



Fall 2000
Volume 50, Number 3

American Schools of Oriental Research Newsletter

ASOR

ASOR at Boston University, 656 Beacon Street, 5th floor, Boston, MA 02215-2010

NEA, ONCE AND AGAIN

It seems to be ASOR's particular cross to bear to suffer on a periodic basis a "stock taking" of *Near Eastern Archaeology* (formerly *Biblical Archaeologist*), its goals and its focus. Founded in 1938 by G. Ernest Wright for the purpose of providing a reliable account of biblical archaeology to the educated lay public, *BA* gradually became too specialized for the audience for which it was intended.

Fears of its becoming another *BASOR* ("Minutes of the Annual Meeting of the Corporation," *BASOR* 209 [1973] 3) led to a redesign in 1976. Then editor David Noel Freedman promised to provide the general reader with an interpretation of the meaning of new archaeological discoveries for the biblical heritage shared by Jews, Moslems and Christians.

In his editorial in the 50th Anniversary Issue, Eric Meyers (editor from 1982–1992) reminded readers of the guideline adopted by the trustees of ASOR that it "develop and sustain programs for communicating to the general public the results and significance of research within ASOR's fields of interest, including influencing the educational system at all levels to expand attention to the roots of human heritage that lie in the an-

cient Near East." He went on to pledge to continue the tradition of "readability and reliability" established by Wright.

NEA/BA has benefited in the years before and since from a series of remarkable editors. (My four years working in collaboration with David Hopkins [Editor, 1993–1998] were among the most rewarding of my professional career.)

But twenty-five years after *BA's* redesign, it is indeed time to take stock.

In that time, profound changes have taken place in the educational curriculum in American schools at all levels. This factor, combined with the adoption of new hi-tech methods in archaeology and the gradual move toward longer, more specialized articles, has stretched *NEA's* ability to bridge the divide between specialist and lay person.

What was a gap is in danger of becoming a chasm. As professionally trained archaeologists, we are the custodians of knowledge. But if we are ambivalent in our commitment to educating the public, or inexpert at conveying our message, we risk losing our voice to other, less reliable, purveyors of information.

ASOR's stated mission "to initiate, encourage and support research into, and public

understanding of, the peoples and cultures of the Near East from the earliest times ... by offering educational opportunities in Near Eastern history and archaeology to undergraduates and graduates in North American colleges and universities, and through outreach activities to the general public" relies largely on *NEA*. But *NEA* relies primarily on academics, and academics (let's face it) are often ill-equipped to address a general audience.

So, the question we have to ask ourselves is whether we are meeting the needs of our target audience, the general public. And if the answer is "no," then how do we go about addressing the problem?

NEA is well-positioned to take its place as ASOR's bridge to the public. With a centralized publishing office to offer a level of continuity that was not possible before, and a loyal following among its subscribers, *NEA* is ready to take the next step.

That step should be to hire a freelance managing editor with a background in magazine publishing who can oversee production as well as ensure that *NEA* over the long haul maintains a level of readability commensurate with its purpose. Together with this should come a redesign and repositioning of *NEA*. Shorter articles and addi-

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tional features are two things to consider in such a repositioning. New features might include an ASOR Digs page (giving exposure to ASOR-affiliated excavations), excavation opportunities listings, exhibitions, and reviews of titles of general interest. We are pleased to announce that plans are already underway to include color in every issue. It is also possible that *NEA* could become an even more inclusive venue for the contributions of younger scholars.

Most importantly, we must consider initiating an interactive electronic component that would help the specialist and general reader alike. More complex ideas and long bibliographies could be made available to specialists electronically. At the same time, the printed magazine could direct the general reader to interactive outreach pages on the web that allow him/her to visit virtual digs, view timelines and pottery dating charts, and access additional illustrations. The possibilities are endless.

Of course, central to all of this should be a major membership and subscription promotion. With four issues scheduled to appear in the next three months, *NEA*'s re-

cent production delays will be resolved and plans for promoting the magazine can move forward. Currently, *NEA* subscriptions represent a significant percentage of ASOR's income from publications (see pie charts on page 3). Still, there is room, and opportunity, for significant improvement. *NEA* could increase substantially its percentage of revenue support to ASOR's overall publication income.

But repositioning a magazine and promoting it costs money. Where would the money come from? One possibility is to apply for funds from granting agencies. With a renewed commitment to education in the classroom, and the addition of an electronic component, *NEA* could be an attractive candidate for funding.

As ASOR members, you are invited to join in this discussion by e-mailing your comments to the ASOR publications office at asorpubs@asor.org, or by posting a message to the ASOR listserve at asorl@asor.org.

BJC

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The ASOR Newsletter (ISSN 0361-6029)
is published quarterly by the American
Schools of Oriental Research

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Nominations

The terms for the Chairs of the Committees on Archaeological Policy (CAP) and on the Annual Meeting and Program (CAMP) will expire on June 30, 2001. Nominations are being solicited to fill these positions. Elections will take place at the Members' Meeting in Nashville, on Friday, November 17, 2000.

The position of Chair of CAP is currently held by David McCreery (Willamette University). The position of Chair of CAMP is currently held by Victor Matthews (Southwest Missouri State University). Both individuals are eligible for election to a second term.

Please send nominations to Randall W. Younker, Chairperson, ASOR Nominations Committee, Institute of Archaeology, Andrews University, Berrien Springs, MI 49104. Tel. 616-471-3273. Fax: 616-471-3619 or e-mail: younker@andrews.edu.

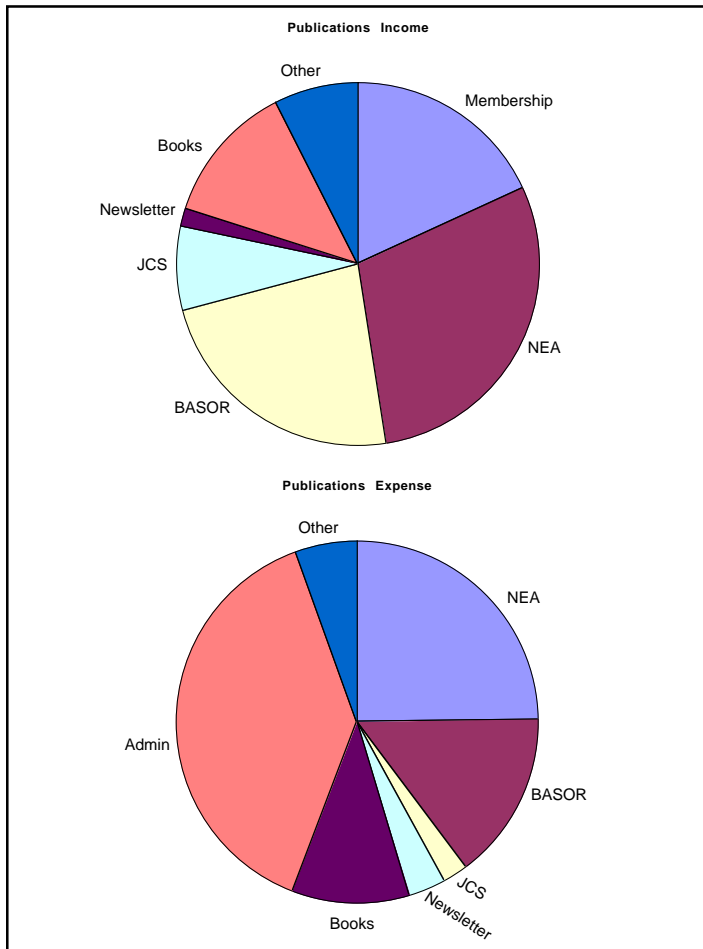
Mellon Approves Planning Grant for ETANA Project

An electronic publishing project designed to enhance the study of the history and culture of the ancient Near East has been awarded a \$27,000 planning grant by the Andrew W. Mellon Foundation.

Led by Paul M. Gherman, University Librarian at the Heard Library of Vanderbilt University, the project will likely be named ETANA (Electronic Tools and Ancient Near Eastern Archives) and includes the participation of the American Oriental Society, the American Schools of Oriental Research, Case Western Reserve University, the Cobb Institute of Archaeology, The Oriental Institute (University of Chicago), the Society of Biblical Literature, Vanderbilt University Press and the Heard Library at Vanderbilt. Other interested organizations may be invited to participate as the planning process proceeds.

Collectively these organizations represent over 7,000 scholars world wide who are interested in the academic study of the ancient Near East. Details of the project are to be developed in the planning process, but the overall sense and goal of the project are to provide scholars with better access to a wide range of both retrospective and current resources on the ancient Near East and the technology to develop such resources. Each of the participants brings certain strengths and interests to the project, which promises to be a focal point for all scholars working in ancient Near Eastern studies.

