossuaries were left in the cave  
except for one that was extracted by the investigators in April 16 1981.

(going back to the headline picture)

And here (in the picture) you can see the interpretation  
"Jonah in the belly of the fish may change the face of Christianity" (Christianity as we know it)  
based on the notion that Jonah the prophet was in the belly of the fish for 3 days  
and later was thrown out (spewed), and this is the tradition that was passed to  
the christian public that Jesus was in his tomb for 3 days and later it turned out  
he was alive and so on.

We will not deal with this issue but with the importance of the tradition.

According to the opinion of those who lowered the digital camera, we're dealing

here with a fish and in this subject we ...

(PAUSED by interruption)

but everything is present in the article with MANY pictures.

(showing a picture of a block of concrete with 2 religious guys next to it)

What you see here before you is one of the announcements that was published in the papers at the time in Jerusalem in this case in a paper called 'kol ha'ir' ('voice of the city') a new weekly at the time.

On the right side (of the pic) the reporter visits the site and the ultra orthodox that were left to watch the place so that archeologists will not return to excavate at the site after placing a cover on the cave and placed a huge concrete block as you can see on the left side, this is one of the presentations that appeared in the press at the time.

Why did we place it in the press, and I will mention the press later if time will allow me. In those years 80-81 there was a struggle by our friend Ygal Shiloh for the digs at city of david.

And what turned out in this struggle, and there's no need to go into details here, it is documented in the publications of that time, it was a violent struggle and was present also in the struggle for (the excavation of) the burial caves. And (for) all the burial systems that turned out in many places in those years with the accelerated development around the old city, this is just one illustration and like said before we will not go into details.

The cave layout was published at the time as I have mentioned it includes 9 alcoves, these alcove are laid (aligned) along 3 of the chamber's walls, the UNDERGROUND (chamber). the cave was discovered at the ceiling by a breach that the mechanical tools made during the construction work that was done at the place.

On the same day that the cave was found the foreman or the site manager notified the department of antiquities and museums, we sent an inspector, he reported what was there, he than returned and it was decided that the next morning we will return to the site.

The cave itself was found sealed, with the rolling stone from within. the slope facing south was not excavated there was probably a small patio there, This we know very well from the study of the necropolis of Jerusalem in the 2nd temple period.

In alcove no 1 at the eastern wall were found 3 ossuaries, we will elaborate on one of the ossuaries later.

During the insertion of ossuaries 2 and 3 into the alcove, and this is a very important point, Bones of a complete burial (skeleton), a burial that had not been collected (the bones) Were pushed by inserting the ossuaries.

It is not the first time we encounter this, it is a common phenomena in the necropolis of Jerusalem Boaz found it in several digs, I encountered this in a few digs and it's documented in our book.

Also in alcove 2 that contained ossuaries 4 and 5, included in fact a previous burial that was pushed without being collected by the later users of the cave.

In alcove 3 was found - supine (laying on it's back), an adult and probably a boy so we've drawn it at it's current position.

alcoves 4 and 5 included mainly bones but there was no orderly skeleton so I didn't mark

it in the same manner.

Alcove 6 contained 2 ossuaries.

alcove 7 a skeleton and at it's foot an ossuary, it was the only ossuary that was extracted and published in the catalog of Rahmani.

alcove 8 also remains of a skeleton.

alcove 9 only bones without remain.

Construction workers that entered the cave about the time of it's discovery a day before the survey of the archeologists, opened some of the alcoves and probably opened or broke some of the ossuaries (he means the stone leads) that were placed on top of the ossuaries in their original form.

An inspector from the IAA that visited the same afternoon at the site saw some of the alcoves open and according to it's testimony he opened 1 or up to 3 alcoves, we don't know exactly He said "I opened a few other alcoves" he didn't collect anything, he returned to report, and as mentioned the excavation started.

I will explain later on, and I'll ask the organizer to remind me when the time arrives so we will keep the explanations short.

This is another picture of the site we sketched on site, we took some pictures as you will see soon, During the 2 and a half hours while working in height of 1 meter 20 cm (4 feet) between the floor and the ceiling of the cave,

In rather hard conditions, however the devotion proves itself (worthy) to this day.

This is the cave's rolling stone at it's location and thus the cave remained sealed with the ossuaries in place.

