THE LIMITS OF ISRAELITE CONTROL
12TH-11TH CENTURIES B.C.

By the twelfth century B.C. the principal hill country areas of Palestine were becoming well established in Canaan: the Canaanites continued to dwell in the hills, eastern plains, and valleys, while the Philistines (with other Phoenician tribes) in the southern coastal plain, and the tribe of Benjamin in the west hill country. The biblical tradition confirms that they were unable to dislodge the Canaanites and Amorites from the hill country, for they had "chariots of iron" (Josh. 11:19) and the areas where the non-Israelites continued to flourish in Judg. ch. 1 and similar allusions appear in the book of Joshua (Josh. 15:63; 17:11; 19:46). (LXX) confirms that Judah did not subdue the hill country west of the Jordan. Judg. 1:27-35 lists the unoccupied areas adjacent to Judah. The main surviving Canaanite enclaves were in the hill country of Judah: Bethsaida, Rechab, and along the Phoenician coast. The acceptance among the Phoenicians (Sidonians) as client farmers for a society whose manpower was committed to maritime activities (Judg. 1:31) existed about the conquest of Shechem, which the Ephraimites had been like Gezer (Judg. 1:19), a Canaanite city living in symbiosis with the Israelites. Jebus-Jerusalem and the Amorite towns that resisted the Israelites until the center of the country. Very early on in the hill country the Ephraimites came into early contact with the hill country population of the area where the Danites were later established (Chron. 7:20-24; Judg. 1:35). Some clans from the Danite area migrated to the same area (1 Chron. 8:12-13).

Recent archaeological surveys in the hill country confirm the arrival of pastoralists who began their settlement on the fringes of the steppe land, east of the water source where they expanded and established settlements. Mixed agriculture and eventually moved into the hill country zones where it became necessary to develop plant orchards and vineyards. Thus, originally became transformed into a thoroughly sedentary agriculture, mixing the hill country lifestyles with that of pastoralism. The tribal group that moved into the area of the Upper Galilee went through a similar process. The hill country culture reflects a certain cultural symbiosis with the Canaanite culture of the plains.

All of this data confirms the new population brought about in the twelfth and eleventh centuries. The Late Bronze Age the main concentrations of hill country Canaanites continued to flourish in the plains (see Maps 30 and 34); the hill country was largely uninhabited, providing refuge for apportioned areas for the Shasu pastoralists. The latter became numerous and adopted sedentary ways of life, characteristic of a decline in the overall Canaanite agriculture.

The dichotomy between Canaanites on the coast and the Israelites in the hills characterizes the narratives of the books of Judges and Samuel.
ides the Canaanite enclaves that were later incorporated into Israel, we also find in the Bible the term “the land that yet remains” (Josh. 13:1-6; Judg. 3:1-3). This term included Philistia, the south, and the Phoenician-Sidonian coast up to Byblos, Lebanon to Aphek on the Amorite border, and the Valley of Jezreel. The area of Ephraim, including most of Galilee, was left uninhabited. The land of Bashan, in the north, and of Gilead and Bashan, which had already been subdued, were included (Josh. 13:11). The area between the Jordan and the Mediterranean was divided among the tribes. The tribe of Levi had no portion in the land, and the Levites were enjoined to reside in the towns of Israel and not to possess the land (Josh. 13:10-14). The financial statement and the apportionment of the land were recorded in the first book of the books of the Knesset (Judg. 3:13-19). The division of the land was carried out in stages, as is evident from the text (Josh. 13:1-6). The land that remains was divided among the surviving Israelites, who had been expelled from their homes by the Canaanites (Judg. 3:1-3). The land that yet remains was divided among the Israelites, who had been expelled from their homes by the Canaanites (Judg. 3:1-3). The land that remains was divided among the surviving Israelites, who had been expelled from their homes by the Canaanites (Judg. 3:1-3). The land that yet remains was divided among the survivors of the Israelites, who had been expelled from their homes by the Canaanites (Judg. 3:1-3).

hamath, in the north. It included parts of the land of Canaan (compare Ex. 34:1-12; map 50), into which the Israelite tribes had never penetrated. These regions were beyond the area of Israelite settlement even in later periods, though in the expansionist periods of the kingdom of Israel some of them were occupied by Israelites (2 Chron. 26:20-21). The land that remains was divided among the survivors of the Israelites, who had been expelled from their homes by the Canaanites (Judg. 3:1-3). The land that yet remains was divided among the survivors of the Israelites, who had been expelled from their homes by the Canaanites (Judg. 3:1-3). The land that remains was divided among the survivors of the Israelites, who had been expelled from their homes by the Canaanites (Judg. 3:1-3). The land that yet remains was divided among the survivors of the Israelites, who had been expelled from their homes by the Canaanites (Judg. 3:1-3).
Joshua charged those who went to write the description of the land, saying, "Go up and down and describe a description of the land, and come again to me; and I will cast lots for you here before the Lord Shiloh."

(Joshua 18:8)

THE BORDER OF THE TRIBAL TERRITORIES
12TH-11TH CENTURIES B.C.

Mesopotamian border marker
(ca. twelfth century B.C.)

These are the inheritances which the people of Israel received in the land of Canaan...

(Joshua 14:1)

---

Map showing the tribal territories with notes on political and tribal boundaries.

---

JOSH. 15:16
JOSH. 13:19
Then on the north the boundary turns about to Han-nathron, and it ends at the valley of Iphathab...  
(Joshua 19:14)

THE BORDERS OF THE TRIBES IN GALILEE

Then the boundary goes up by the valley of the son of Hinnom at the southern shoulder of the Jebusite (that is, Jerusalem); and the boundary goes up to the top of the mountain that lies over against the valley of Hinnom, on the west, at the northern end of the valley of Rephaim...

(An 15:8)

THE BORDERS OF THE TRIBE OF BENJAMIN AND ITS NEIGHBORS