What it means for ASOR is the opportunity for greater exposure as an organization. The grant would give ASOR the facility to create electronic versions of existing publications—both current and out-of-print titles and journal issues, the possibility to renew ASOR's dissertation series for electronic dissemination, the ability to promote ongoing excavations, to create artifact databases, and to support the electronic publication of final excavation reports. Subscribers to the site will be able to post preprints of articles, a practice that is now standard in the sciences, and visitors will be able to browse through pages offering information on conferences, symposia, and museum exhibits relating to the ancient Near East.



In the last fiscal year (ended June 30, 2000), income from NEA subscriptions represented 30% of publications gross income and nearly 15% of ASOR's gross income overall.

Newsletter Copy Deadlines	
Issue	Copy Deadline
Winter 2000	December 18
Spring 2001	March 15
Summer 2001	June 15
Fall 2001	September 15

**ASOR
Gratefully Acknowledges
its Contributors
for the 2000 Fiscal Year**

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**ASOR would also like to
acknowledge gifts from the
following institutions and
foundations in support of its
various programs:**

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Charles Schwab Co. (matching gift)
Dorot Foundation
Foundation for Biblical Archaeology
Samuel H. Kress Foundation
Kyle-Kelso Foundation
Lindstrom Foundation for Archaeological
Research and Development
Malcolm Wiener Hewitt Foundation

ANNUAL MEETING UPDATE

Please consult the ASOR web site for the most current information on changes to the academic and business meeting schedule and room changes (www.asor.org/AM/pb2000.pdf). Your registration packet, available at the Annual Meeting, will contain a "pocket program" containing the final information on schedule and room assignments. It is not too late to preregister for the meeting. A form is included on the following page for your convenience.

Members attending this year's meeting will have the opportunity to peruse the displays of, and buy books from, a significantly larger number of publishers than last year. A total of eight publishers will be sending representatives, in addition to those whose titles will be available from The Scholar's Choice, The David Brown Book Company, and ASOR's own combined display.

A number of books authored or edited by ASOR members will be on display. These include Burton Macdonald's *East of the Jordan, Territories and Sites of the Hebrew Scriptures* (ASOR), *Ancient Egyptians and their Neighbors* by Marian Broida, *Qumran-Messianism*, edited by James Charlesworth et. al. (Mohr-Siebeck), Eric Cline's *The Battles*

of Armageddon (UMich Press; available at the David Brown table), E. Leigh Gibson's *The Jewish Munumission Inscriptions of the Bosporus Kingdom* (Mohr-Siebeck), *Old Testament Text and Context* by Victor Matthews and James Moyer, Lamoine DeVries' *Cities of the Biblical World*, Victor Mathews and Don Benjamin, *The Social World of Ancient Israel*, and *Civilizations of the Ancient Near East*, edited by Jack Sasson.

Any ASOR member who has a publication that (s)he would like to see displayed at future meetings should advise the ASOR Publications office at asorpubs@asor.org (be ready to provide a contact name for your publisher).

Announcing

Milestones in Archaeology from the Lands of the Bible

"Milestone" is a series of eight video programs from *The American Schools of Oriental Research* that relate how scholars have recreated past civilizations in this important region through the science of archaeology. Each one hour story is told by the actual excavator(s). Ideal for classroom use!

The sites were selected by the Centennial Committee of ASOR and the programs involve acknowledged experts.

The project was produced without anticipation of profit to commemorate ASOR's Centennial year.

P. E. MacAllister, Producer.

- Tell Mique-Ekron: The Riddle of the Philistines • Sy Gitin**
- Petra: Lost City of the Nabateans • Martha Sharp Joukowsky**
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- Shechem: Abraham's Shrine, Capital of Early Israel
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I enclose a check for \$80. Please send the complete set of eight!

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Check box if you have applied for membership in the past 30 days

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Please check if you require special assistance to participate fully. Attach a written description of your needs.

PREREGISTRATION FEE (check appropriate box(es)):

2000 dues must be paid by November 10 to preregister at the member rate. Only members of ASOR receive the member rate.

- Member - \$90
- Retired Member - \$50
- Student Member - \$40
- Nonmember - \$125
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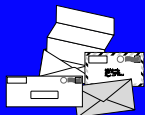
- \$25 \$100
- \$50 Other \$ _____

PREREGISTRATION FOR PUBLIC PROGRAM:

- General \$100 One Day \$40

There is no fee for Public Program attendance for those registered for the Annual Meeting.

Refund Policy: All refunds must be requested in writing by November 10, 2000. A \$25 administrative fee for members and non-members and a \$20 administrative fee for students will be assessed per registration.



MAIL FORM TO:

ASOR Annual Meeting Preregistration
 ASOR at Boston University
 656 Beacon Street, 5th floor
 Boston, MA 02215-2010
 Fax: 617-353-6575

On-site Fees

Two or More Days:	One Day:
Member: \$110	Member: \$55
Retired Member: \$60	Retired Member: \$30
Student Member: \$50	Student Member: \$25
Nonmember \$125	Nonmember \$60
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Southern Jordan and the Negev in the Iron Age: Developing a New Model

*Piotr Bienkowski, Liverpool Museum
Annual Professor*

W. F. Albright

Institute of
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1990–2000

Fellows Reports

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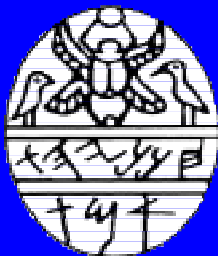
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I spent three months as Annual Professor at the Albright Institute as part of my research preparing the final report on the excavations at Busayra in southern Jordan directed by the late Crystal M. Bennett between 1971 and 1980, in particular to study comparative material from excavations in the Negev.

Busayra, dating probably between the late eighth and sixth centuries BC, was the likely capital of the kingdom of Edom. Characteristic painted pottery found in abundance there, generally called “Edomite” pottery, has also been discovered at several sites in the Negev, particularly at En Haseva and in the Beersheba Valley. Whether the presence of such pottery merely reflects contacts between the areas, or an Edomite military invasion and occupation of the Negev, is disputed. Lily Singer-Avitz persuasively interprets this material as reflecting the route of the Arabian trade running through Edom via Beersheba to the Mediterranean coast.

During my period in Jerusalem I had the opportunity of studying pottery and other material, including pottery statues, from En Haseva, Horvat Qitmit and Malhata, at the Israel Museum and the Institute of Archaeology at Tel Aviv University. It was particularly valuable to examine it together with the excavators, Yigal Yisrael and Itzhaq Beit-Arieh and their colleagues, who went out of their way to be helpful. Yigal Yisrael also took me on an extended visit of his and Rudolph Cohen’s excavations at En Haseva, including a memorable and educational trip through the northern Negev which he knows intimately.

What struck me most when viewing this material was the sheer complexity of the assemblages. Each site had a slightly different mixture of pottery of different traditions and regions—Judaeen, Edomite, coastal, Midianite (which I believe continues well into Iron II and is not restricted to Iron I), Negev ware, and some Cypro-Phoenician pottery. Despite this mixture, Horvat Qitmit and En Haseva have been interpreted as specifically “Edomite” cult sites, but this seems to be an over-simplification of a very complex situation.

Recent research proposes that Edom and the other Transjordanian Iron Age states were essentially tribal kingdoms with a large pastoral nomadic component. It seemed to me that the mixtures of pottery traditions at the Negev sites may reflect meeting places of different groups, so I began to search through nineteenth-century ethnographic data from southern Jordan and the Negev to obtain some insight into how such tribal groups may have interacted in this area. The parallels were very instructive, and so I went further than I had anticipated and started to develop a basic model for a system of interacting pastoral nomadic groups involved in trade in southern Jordan and the Negev. This embryonic model is outlined very schematically here:

1. Territory and movement. There are several main tribal groupings, with different core areas, but they move, overlap, have contact with each other, share resources, and have arrangements for crossing each other’s territories.

2. Trade. Some of these tribes control the trade between Edom and the main port on the Mediterranean coast. However, these same tribes sometimes raid and rob this same trade.

3. Interaction with a gateway town. The tribes have links with the main port, but particularly close links with an intermediate town, which acts as a gathering place and a sort of gateway to the outside world.

4. Relationship to central government. While nominally under the control of a “central” government, in practice these tribes are independent. Their affiliation or “ethnicity” is to kin-groups within the tribe, not to the state.

