The Bādè Institute of Biblical Archaeology

by Jeffrey Zorn
 addition to his deep commitment to the scientific investigation of the biblical world, William Frederic Badè believed in the importance of making the results of this investigation available to as wide a public as possible—from scholars, to students, to lay people. Toward this end, he founded the Palestine Institute of Pacific School of Religion in 1927. Renamed the Badè Institute of Biblical Archaeology in 1976, it serves as a teaching and learning resource for the Graduate Theological Union, the University of California at Berkeley, and the surrounding communities.

All of the records of Badè’s excavation at Tell en-Nasbeh are housed in the institute, including the excavation notes, photographs, millimeter cards for pottery and small finds, lantern slides, all of the published reports, and many of the excavated items themselves. Motion pictures were also made during the later seasons of excavation (these have been copied onto video tape and are available in Beta and VHS from the audiovisual center of Pacific School of Religion). Scenes from the excavation are interspersed with shots of life in the villages surrounding the tell and around Jerusalem in the early thirties. Because Tell en-Nasbeh is the only site in Israel to be almost completely excavated and published, it aids our understanding and reconstruction of the urban context of a Judean town of the Iron Age.

The institute’s library, named after Chester C. McCown, has a large number of periodicals relating to the history and archaeology of the Levant, as well as a few journals covering Mesopotamia, Anatolia, and Egypt. It also contains over three thousand books focusing on Palestine with resources of interest to students of the Old Testament, New Testament, Near Eastern studies, classics, and art history. All of these materials are noncirculating but may be borrowed for short periods.

These two lamps are part of a display that shows the development of lamp form from the Early Bronze Age (approximately 3400-2000 B.C.E.) to the Early Arab period (around 650 C.E.). The one above is a representation of the head of Bes, an Egyptian protective deity and god of childbirth. It was found at Eshah in the Egyptian Fayum in 1890. The one on the left features a representation of the sun-god Helios. It was found at Harit, also in the Fayum, in 1876. Both lamps, which were purchased from an antiquities dealer in Cairo around 1930, date to the early Roman period (approximately 50–200 C.E.) and are examples of the Alexandrian type closed lamp.

All photographs in this article are by Bob Carlson.
A model of an Israelite four-room house dating to Iron II (around 800–600 B.C.E.) excavated by Bade near the city-gate of Tell en-Nasbeh.

for photocopying. Reading and study facilities are provided in the stacks.

The institute is the slide repository for the Graduate Theological Union Library. Its resources are in three broad categories: slides pertaining to the art and archaeology of the ancient Near East, including a collection of aerial photographs, mostly of sites in Palestine; slides of Western art, mainly of the Renaissance and after; and slides of Far Eastern art, such as the art of Java. These are available for short-term loan to faculty and students of the Graduate Theological Union and the university. In addition, the institute library contains the complete collection of slides from the Tell en-Nasbeh excavation.

The museum, which is the institute's showpiece, is divided into three sections. The first display that the visitor encounters draws together its two collections. One of the finest decanter pitchers from the Tell en-Nasbeh excavations stands before a wall covered with a photographic enlargement of the page of the 1611 King James Bible where the city of Mizpah is mentioned (1 Kings 15:22).

The overall organization of the museum is chronological. Moving from the initial display to the right, the visitor walks through a corridor of exhibits demonstrating archaeological techniques and principles. The traditional role of pottery as a tool for relative dating is well represented in a display of lamps from the Early Bronze Age (approximately 3400–2000 B.C.E.) down to the Early Arab (around 650 C.E.) period. The stratigraphy of Tell en-Nasbeh is demonstrated in a simplified profile-cut of the mound. A number of exhibits focus on the excavation itself and provide examples of the tools and methods used by Bade, as well as the living and working conditions prevalent in Palestine in the late 1920s and early 1930s.

Next a view of the enormous city-walls appears, complemented by a model that reconstructs the solid gateway of Tell en-Nasbeh. Outside
This display features pottery from the Early Bronze Age at Nasbeh. The large jar in the center, which contains an infant burial, was found in tomb 52 in the cemetery north of the tell. Behind the jar is a dagger blade.

Iron II pottery from tomb 5 at Nasbeh is displayed in front of a representation of a tomb. The bench on the left is where bodies were laid. When a new body was brought in, the remains of the previous burial were put in the back of the chamber.

This amphora, which was used to transport and store wine, was one of a hundred vessels found in 1956 under 80 feet of water off Cape Creus on the coast of Spain. Dating to the Roman period, it is 43 inches high and has a capacity of 8 gallons. The amphora was a gift to the institute from Stanley S. Slotkin and Abbey Rents.
Artist’s reconstruction of the walls of Tell en-Nasbeh as they would have appeared during the Iron II period.