I'm sorry we didn't go out with scales (measuring rods) with only excavation hammers measuring 32 cm also in the alcoves you will see.

Alcove no 1 which includes 3 ossuaries the tops must have been removed by the (construction) workers that entered in the first day.

The ossuary no 1 on which it is drawn at the top 2/3, engraved and the lines are showing of a model, According to those who inserted the robotic cameras A FISH,

And cording to our assessment too an AMPHORA, this ossuary is full to it's brim (up to the top) with details of 3 or maybe even 4 youngsters meaning boys or youths or adults which their height does not exceed 1 meter 55 cm, because the length of the ossuary is less then 40 cm.

We will deal with this ossuary also with it's length side (not just the width side sown) later on, in alcove 2 were found 2 ossuaries , the right one (the deeper/further one) we will deal with later ossuary no 4 whose decorated side will be mentioned shortly and on it's width side an inscription in Greek.

Ossuary no 5 it's side was probably broken by one of the construction workers because something was on it,

Since we didn't find any broken pieces anywhere during our short visit the next day.

this is how we found alcove 2 in it's original form.

Showing just a few of the pictures of the alcoves, alcove 4, alcove 5,

Alcove 3 with the bones of the burial that was not collected that was found in place,

shows how important it is to conduct archeological digs in burial caves, and pay attention to the details.

And what has happened during the years since 1965 and later on and got more restrictive during the 70's, 80's and 90's, today we don't excavate caves at all.

Burial caves must be examined with extra strictness, with carefulness with anthropological examination.

I don't have to explain, everything that was done because of the political conditions in Jerusalem, It's always in a haste.. it's always feels like “we're not gonna get everything done...”  
And therefor the ultra-orthodox groups always claim archeologists do everything in a haste and without care just trying to get the artifacts out.

In a close by cave in east Talpiyot an employee of the IAA was sent at the time to collect the artifacts he extracted 10 ossuaries in 4 hours, he was instructed to extract everything in the same Friday and leave nothing for Saturday. this is just to explain how hasty we must have been while working.

In this case (cave) after 2 and a half hours the protestors arrived and like I said we didn't extract the ossuaries.

(going back to the slides)

alcove no 3 with the skeleton from the first burial,

alcove no 4, alcove 5,

alcove 6 contained 2 ossuaries, the left one is the only one of the 8 ossuaries that had no heading (outlined carved rim) and no inscription, the original tops (covers) are still at place (intact).

All the ossuaries were extracted by the archeologists after taking a series of photos which you've seen so far, (they were extracted from the alcoves) to the center of the room,

with the intention of extracting them (out of the cave) later that day, and carry them to the warehouses of the IAA at Rockafeler and there and then document them professionally.

As said in the 2.5 hours we've been there plus the 15 min when we went back down,

All we managed to complete is the initial documentation work and the ossuaries were not documented enough.

We were planning to do so (complete the documentation process) after extracting them through the hole in the ceiling.

Ossuary no 1 found in alcove 1 was the one that caused many echoes (Controversy) after the insertion of the digital camera in 2010-2011 and the publications in 2012.

On the width side is engraved to my opinion, a model of an amphora , this is a drawing of the long front of the ossuary you saw in the previous slide (no 1) from my personal excavation journal, It's the first time it's presented to the public.

I mean the wide side facing left as far as you're concerned (pointing with lazer at the longer left side) was this model, the model includes what I told a reporter later Zvi Ilan

and I just might be able to show the article in time later,

If not it is present in the article from Davar daily paper (went of print in late 80's)

it shows an architectural front (of a building), we wrote with a question mark

that it might even be the front of the temple,

But now I think it's a front of a burial cave, and the left engraving we published it at the time in Hebrew as a vase (vessel),

In may 1981, because Zvi Ilan (the reporter) told me, I'm not going to put a (complicated) word such as Amphora into a news article.

This is a drawing I made in a few minutes at that time in that cave.

The picture that was published in Ha'aretz with the amphora, according to another suggestion, is identified as a fish by the ones who inserted the digital camera in 2010-2011, and this is what arose all the noise throughout the world,

this is a little bigger.

(showing the picture full screen,

then switching to a split image engraving on the left ossuary model on the right, drawing on the bottom)

If you look at the model of the ossuary fabricated with GREAT talent, by those who inserted the digital camera.