5. Relationship with an imperial power. An imperial power will try but fail to conquer the tribes by force. It will then attempt control through integration and by providing services.

I believe that this model can be successfully applied to the late Iron Age in southern Jordan and the Negev. In the second millennium BC southern Jordan and the Negev were occupied by non-settled pastoral nomadic groups. By the late eighth century BC, a combination of copper mining, the Assyrian peace, and the Arabian trade had intensified settlement in Edom, now an independent kingdom with its capital at Busayra. But this was not a monolithic nation state, it was a kingdom composed of largely independent tribal groupings held together by bonds of cooperation and allegiance, a combination of settled and pastoralist life, always a characteristic of this environment. These groups did not suddenly stop their pastoral migrations; they continued to move and interacted with other groups from Arabia, the Negev, and the west. Those groups too were similarly largely independent of any centralised control, for example by Judah, which claimed rule over some of their areas. These tribal groups controlled and sometimes raided the trade between Arabia, Edom, the Beersheba Valley and Gaza. There were points of contact between them and the "civilised" world, for example Beersheba in the eighth century BC, while in the seventh century BC Malhata and perhaps Tell el-Khalifa can be interpreted as gathering places for such groups. Tell Jemmeh and Tell Sera', situated between the Beersheba Valley and Gaza, may have been Assyrian administrative centres whose purpose was to control Assyrian interests in the Arabian trade and to integrate the tribes in the region of Gaza and in Sinai.

Everything points to Edom, at heart, as a tribal, pastoralist society. Settlement and statehood were temporary, imposed by the peculiar circumstances of the Assyrian empire, and its interest in copper and the Arabian trade. Once that stimulus disappeared, the Edomite state did not survive much longer. Some settlement may have continued into the Persian period, but at every excavated site there is a clear gap between Edomite and later Nabataean settlements.

The corollary of accepting this model is that the Wadi Arabah was a major east-west route, rather than a barrier or border as it is today between Israel and Jordan, or in the first millennium BC an implied border between Judah and Edom. Discussing this issue with two colleagues at the Albright, Zbigniew Fiema (Albright NEH Fellow) and Katharina Galor (Hebrew University/École Biblique/Brown University/Albright Associate Fellow), we developed The Wadi Arabah Project which aims to establish the key historical role of the Wadi Arabah as a dynamic interface between southern Jordan and the Negev. The project will bring together scholars who have been carrying out fieldwork on both sides of the Wadi Arabah, in Israel and Jordan, and the antiquities authorities of both countries, to co-operate in producing a collaborative overview of this area. The first phase, already begun, is to produce a series of GIS-compatible maps, using satellite images, for each chronological period of all sites recorded by surveys and excavations, including unpublished data. The second phase will be a conference entitled *Crossing the Rift: Routes, Resources, Settlement Patterns and Interaction in the Wadi Arabah*, to be held in Israel in the spring of 2003. We envisage that the conference will identify the gaps in coverage and will explic-

itly recommend further fieldwork to be undertaken collaboratively, which will form the third phase of the project.

The Upper Paleolithic Settlement of the Levant

James L. Phillips, Annual Professor,
University of Illinois at Chicago

The concept of variability in the Upper Paleolithic of the Levant has been riven with misconceptions as to its nature, the degree variability in the archaeological record has affected our concepts of lithic traditions, and how these traditions are defined and explicated. First and foremost, certain scholars appear to not understand that variability in lithic assemblages can be, and are, caused by numerous factors, including, but not limited to, site function, settlement pattern, corporate tradition, stylistic and idiosyncratic behavior, chronology, etc.

The project was targeted toward understanding the nature of the variability in settlement, subsistence, and technology/typology of the Upper Paleolithic in the southern Levant. Hunters and gatherers of the Levantine Upper Paleolithic period occupied and utilized a variety of niches and locales, and generally exploited locally available resources. The mosaic diversity of the primary biomass, and the nearness of different plant regimes to one another has led some scholars to envision relatively small catchment areas with a variety of seasonally available plant and animal species. We know much more about the faunal aspect of the subsistence base, but we can often infer plant regimes available for exploitation from pollen analysis, and, occasionally from macrobotanical remains. Knowledge of the primary biomass, in association with the topographic features of the central and southern Levant, is crucial for our understanding of the variability witnessed in the archaeological record, whether within or between archaeological traditions.

Ahmarian sites in the southern Levant intensely utilized several ecotones, which contributed to the very nature of their site distributions over the landscape. Open-air sites in the southern Levant are located near permanent water, such as springs (Ein el-Qudeirat, Ein Mor, Ein Avdat), ponds or lakes (Abu Noshra, Erq-el Ahmar, El-Quseir, and Masraq en-Naj). In the central Levant, north of Jerusalem and south of Beirut, rock-shelter or cave sites, such as Ksar 'Akil, Kebara, Qafzeh, are all located in association with Olive-Oak-Pistacio forest settings), in generally hilly terrain. Water from springs is assumed to be close by, but not directly associated with these sites. However, the secondary biomass appears to be denser and contains a wider variety of larger species than that found further to the south. Cervids, such as *Dama mesopotamica*, *Capreolus capreolus*, and occasionally *Bos primegenus* and *Cervus elephas* are often found in the Ahmarian rock-shelters, along with *Capra*, *Gazella gazella*, and a variety of smaller animals, such as *Sus scrofa*, and *Lepus capensis*. In southern sites, it is rare to find any fauna, but when found, eggshell predominates, and *Capra ibex* and *Gazella dorcus* are also often found. At the Abu Noshra sites in mountainous

southern Sinai, where the orographic effect on the rainfall pattern is quite profound, *Bos primigenus*, *Sus scrofa*, *Equus asinus* and *Equus hemionus*, *Capra ibex* and *Gazella gazella* were taken near ponds, while Oak and Pistacio wood have been identified from the recovered charcoal.

The typological systems, and the relative chronology created by Neuville and Garrod, were based on the data recovered by them, but as their excavation techniques were not of today's standards, they failed to recover a number of data sets useful for intra and inter-site analysis. All these excavated early assemblages were found within thick cave and rockshelter deposits, which were often disturbed by post-occupational agencies. This prevented the study of intra-site variability, since floors were not defined. Our project, geared toward total recovery, will help in developing an understanding of the settlement patterns of the Ahmarian occupants of these Judean desert sites. The consideration of paleo-micro-environmental variability should allow us an understanding of the settlement systems based on a reconstruction of their subsistence strategies. Macro botanical remains are scarce in Levantine Upper Paleolithic sites. This is often due to their poor preservation, but also because no wet or dry sieving was attempted during the late 1920s and 1930s. Thus, nearly nothing is known about these hunter and gatherer vegetal diet. Understanding the subsistence strategies of these hunters and gathers can help in clarifying why there is variability in the deposition of the Upper Paleolithic assemblages.

My graduate student, Iman Saca (USIA Fellow at the Albright for 1999–2000) and I began test excavations at the type-site of the Ahmarian, Erq el-Ahmar in the Judean desert south-east of Bethlehem in June. The results from this test will, we hope, help us to understand better the role landscape and mobility patterns may have played in local Upper Paleolithic traditions.

Southern Jordan and the Negev—Comparative Studies in Byzantine Urbanism and Ecclesiastical Architecture

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During the six months of my NEH tenure at the Albright Institute in Jerusalem I was involved in a research project concerning the specific aspects of the culture history of the Negev region in southern Israel, and southern Jordan, both located south of the Dead Sea and separated by the Wadi 'Araba. Already during the Nabataean-Roman periods (first century BC–third century AD), the shared environmental conditions, geographical cohesion and political unity resulted in close economic, commercial and cultural ties and affinities between these regions. During the Byzantine period (fourth–early seventh centuries AD), both regions constituted the western and the eastern parts of Palaestina Salutaris /Tertia. The assumption underlining the research was that the comparative studies involving data from both sides of the Wadi 'Araba, should improve the understanding of history of both regions

which, during the Byzantine period, were the complementing segments of the same tradition and culture. My research involved the reassessment of data from excavations and surveys in southern Jordan, specifically in the Petra area, and studies on the parallel material from the Negev. I was able to visit many, often unpublished, archaeological sites in the Negev, get acquainted with environmental constraints affecting the location of sites and main routes, and discuss with Israeli archaeologists the nature of occupation, dating of sites, and problems of interpretation. The concentration on specific regional issues, such as local processes of growth and decline, continuity and culture change. was influential in proposing a testable model of parallel and similar cultural development, which specifically concerned the development and features of the ecclesiastical architecture in both regions, and the nature and extent of occupation in these regions during the Byzantine and Early Islamic periods.