This pottery found at Nasbeh is typical of what would have been found in a home during the latter part of the Judean monarchy (in the Iron II period).
the walls are agricultural implements and a representation of a cave tomb. A narrow passage leads past the gateway, with a display of weapons from the Iron Age (approximately 1200–539 B.C.E.), to the interior of the city, with its four-room houses, cisterns, and representations of the everyday activities that must have taken place there, such as pottery-making, spinning, weaving, cooking, personal adornment, and worship.

A smaller area is devoted to Roman period (approximately 63–324 B.C.E.) remains. Here may be seen coins, glass, and an ossuary typical of Jewish burials of this era. The gap between the artifacts and the Bibles will eventually be bridged by a display of a handful of early Greek papyri and facsimiles of some of the great uncial codices (manuscripts printed in capital letters). These will include Codex Sinaiticus, a late-fourth- or early-fifth-century Greek manuscript containing the twenty-seven books of the New Testament and two noncanonical works; Codex Vaticanus, a fourth-century Greek manuscript that contains all of the Old Testament and most of the New Testament; and Codex Bezae, which is a fifth- or sixth-century bilingual manuscript containing the four gospels and the Book of Acts, with Greek on one page and a Latin translation on the facing page.

The next major exhibit chronologically, a changing exhibit of volumes from the Howell Bible Collection, is concerned with the history of the English Bible. (The collection was largely the gift of San Francisco rare book dealer John Howell and his son Warren to Pacific School of Religion.) Each display case contains an actual copy or a facsimile of an early English Bible, beginning with the work of John Wycliffe [1382] and continuing to the present. In these displays, one panel depicts the

_Agricultural tools from Iron II at Nasbe: left to right, a mattock, knives, punches, a plow point, sharpening stones, and a sickle. The plow point is about 13.5 inches long._
The manuscript history of the Bible from the earliest Hebrew and Greek texts until today, and another shows the interrelations of the various English versions. Also featured are Estienne's 1550 printing of Erasmus' Greek New Testament, early editions of Martin Luther's German Bible, and Bibles in a variety of foreign languages. Limited-edition modern Bibles round out the available materials.

Finally, there is an alcove devoted to changing exhibits. Usually it highlights the works of artists from the local seminary community. This area is also used for exhibits of special archaeological materials from the institute's collections or for visiting displays and has recently featured the exhibits "Coins and Mints of the Ancient World" and "Sardis."

Free tours of the museum and lectures on Tell en-Nasbeh and on the Bible and archaeology are also part of the institute's program. A special investigative game for children is designed to draw them into the museum's materials. School, college, church, and synagogue groups are all encouraged to take advantage of these resources.

One unusual but very valuable feature of the institute is its loan exhibit program, which makes available materials from daily life in Iron Age II, the period of the Judean monarchy [the ninth through the sixth century B.C.E.], to interested groups or individuals. A one-box set, entitled "Daily Life in an Old Testament City," contains ten pieces. A two-box exhibit, "A Buried City of Old Testament Times," contains nineteen artifacts. The loan period for these exhibits is two weeks, unless special arrangements are
The Howell Bible Collection is the source of a changing exhibit of rare English Bibles.

Shown here is the concluding portion of 2 Kings 25 in the first edition of the King James Version of the Bible published in 1611. Note that verse 29 of this chapter mentions the city of Mizpah, identified by Bade with Tell en-Nasbeh, and an officer named Joazannah. A seal bearing the name of Joazannah was found at Nasbeh during the 1932 excavation season (see page 33).

made in advance. Related slide sets are also available.

The institute has the only museum in the country that loans actual artifacts from the ancient world, thus making its resources available to a much wider audience than would be the case if they were viewed only by those who can visit Berkeley. The artifacts and records from Tell en-Nasbeh, combined with the institute's library facilities, make it an important resource for the scholar interested in the study of the Iron Age in Israel. The Howell Bible Collection is an equally significant
This schematization of the stratigraphy of the tell helps the museum visitor understand the history of Nasbeh. The lowest levels date to the Early Bronze Age, while the upper level dates to the Byzantine period (around 330–660 C.E.).

The beautiful setting of the museum contributes to its effectiveness in communicating information on the ancient world to the general public.
resource for scholars interested in the early printed Bible. And its museum displays and loan exhibits make the institute a valuable learning center for lay individuals and groups.

Notes

1 The institute was renamed on the fiftieth anniversary of the beginning of the excavation at Tell en-Nasbeh, and it was done to honor both Bade and his wife, Elizabeth, who in 1941 contributed the funds for the first building to house the museum.

2 McCown was the institute's second director, holding the position from 1936, when Bade died, until 1947. He was followed by Jack Finegan, director from 1947 through 1975, and John H. Otwell, director from 1975 through 1982. Also deserving mention here is Kay Schells- hase, curator from 1976 through 1986, who oversaw the transfer of the institute from its old building to its present quarters in the former library of the Pacific School of Religion.

3 This loan exhibit program dates virtually from the beginning of the institute because Bade wanted the material used for instructional purposes. Many people built up the program of loans and tours, but a major contributor was Mary Kimber, who directed extension services for twenty-seven years until her retirement in 1976.