Using the pictures they took from the cave, this is what was displayed then, displayed in publications that were kept secret, all the people that discussed the model were forbidden legally by their own signature to discuss with anyone until the date of publication, here you can see the suggested reconstruction.

And I really want to compliment what is published here, on the bottom you see the drawing, my reconstruction with the pen

I made at that occasion, and on the left you see the model they call fish, I am sure.. we are sure this is an amphora

there is no such fish that stands on it's head, (the crowd starts laughing) wait a minute guys.. guys. excuse me, excuse me. (he means 'guys please...')

It DOES NOT belong to the world of ossuaries, in publications that appear in the article, is included a publication where I summarize about 25 ossuaries where amphoras appear on top of them, and to add to these I add today another 7 that were not published by Rahmani and other sources that we could reach.

Anyway the model of the fish later developed and many more explanations that this is in fact the head of Jonah, his body and there was even a suggestion by an investigator (scholar),

It is written here the letters y - o - n - h , Jonah, to these suggestions there are responses from other scholars in the internet, and an article that refute these claims completely, not just my humble opinion.

This was the publication of 28 of February 1981 (he meant 2012) in the Ha'aretz newspaper, I would also like to reach another point, this is the article that appeared in 16 may 1981 in Davar newspaper.

(switching slides from ha'aretz article to an old article by zvi ilan),

And I said all the announcements here (article) Kol-Hair (another paper) and other publications were due to the severe problems that arose while digging of graves in Jerusalem at the time.

(switching to another hand drawn image of an ossuary)

In ossuary no 4 in alcove 2 again first to appear, appears an ossuary with drawn on it's front, 2 rosetas (flowers) btw the rosetas by the inserters of the camera are not exactly the same as I have drawn, maybe I was mistaken and the main leafs (Petals) here do not point at the exact angle as drawn here.

But this in a small and unimportant detail, and in the middle the inscription composed of 4 lines, Adi with your permission...

(Addressing the organizer for time extension, followed by many in the crowd crying "yes, yes, yes please" and applause)

she responds "sure another 5 minutes that will be deducted from the intermission")

Guys with your permission I'll try and finish. They read (past tense) this inscription not by what is written here, not according to this drawing here, but according to (what was taken by) the digital cameras that were inserted in 2010-2011.

3 scholars Jim Tabor (simcha shouts out loud - Jim Charlesworth, and Amos responds)

Jim Tabor and DO NOT correct me, this is the publication of the article in the internet, and it reads according to him:

"Lord YHVH, will raise," and is meant raise souls "AGBA" meaning I'm agba will rise, this is the suggestion by Jim tabor

The suggestion by Backham reads, "to zeus the divine, worships Hagav" down below the name Chagav.

A 3rd scholar Rollston whose article criticizes your ossuary Boaz! at IJ (?) that went public yesterday.

He reads differently not word by word but differently I don't want to go into details here..

"dei - ostai - u-pso - agav". and in translation to Hebrew "here lie the bones, I do not touch them HAGAV"

This suggestion is acceptable by us and can be read in other ways too, all different in small ways, and is compatible to the letters I have written in 1981,

and also compatible in meaning and proximity to several other inscriptions dated to second temple period.

I have a LOT more to say, I will read the summary:

"The burial cave was examined in haste, while a short and undoubtedly insufficient stay.

The date was 16 of April 1981 with permission 1050 from the IAA.

It is suggested by the investigators that the cave was used ..

contained 9 alcove in which an initial burial existed, supine burial and 8 ossuaries that were inserted into 4 alcoves while using the cave.

In the alcove where the ossuaries were found,

were seen bones from previous burials that were not collected properly.

we can learn (from this) that the collection (of bones) was not strict,

and later generation did not care enough with (the remains of) their formers (priors).

The cave was used by a Jerusalem(ite) family in the second half of the first century BCE and the first half of century AD.

In the cave were buried according to our count 21 individuals of various ages,

and we can assume that their total count reached 26 individuals.

The assumptions and speculations that -

in the cave are buried ancient Christians,

any connection to Yossef Haramati,

connection to any apostles,

connection to any Christians and their likes in the second temple period were found baseless (unsubstantiated).

I thank a lot. (much thanks)

(Applause .... and simcha shouts out load – why weren't these shown before)