During the Byzantine period, both regions were relative backwaters, largely deprived of pilgrimage sites and financial investment, and retaining pagan culture until the fifth century. Yet they afforded monuments of ecclesiastical architecture, owing to their economic viability based on the flourishing agricultural production and the interregional trade. To delineate the area and focus the research, only the churches in the towns in the central Negev were studied—218 altogether, most of them published and all of basilican type. Ten basilican churches in southern Jordan were reviewed. A comparable architectural development—form, general layout and decorative designs—can be observed in both regions, but not without notable local variations. For example, the transformation from the lateral pastophoria into side apses, dated to the early sixth century, is well-attested in Petra and in several Negev churches. This may partially relate to the ritual and cultural specifics of the liturgical evolution in both regions. However, not all of the early Byzantine churches in both regions had later experienced this transformation, for unknown reasons. Other similarities include the location of the ambo at the NW corner of the bema, the type and construction manner of the baptistery at Petra and in the Negev, as well as the atrium-courtyards.

All churches in southern Jordan appear to have the bema platform contained within the limits of the nave. But the Negev churches display a great variety of the bema form, from fully contained in the nave, to transvers ones, and with a variation in the T-shaped bema in-between. These variations do not seem to answer to any particular chronologically based typological criteria. Rather, they reflect specific local traditions and re-arrangements, presumably related to the cult performed, and location of relics. As for the regularity of plan and quality of design and manner of internal decoration (mosaics, paintings, furnishing, and carvings), these all remain within generally recognized southern tradition, most often related to local, non-liturgical factors such as the financial means and availability of local resources. While common elements in the ecclesiastical architecture of the Negev and southern Jordan are apparent, the local variations and departures from “common” type are notable and related to local liturgical traditions

as well as the socio-economic constraints specific in each community.

Although still not numerous, the survey data from southern Jordan do permit a comparison between settlement patterns of different periods, and with the chronologically comparable material from the Negev. The latter is marked by the unparalleled regional development, agricultural expansion, and increased number of sites during the Byzantine period. In southern Jordan, the peak of population density and settlement number is associated with the Nabataean-Roman, and probably the Early Byzantine period (fourth century). A significant change in settlement patterns occurs during the Early Islamic period (seventh–ninth centuries). In southern Jordan this period witnessed a decline and demise of Petra. Few towns survived there in this period, probably as a function of either their significance in interregional trade (Udhruh) or a limited political importance (Humeima). Small-size, low level sites (farmsteads, small hamlets, campsites) appear to have been abandoned and their lands and population consolidated in larger but much fewer agricultural settlements. The smaller average size and less accentuated hierarchy among outlying settlements, as in Early Islamic southern Jordan, imply only a minimal development of the administrative and economic structures that are concomitants of centralized control.

Intensive surveys in the Negev, improvement of ceramic dating, and re-examination of older sites were all instrumental in developing a new image of human occupation there during the Early Islamic period. Some towns declined in the post-Byzantine period but extensive rural agricultural occupation continued in the seventh–8th centuries. Interpretive hypotheses explain high number of rural sites in the Negev highlands and farther south either as resulting from the migration of the impoverished towns' dwellers to the countryside, or through the large-scale phenomenon of nomadic sedentarization, either spontaneous—but affected by worsening economic conditions of towns—or through the Umayyad-sponsored settlement programs. Neither of these interpretations can be fully tested and, in fact, the combination of all aforementioned appears most probable.

In view of apparent similarities between southern Jordan and the Negev in some periods (Early Byzantine) and dramatic differences during the other periods (Early Islamic), my attention was directed toward the E-W routes across the 'Araba. The Islamic period witnessed several routes achieving economic importance (e.g., Petra–Gaza, or the "Scorpions Pass" routes). During the Early Islamic period, all major connection between both regions appear to have been abandoned, except for those in the extreme north (south of the Dead Sea) and extreme south ('Aqaba) of the area. The recent studies of the Wadi 'Araba demonstrate that its role of either as a bridge or a barrier changed throughout the ages. My discussions with other Albright scholars resulted in the development of the Wadi Araba Project (WAP) which plans to study the area as a historically dynamic link between southern Jordan and the Negev, from the Palaeolithic through the Ottoman periods. This project is a logical continuation of my research on the Byzantine Negev and southern Jordan, and

my participation in it as a co-director (together with Piotr Bienkowski and Katarine Galor) will allow a better insight into these regions during other periods.

Cult, Cache, or Commodity? Comparison of Intentional Artifact Deposits as Symbolic Practice During Late Prehistory in the Southern Levant

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The development of cultic practices and religion has a long and noteworthy history in academic discourse. Yet efforts to trace evidence of specific cult practices during late prehistory have been primarily demonstrated at the site level. As a result, our reconstruction of prehistoric symbolism, religious beliefs and practices seem destined to remain imperfect. The long continuity established for the ritual deposition of cultic objects in the Near East suggests that some understanding of the motivations behind ritualized deposition is possible, however incomplete, if a broader effort toward building a synthesis of different signs and symbols within their archaeological contexts is established. The present study investigates artifact distributions recovered from a variety of late prehistoric contexts, such as grave goods, hoards, building deposits and offerings. To do so, reintegration of studies concerning material goods, architecture, monuments and landscapes (that is, context) is the primary means to understanding the relationship between intentional deposits and symbolic practices during late prehistory.

Traditionally, mortuary deposits are treated as a separate arena of research by archaeologists, a consequence of analytical expedience rather than necessarily reflecting ancient reality. For this reason, a number of questions remain unanswered. For example, are certain objects associated primarily or even exclusively with mortuary remains, in contrast to other intentional deposits? A contextualized approach may attempt to incorporate data from all types of intentional deposits, comparing differences and similarities between all intentional deposits. These distributions will be examined as manifestations of differing intentions regarding public vs. private domains, secular vs. ritual objects, and permanent burial vs. those for future retrieval.

During my year as the NEH/USIA Fellow at the Albright Institute, I examined excavation reports, field notes and artifact collections, gathering data relevant to this topic. The focal point for this research is collecting archaeological information that may be interpreted as evidence of "ritual action" or symbolic practice from late prehistory (Neolithic to Early Bronze Age I, c. 6000–3500 BCE). More specifically, I seek intentional deposits of artifacts that may represent residual evidence of ritual behaviors, in contrast to other depositional types such as hoards, rubbish pits, or secondary deposits that are less clearly linked to ritual practices. Intentional deposits represent the end result of a number of different cul-

tural behaviors. All are similar because they represent the deliberate diversion of cultural material from a dynamic, cultural context to a hidden, inactive context. In these deposits, we find evidence for the differential representation of prestige objects, objects representing wealth, “retired” sacred objects, to name a few possibilities. Are distinctions in artifacts and deposit types related to regional variations? Do distinctions between intentional deposits relate to public vs. private domains, or domestic vs. communal symbolic practices?

Intentional deposits are not uncommon in Chalcolithic period sites (c. 4700–3500 BCE), and are more frequent than during the preceding Late Neolithic period (c. 6000–4700 BCE). During the Chalcolithic, one element of the fundamental shift in attitudes toward the human body after death included secondary burial, with re-interred remains often placed in ossuaries. Many ossuaries are later placed in caves with funerary objects, and these caves were often used for this purpose repeatedly. Associative landscape and “social memory” may be integral points to this distribution of secondary burials, and may represent a more important aspect than as functional, territorial markers. Burial caves are known from the Galilee to the northern Negev, but similar to the pattern of domestic settlements, the concentration remains to the west of the Jordan Valley. Based on our present knowledge, the most elaborate burial caves (e.g., Nahal Qanah, Shoham, Peqi’in, and possibly Nahal Mishmar) are not located near major contemporaneous settlements.

Burial caves with secondary human remains vary widely in the associated amount, types, and quality of the artifacts. Some burial caves are limited primarily to the containers and human remains in shallow karstic caves, while others include rich assemblages indicating availability of exotic and non-local materials in deep and elaborate caves. Design elements and decorative motifs of many ossuaries hint at a rich imaginative and symbolic life. Unfortunately, exact counts of some artifact types are occasionally not provided in published reports. Despite this liability, enough data exist—even when only at a presence/absence level—that a number of attributes are becoming clear. For instance, at virtually all sites where ossuaries are found, finds include pedestaled, fenestrated stands (sometimes called “incense burners”), whether made of basalt or ceramic. The sole exception discovered so far are some of the caves at the site of Givatayim.

Although some secondary burial sites include other exotic or prestige artifacts such as maceheads, copper artifacts or basalt bowls, nearly all include some type of fenestrated stand. This suggests that this particular type of artifact was somehow central to the mortuary rites. Equally important, this does not seem to hold true of many primary burials. For instance, the remarkably well-preserved single adult found interred in a burial cave known as “The Cave of the Warrior” included many funerary artifacts, most of a quotidian nature, but no fenestrated stands. Numerous other interments suggest that this is not simply an adventitious occurrence. Similarly, none of the primary burials found within the Shiqmim village site included a fenestrated stand.

The best known Chalcolithic deposit is the Nahal Mishmar (“Cave of the Treasure”) cave deposit, discovered and published by Bar-Adon and since discussed by a number of scholars. There is no consensus on the origin of this impressive array of objects, nor agreement on why they were deposited in the remote cliff cave. Although most scholars agree on the cultic nature of the objects and their derivation from a ceremonial background, some believe the hoard derived from the cultic structure at En-Gedi, while others are less explicit about the origin. The Nahal Mishmar deposit reflects a series of artifacts and motifs, some known from other deposits, that may be particularly related to either funerary or cultic deposits, including prestige artifacts of an exotic nature (e.g., complex metals, maceheads, ivories). At the same time, some artifact types typically associated with secondary burials are absent, particularly the fenestrated, pedestaled stands made of ceramic or basalt. This may reflect a difference in characteristics between treatment of primary interments, such as those of the Mishmar burials, and those of the secondary re-interments. Correlation of these artifact types with mortuary and other intentional deposits remains one aspect of this research requiring further work.

At the site level, the difficulty of inadequate publication frustrates attempts to establish the Minimum Number of Individual (MNI) fenestrated ceramic stands. Numerous sites remain either incompletely published, or otherwise hamper efforts to determine the MNI. However, analysis of late prehistoric stone bowls allows some comparison between relative estimated counts of basalt fenestrated vessels. A few patterns are already detectable by comparing the relative number of fenestrated stands (including all sub-types) and open form bowls made of basalt. A few points can be made based on this information. First, most sites have relatively low numbers of fenestrated, pedestaled basalt or pottery vessels. Second, the majority of the sites exhibit relative frequencies of basalt bowls dominated by the open form, flat-based bowls. Exceptions to this pattern are found at only a few sites; Gilat, Shoham (N) and Nahal Qanah. The three sites with higher estimated MNI of fenestrated, pedestaled basalt bowls are atypical, non-domestic sites: Shoham and Nahal Qanah are mortuary cave sites, while Gilat is a specialized central sanctuary site. The presence of fenestrated stands is also marked among smaller deposits in non-mortuary contexts. For instance, at the large domestic site of Shiqmim, a series of four different vessels caches each include a ceramic fenestrated stand, all oriented around a specific area near an entrance to the subterranean features. In similar fashion, a number of caches from the subterranean features at Abu Matar and Bir es-Safadi each include a basalt fenestrated stand.

The linkage between these types of deposits and mortuary deposits is intriguing, suggesting connections between elements. These parallels are also established by looking at other, qualitative evidence. Claire Epstein has noted the similarity between the general morphology of the basalt “house idols” found in the Golan and the fenestrated stands. The object tucked under the arm of the “Gilat Lady” may also represent a fenestrated stand. A number of other motifs and cultural

material forms recur with sufficient frequency to underscore the linkage between mortuary rites, sacred areas, and prestige goods.

One of the frustrating aspects of studying religious symbolism and practices is the changing meanings, the fluidity of meaning—what Victor Turner called the multi-vocality of a key symbol. Indeed, Roy Rappoport asserted that this shifting and changing of definition was part of what gave religious symbols their meaning to an interpreter. Rather than focus primarily on one astounding deposit (i.e., Nahal Mishmar), a more comprehensive and methodical comparison provides the secure framework to base future understandings of ritual and symbolic practices in Syro-Palestine during late prehistory. In order to understand differences and similarities between depositional types and the symbolic practices they represent, this examination will include the contents of the deposits, their contexts, as well as their regional distribution in relation to the different ecological zones. The methodical comparison of these factors is necessary if we hope to advance our comprehension of motivations behind the deposits, and more closely approximate how to demonstrate the “value” and “meaning” manifest by different object classes and their contexts.

The Kathisma Church and the Origins of the Cult of the Virgin in Early Byzantine Palestine

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During the fellowship period, I completed research on the cult of the Virgin in late ancient Palestine, combining the earliest archeological and liturgical evidence with other early literary sources in order to come to a more complete and accurate understanding of the beginnings of Marian veneration. A particular concern was to reevaluate the various traditions associated with the church of the Kathisma (“Seat”) of Mary, and the relation of this church to the earliest liturgical practices in Jerusalem. It was long thought that the Kathisma church had been excavated in the late 1950s during the excavations at Ramat Rahel, but nearby excavations conducted in 1992 and 1997 revealed the existence of a second, very large church only a few hundred meters distant. A primary goal of this study was to determine the relation of these two quite proximate churches both with the Kathisma traditions and with one another. Although several possibilities were explored, I have concluded that the most probable hypothesis is that these two churches were both built in commemoration of the Kathisma of Mary, one being a newer church built to either replace or supplement the earlier sanctuary.

My research also considered the traditions and archaeology of the Virgin’s traditional tomb in Gethsemane, which was a second focus of Marian cult in late ancient Palestine. Although many scholars have previously argued that this church was originally constructed to commemorate the site of the Virgin’s house, the archaeological data make this hypothesis extremely unlikely. The fact that the church was cut into a

Roman-era necropolis strongly favors its identity with Mary’s tomb from the time of its initial construction (mid-fifth century). Following this investigation of the earliest Marian shrines, I traced the early history of the cult of Mary using a number of late ancient literary sources, including particularly a variety of early (sixth–seventh centuries) liturgical texts that have been preserved in Georgian. These texts indicate that the final development of the ancient Jerusalemite cult of the Virgin was a liturgical commemoration of the Virgin lasting for several days, beginning at the church of the Kathisma and then concluding at her Gethsemane tomb and the “new” church of the Virgin built by Justinian.

In addition to this project, I completed a monograph on the earliest history of Christian traditions regarding the end of Mary’s life, including literary, liturgical, and archaeological evidence. It will be the first monograph on these traditions to appear in English and in addition to clarifying the nature and history of this complicated corpus, the study revises many long held misunderstandings of this corpus of traditions through synthetic study of all the available evidence. This volume also includes several appendices presenting English translations of six of earliest Dormition narratives, preserved in Ethiopic, Georgian, Syriac, Coptic, and Greek. Most of these have been translated into English for the first time and are aimed at opening up this literary tradition, long the domain of specialists in various ancient languages, to a broader readership

Ituraeans and the Cult and Stelae of Har Sena'im

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Four and a half months at the Albright Institute provided an opportunity to read and reflect on several important issues to be discussed and developed in my thesis. Titled “Ituraeans and the Cult and Stelae of Har Sena'im” it will consist of two main sections, the Ituraeans and their mention in primary historical/textual sources and a site on the Hermon which has been identified as Ituraean. A reassessment of the primary textual material and how it has been interpreted will comprise the first part. Earlier scholarship has often accepted and sometimes perpetuated the biases of earlier writers. This is particularly apparent when considering Ituraeans. Classical sources tended to designate them as “brigands/barbarians” which later scholars extended to include Ituraeans as Arabs/nomads infamous for their brigandage. Re-evaluating the primary sources as well as extending my reading to include recent studies on nomads will hopefully enable some clarification of this important issue. The question of “identity,” who were the Ituraeans and where they came from has in part been answered through philology, but this also has been seriously challenged. While in Jerusalem I was able to discuss these questions with scholars specializing in semitic languages and epigraphy. This has resulted in a clarification of some difficult and confusing issues.

Identified by the excavators as an Ituraean site, Har Sena'im on the slopes of the Hermon is the focus of the second part. Isolated in rugged terrain it is difficult to reach, though with the assistance of Moshe Hartal, chief archaeologist of the Northern Golan, I was able to organise a one day visit in October. This was in late Spring with further visits for a possible small survey. Scattered throughout the site are many round stelae with two standing stelae *in situ* within a small sanctuary area. Occurring throughout the Levant over a long period of time their presence at Har Sena'im will hopefully provide some insight into Ituraean cult activity. Accordingly a comparison with "standing stones" of Syria-Palestine, particularly stelae from the same time period, may enhance our understanding of the site. A trip to the southern Negev to visit sites which have been identified as cult/sanctuary sites with standing stones is now being organised with the co-operation of Uzi Avner, chief archaeologist for the area.

**Theatre in the Near East:
A Study in the Development of Form and Function
in the Roman and Byzantine Periods**

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This project examines how the design of theaters evolved in the Near East, as a reflection of changing tastes in performance and changing civic needs throughout the Roman and Byzantine periods. Particular interest lies in two aspects: 1) modifications made to the architectural form of these buildings, as they continued to be used for several centuries after their initial construction and 2) events surrounding the abandonment of theatre as a civic institution, as elucidated by archaeological data and ancient literary testimony.

Following a general archaeological survey of the theatres in the region, I focussed my attention on those that are of special interest to the questions of remodeling and reuse in the late Roman and Byzantine periods—particularly those at Caesarea, Neapolis (Nablus), and Scythopolis (Beth-Shean), Bostra and Petra. The theatre at Caesarea, with a span of use of approximately 600 years, has become the central case study of my research in Israel. Although the building was published by the excavators in the 1966, there remained several unresolved questions about the architectural phasing. I therefore undertook to re-analyse the history of this theatre, working from the publications and the architectural remains, and have arrived at new interpretations of several aspects of its later phases. I am now preparing to conduct ¹⁴C analysis on mortar samples taken from the stage and orchestra in order to help narrow the dates of different phases of remodeling.

In working towards conclusions about the patterns in the archaeological data, I am considering the place of the theatre in the urban fabric of the late antique city in relation to broader dynamics between Christian and pagan institutions and traditions. By comparing the remodeling and aban-

donment dates in the archaeological record with, for example, the dates of imperial edicts and church councils that restricted and even banned certain types of spectacles, I hope to arrive at a picture of what pagan festivals were still upheld in the late antique cities and what types of entertainment and competitions were popular in this period.

So far, my analysis seems to indicate a greater continuity than traditionally maintained by scholars, with less evidence for the conversion of theatres for other purposes than has been noted in the provinces of Greece and Asia Minor. There is no solid evidence for the conversion of the orchestra to accommodate the performance of "water mime," which has often been postulated as a popular form of entertainment in late antiquity, although the possibility remains that some theatres in this region were used for arena spectacles. The traditions of mime and pantomime are particularly well-attested here, and it is predominantly these performances which appear to have been shown in these theatres into the sixth century AD.

**Granulated Jewelry in the Bronze Age
Some Technical, Stylistic, and Social Considerations**

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The development of early gold granulation—the most difficult technique in the gold-smithing repertoire to master even today—is characterized by a variability in technique which can be used as a tool to examine such issues as craft specialization, innovation, and social, economic and/or cultural boundaries and relationships. Unlike the better studied granulation of the Classical period which uses, almost exclusively, a single join technology known as copper-salt reaction soldering (also referred to as colloidal hard soldering, diffusion bonding or brazing) earlier granulation in the region was produced using three different techniques: sintering, copper-salt reaction soldering, and silver-gold or copper-gold solder. Since each technique uses a different range of gold purities, the temperatures and pyro-technologies necessary for production vary between both techniques and pieces.

Certain tell tale signs are often visible—especially with less well executed or damaged pieces—using a low power stereo microscope. But visual examination is not always sufficient to distinguish between techniques—particularly sinters and copper-salt reaction solders. The sophisticated laboratory technique of Proton Induced X-ray Emission (PIXE) analysis is the most accurate and the best suited to the geometry of granulation. This technique is completely non-destructive to the objects, a necessity when working with fine gold-work and objects often deemed "national treasures." Unlike the stereo microscope, this equipment is not portable and requires the transportation of the objects to the appropriate laboratories rather than an examination in the museum or the field. Although not as precise as the proton microprobe, the Scanning Electron Microscope (SEM) with attached analyzer is a

good alternative (also completely non-destructive but, again, non-portable). SEM's also take much better three-dimensional photographs than the simple field stereo-microscope set-up which has a very limited depth of field.

My work at the Albright has focused on the gold-work from the Hyksos strong-hold of Tell el-Ajjul as part of a larger project, which examines the implications of the early development and spread of granulation from its beginnings in the Early Bronze Age through Late Bronze I from stylistic, technological, and symbolic vantage points. The chronological parameters were determined by three factors. First, because granulation in the region does eventually become limited to a single technique, the usefulness of the technology as a tracer of international relationships and local innovations is restricted to the period of introduction and early development of the technology. Second, the International Style that characterizes Mediterranean artistic environments and symbolic systems during the Late Bronze Age is indicative of long term and constant interactions in the region. Consequently, it is too complex and well established by the time it has become full blown to be able to distinguish the origins of various components and the specific contacts that spawn the style. It is therefore imperative to look at the period preceding the mature International Style in order to understand and tease out the relationships. Finally, one of the objectives of the project is to add data to the understanding of how the Aegean region relates to and interacts with the Eastern Mediterranean in the Minoan period. The Aegean is an early practitioner of this particular prestige technology.

Possible connections between the Aegean and Tell el-Ajjul—either directly or as part of the same network—were first detected through an iconographic examination of the jewelry depicted within the frescoes of Late Bronze I Akrotiri, Thera, a gateway community to the Aegean. Some of the earrings in the frescoes are lunate shaped and outlined with a distinctive granulated edging. Earrings are a rarity in the Minoan sphere and limited to two types, neither of which are related to the Thera examples. The only relatively contemporary site in the entire Mediterranean producing extant lunate earrings with a granulated edging is Tell el-Ajjul. The edging in the Thera examples has another distinctive feature lacking in the Ajjul earrings—a graduated handling of the granules with the largest granules placed at the bottom and the smallest near the suspension hoop—suggesting independent workshops with shared forms and symbolism, and not an exchange of objects.

Another distinctive earring type found in the Thera frescoes has its only parallel in the contemporary shaft graves of the early Mycenaean period and is, in all likelihood, of Thera manufacture. It too exhibits a graduated handling of granulation, strengthening this identification. The eventual technological examination of this earring and other gold-work exhibiting joining techniques from the site, and comparison with the Ajjul metalwork, combined with chronological concerns, should help to illuminate the closeness of ties between the two areas, taking into account both stylistic and technological concerns.

In contrast to the Aegean which has some of the earliest instances, granulation comes very late to the Palestinian region with the first appearance in the Middle Bronze IIC of Tell el-Ajjul. At least three analytical hands, and probably a fourth, are visible within the examined corpus. These are distinguished through a group of production details. In addition to three separate joining techniques visible in the granulation, there are variations in granule production, suspension loop attachment and manufacture, care in finishing details, and choices such as round versus square wire, or free-hand hot working of the sheet gold substrate versus working on doming blocks or swaging.

This artistic environment of intense technological variability would indicate an innovative environment supported by the elite patrons of the site. One might wonder what was going on with the political players of the site as granulation makes its debut. Why the sudden and late interest in this particular technique? Egypt and Cyprus are also relative late-comers to the use of granulation, and both demonstrate Western Asiatic stylistic influence. All these regions have ready access to the raw materials necessary for granulation production, yet some of the sites which exhibit the technique much earlier must acquire the materials from other regions. Furthermore, Egypt clearly has the technical expertise to execute granulation much sooner than it did. Both these considerations indicate social processes involving choices not wholly derived from natural or technological environmental limitations.

Mycenaean Greece's emerging elite used an artistic environment, objects and artisans drawn from outside areas to compete and build power bases in the early part of their rise to power. The Minoan symbolic system was adopted, adapted, and reinterpreted for new agendas and used to negotiate new power relations. Technological, iconographic and stylistic details may hint that some of those artisans were displaced from the devastating volcanic eruption on the island of Thera where craftsmen were well versed in the dominant Aegean *koine* of the day. Did a similar situation exist at Ajjul? Or did some other reason spur the acquisition of this type of prestigious display?

An example related to the Ajjul case study involves the large distinctive glass paste inlaid earrings with cow or bull terminals that are outlined in granulation. The only other site that has produced this type of earring is Megiddo, yet the earrings from the two sites are manufactured differently. The technique of producing and attaching the granules appear to be the same which along with the iconographic and symbolic similarities speak of a relatively close relationship between the two sites within the larger boundaries of granulation producing sites. However, the glass paste in the Ajjul versions fills strip metal cloisonnes joined to a sheet metal substrate, whereas the Megiddo earrings are constructed of gold cups filled with glass paste which are held together by an intricate lattice work back of made strip metal. These are clearly the products of two separate workshops.

A more subtle technological difference is evident in a granulated falcon pendant from the Ulu Burun shipwreck off the

coast of Turkey. Ajjul is the only site that we know to have definitively produced this type of pendant, and on stylistic grounds it has been suggested that its presence on the later wreck was the result of looting of tombs or the finding of a hoard from that site. However, upon examination under the microscope a certain technological detail negated such an association. The granules are laid down in a pre-incised groove in order to help hold them in place. This is a habit that is not evident in any of the Ajjul granulation. Clearly, there must be another site which like Megiddo shared iconographic elements with Ajjul, yet had its own goldsmith.

The late and sudden appearance or granulation at Ajjul, combined with the large amount of variability in the technical details raises many questions. What is clear is that style alone cannot determine the origin of either the object or the artisan, and neither can technology alone. A successful archaeological contribution studying jewelry must take a holistic approach, considering iconography, style, technology, context, resources and environment, choice, and social practice. Many of these factors have been touched on briefly here and bear further, fuller investigation in relationship to other sites in the period and region.

The Byzantine Remains from the Sepphoris Acropolis

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As a 1999/2000 USIA Fellow, I enjoyed the opportunity to write an occupational history of the southernmost excavated area on the western acropolis at Sepphoris, which reached its peak in the Byzantine period (363 CE–638 CE). This area of approximately 300 square meters was excavated by members of the Sepphoris Regional Project between the years 1993 and 1996 under the direction of Professors Eric and Carol Meyers of Duke University and Professor Kenneth Hoglund of Wake Forest University.

In the context of rebuilding and industrialization after the 363 CE earthquake, the western slope of the acropolis fared well, steadily serving domestic and industrial needs until the seventh century. The southern extent of the western acropolis, initially developed in the Early Roman period, witnessed significant activity in the Byzantine period, and this occupation continued in a limited fashion into the Early Arab period.

The area of the western acropolis was highly habitable in antiquity, attracting occupants in the Hellenistic and Roman periods who enjoyed the accoutrements and infrastructure of the Greco-Roman city overlooking the Bet Netofa Valley, inland from the Mediterranean coast. Compared to the north-east and southern sides of the acropolis, the western slope afforded a gentle gradient for construction. Despite the slow rise of the western slope, erosion from water running down the acropolis posed a perennial hazard. Several solutions were attempted to relieve this threat. Channels were hewn into bedrock to divert water runoff into several bell-shaped cisterns or underneath the larger E/W road and an E/W alley-

way to the south, and retaining walls mitigated water damage.

The western slope had been a focus of significant construction since the second century BCE, when a fortress (measuring approximately 25m x 25m) was built near the top of the summit, overlooking the valley to the west. A road 4 meters wide led eastward up the slope of the acropolis to the fortress, and this road became the dominant axis along which the residential/industrial grid on the western slope would be oriented. Significant construction followed in the Early Roman period, when domestic buildings began to cluster on the acropolis, some of them surviving, in refurbished form, well into the Byzantine period. Notably absent from the entire western face of the acropolis, however, are remains from the Middle Roman Period (aside from a few ceramic shards), suggesting that Late Roman refurbishing activity included the clearing of Middle Roman occupational evidence. Byzantine remains pepper all of the excavated regions on the western acropolis, but the most substantial remains cluster at the western base. These remains consist of shops at the south of a Roman villa that faces northward onto the east-west street, a complex of stalls that intrudes into the remains on the western side of the villa, an alleyway leading partially up the hill south of the villa, along with shops along the southern face of the alleyway. The area under consideration in my work is situated in the along the southwestern extent of the excavated areas on the western acropolis. It can be divided topographically into three successive tiers that ascend to form a terrace toward the southwestern base of the Sepphoris acropolis.

Our best evidence of Byzantine construction and refurbishment of the Roman domestic space appears at the southern corner of the eastern house, where a pavement floor and a series of open ended stalls provided working spaces for metal crafters throughout the Early Byzantine period. This area was used intensively after the earthquake—the refurbishment of the floor four times attests to its upkeep before it was eventually enclosed by an exterior wall, a likely sign that the area was converted into habitable space.

Just south and southwest of these homes, the renovation was characterized by the industrial use of space, parts of which had been in use (perhaps as domestic space) as early as the Roman period. Here the extant remains reflect an intensively utilized commercial district of the late sixth to early seventh centuries CE that came to an end in the mid-seventh century. This section is characterized by a narrow alleyway leading eastward up the acropolis, bordered by well-constructed shops. This district includes several small stalls, within which large quantities of metal goods (including cosmetic tools, a plow tip, window grating, metal fittings, and nails) and glass fragments and slag were found. The presence of glass slag in the houses to the north and in the westernmost excavated sections of the acropolis suggests that the entire area was home to an important glass manufacturing zone in late antiquity.

This apparent shift from domestic to public (or combined domestic and public) space from the Roman to Byzantine period is accompanied by cultural shifts suggested by a

change in our bone data. While Roman faunal remains exhibit a relative absence of pig, Byzantine faunal remains indicate that pig was plentiful. So it is possible that after the mid-fourth century and the earthquake of 363 CE, the western acropolis underwent a change in population, or alternatively, there was a change in food preference held by the residents.

Understanding Variability of Upper Paleolithic Traditions in the Southern Levant

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The main goal of my work here at the Albright has been to understand the degree of variability that exists in the Upper Paleolithic Period in the arid and semi-arid areas of the southern Levant. Specifically, I am examining the Ahmarian Tradition, which is thought to be the earliest that existed during this period. This tradition is believed to be present throughout the Levant with its purest representation found in Sinai and the adjacent Negev and Judean Deserts. Through examining the techno/typological aspects of this tradition, using modern methodologies of analysis such as the *Chaîne Operatoire* approach combined with other factors such as the settlement and subsistence systems, and looking at each assemblage within its own context, we can eventually compare these assemblages and evaluate the findings. Only then can we clearly define this important tradition.

The Upper Paleolithic, between ca 45,000 and 20,000 BP, is a crucial period in the history of our humanity. This period contained two main traditions: the Ahmarian and the Levantine Aurignacian. The Ahmarian is traditionally believed to have developed locally out of the Upper Paleolithic site of Boker Tachtit in the Negev by approximately 38,000 BP, ends around 20,000 B.P. In mountainous southern Sinai at the Abu Noshra sites a fully developed technologically and typologically Ahmarian tradition was the dominant archaeological culture of the region. Gilead, who first coined the term in the early 80s characterized the Ahmarian as having significant production of blade-bladelet débitage as well as backed and retouched blades, bladelets and points. He also noted the low-medium “quantities” of scrapers and burins.

The Levantine Aurignacian (34,000–20,000 BP), on the other hand, was first defined by Neuville in the early 1930s, based on similarities between excavated assemblages in the Levant and European Aurignacian assemblages. Technologically, the Levantine Aurignacian is heavily oriented toward flake production. The tool assemblage consists of heavily retouched scrapers, mostly carinated and nosed types (the hallmark of the Aurignacian), as well as burins. The nature of the partial coexistence between these two traditions is not well understood and the flexibility in identifying these cultures allows for a variety of interpretations.

It is surprising that this Upper Paleolithic Period, at least for the Levant, has been neglected for the longest time, and not until recently have archaeologists embarked on an attempt

to understand the extent of variability in this period. The Levant provided, and still provides, rich data sets on the Upper Paleolithic, and the research completed in the early part of this century provides us with a good data base to begin an examination of this period in more detail. Most of the earlier work concentrated only on the technological or typological analysis of lithics, neglecting other variables such as settlement and subsistence systems, and variation in the archaeological context. These elements are as important as the techno/typological characteristics of the lithics, hence crucial in explaining the meaning and range of variability between and within various “traditions.”

Due to the changes in archaeological survey and excavation techniques in the past quarter-century, a variety of questions that were impossible to answer from data collected in earlier sites are now being addressed. These questions concern inter and intra site variability, activities on the floor of a single occupation, lithic refits and use-wear analysis, behavioral patterns, social organization and so on. It is also important to note that through the use of new careful retrieval methods archaeologists are able to extract faunal and floral remains that were impossible to retrieve with earlier excavation techniques. Information from these organic materials shed light on various aspects of the paleoenvironment, its fluctuation, and its effect on human behavior. My goal is to analyze the Ahmarian tradition using the various elements that influence the make-up of a tradition and are signatures of that specific tradition. Analyzing the Ahmarian tradition within its context is the only way to fully understand this assemblage and the range of variability that exists within it. Only then can we clearly define this important Upper Paleolithic tradition.

During my USIA fellowship this year at the Albright, I was able to further develop my dissertation work in a manner that permitted me to answer a varied array of questions related to assemblage variability and the context of the archaeology. Since much of this dissertation work is concentrated on conducting comparative analyses of assemblages, I was also able to examine a variety of assemblages from different Ahmarian sites in the Negev and other sites in the North, and compare them to some of the most important sites in Sinai.

I was also able to focus on my main area of study, the Hebron wilderness (Judean Desert). A survey was conducted in the area that has helped me formulate a comprehensive analysis of the area (the context of the archaeology). A detailed examination of the Erq-el Ahmar site, as well as the lithic collection from that site was conducted during this year. We are now preparing for the excavation of the site of Erq-el-Ahmar in the Wadi Kharitoun area south east of Bethlehem.

Fine Wares at Tell Keisan During the Persian and Hellenistic Periods: The Pattern of Importations

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My project deals with materials discovered by the mission of Ecole Biblique et Archéologique Française, Jerusalem, at Tell Keisan near Akko, during the field seasons of 1971–76 and 1979–80. Specifically, it has been devoted to the study of fine wares—table pottery decorated with glaze, paint or relief—and vessels of personal use like unguentaria and lamps, even when they were not decorated. Moreover, I have studied some table vessels in plain ware as well, for the sake of comparison with local decorated wares and to create a better understanding of the regional tradition. However, the emphasis of the research has been on imports which account for nearly the total of the fine wares of the Persian period and for the majority of those of the Hellenistic period. The study reconsiders also a selection of pottery already published in: J. Briand and J.-B. Humbert *Tell Keisan, une cit phénicienne en Galilée* (1980). During my Mellon fellowship at the Albright I examined about 650 fragments of pottery vessels in the keep of the Ecole Biblique, providing detailed description of their respective fabrics.

Tell Keisan is located just 9 km east of Akko (Acre), a busy harbour town of the Phoenicians, and then a Hellenistic city (with the status of Greek *polis*) re-named Ptolemais after Ptolemy II of Egypt. Four sectors opened by Ecole Biblique in three different areas of the tell revealed thirteen levels, dated between the twelfth century BCE and the Byzantine period; with a lengthy gap in occupation from late Hellenistic to Early Byzantine. A small group of unstratified sherds of early Imperial sigillata are testimony to the habitation of the site in the first century CE. It is clear that Keisan must have taken advantage of the maritime connections of Akko. On the other hand, it stood upon a branch of Via Maris, the one that was running through a narrow pass between the Carmel and the westernmost hillocks of the Lower Galilee. Having already dealt with Hellenistic and Roman pottery from Shaar ha-Amakim, a site located close to this pass, I now took the opportunity to compare ceramic assemblages of Tell Keisan (as geographically pertaining to Phoenicia), and Shaar ha-Amakim (as situated between Phoenicia and Galilee).

I have studied the pottery groups from Tell Keisan in chronological/topographical order, beginning with Greek imports of the Persian period (sixth–fourth centuries BCE). The latter have been divided, according to their origin, into East Greek and Attic groups respectively. On the other hand, an examination of the repertory of vessel forms has shown a clear predilection for drinking cups in both groups. The presence of Greek pottery at Tell Keisan antedated the end of seventh century BCE, as attested by fragments of such Rhodian products as Wild Goat style and Fikellura amphorae, soon followed by a series of “Bird Bowls” of seventh/sixth centuries. Indeed, Rhodes was to remain a richest source of East Greek

imports to Keisan. Most of “Ionian bowls” of the sixth century (with a *floruit* in the first half of the century) must have come from Rhodian workshops, as identified by the fabric and surface treatment (since decorative principles used to be shared by a number of manufacturing places). Other sources for Keisan’s “Ionian bowls” included Samos and probably Miletos, as well as perhaps Knidos/Kos(?). In contrast to this, another East Greek group of so-called “Banded Bowls,” appears to be very rare at Keisan; it comes perhaps from the Kos/Knidos area (as suggested by its fabric) and may belong to the fifth century. In the last quarter of the sixth century, Attic pottery appeared in Tell Keisan and quickly gained priority over East Greek products. There is no doubt that a major part of the repertory of Attic shapes in Black-Figure, Red-Figure and Black-Gloss techniques is indeed present at Tell Keisan. Yet in spite of a rather steady inflow of Attic imports, East Greek workshops didn’t quite give up and we do find some examples of competing Atticizing pottery, as well as of other eastern products in red-slipped style.

An important group which I have examined are local vessels of the fifth–second centuries BCE, that is, of later Persian and earlier Hellenistic periods. Hellenistic deposits were found in only two out of the four sectors opened by the Ecole Biblique, and most of them were just shallow pits, hardly connected to any structures. They contained material dated as broadly as to between fourth and mid-second century BCE, sometimes with earlier (residual) sherds, and without any stratigraphical sequence at all. Yet a careful examination of finds has provided an excellent opportunity to study the pattern of trade and the position of local industry!

A group of local products of the Persian period from Tell Keisan has been compared with pottery assemblages from Akko, Tell Abu Hawam, Shiqmona, Shaar ha-Amakim—and from Tel Anafa in the Hula Valley. This comparison has formed the basis for the definition of local/regional pottery that applies to the plain of Akko as bordered by sites of Shaar ha-Amakim on the southeast, Tell Abu Hawam and Shiqmona on the southwest, and to the coastal belt from Shiqmona in the south through Akko, Nahariya and Achziv up north to Tyre. Some characteristics of the local workshops have subsequently been recognized among the pottery from Hellenistic deposits. It has been possible to distinguish several minor groups of local fine ware, and to observe some peculiarities of local repertory as a continuation of the Persian-period tradition.

However, the local color-coated pottery of the Hellenistic period, even if represented by a range of forms and fabrics, was largely outnumbered by examples of imported vessels of the third and second centuries BCE. I have been able to distinguish no fewer than nine main groups of foreign fine wares, some of them comprising a number of sub-groups, each with a specific surface treatment of the vessel. The characteristics of each group were described in detail so that some of them can tentatively be attributed to particular pottery-manufacturing centres of the Hellenistic Mediterranean. Considering the routes of maritime trade of that period, some of which are well-attested by the finds of transport amphorae, has

drawn my attention specifically towards Rhodes, Knidos/Kos and Pamphylian coast.

A large group of imports embraces products of various centers represented by a number of fabrics, which share black-colored coating of various quality and applied in various ways, but all apparently inspired by the Black Gloss tradition of Greek classical period. At the same time, however, a Levantine tradition of red burnished slip continued with the same set of ceramic forms as the black gloss tradition. Examples of elegant black gloss wares include also fragments of Campana A bowls from Southern Italy and those of West Slope Ware plates probably from the south-western coast of Anatolia. Distinctive groups of products come from Cyprus (colour-coated ware from the east/south of the island?) and/or the southern coast of Anatolia (clearly a predecessor of Cypriote Sigillata of the Roman period!), and probably from the Kos/Knidos area (comprising at least 3 ware variants). A Rhodian group appears to be particularly rich, consisting of several wares, which share the same or similar fabric while the surface receives various sorts of treatment (including mottled-slip group and bowls with banded decoration or with coloristic contrast between interior and exterior). On the other hand, the Rhodian group is rather close to a cluster of wares, which can be described as an Eastern Sigillata A family. The latter display fabrics similar to each other, accompanied by various kinds of surface treatment with red slip. It would seem that the ESA family might in fact embrace products of two or more unrelated pottery centres (one of them in Rhodes).

Two Persian Princesses: Pantheia and Rhodogoune

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Philostratus the Elder, a Greek author of the Severan period, compiled a learned guide to a painting gallery in Naples. His book comprised about 60 pictures described in such a detailed way that perhaps only Lucian of Samosate or Pausanias could have rivalled his expertise. A visitor to the gallery would have been amazed by a number of the images of the Orient displayed on the walls of this Neapolitan museum. In my research project at the Albright Institute, I have explored the subject of the Greek Orientalism in the Classical Art (Images of the Orient in the Classical Art Description). In this paper I will focus on two of the paintings from the Neapolitan museum, two Persian princesses, Pantheia and Rhodogoune.

In one of the rooms of the gallery Philostratus the Elders' gaze came to focus on a tableau showing the Death of Pantheia (*Imag.* II, 9). Pantheia was killing herself in an act of mourning over the body of her husband Abradatas who had fallen in action in the battle of Sardis (546 BC). The weakening and dying body, or insensible, lifeless corpses were again and again studied by the Hellenist masters in contrast with the vigor and tension of athletic, muscular figures endowed with the irresistible power of life, often next to each

other in the same group. But they went further, devoting the same zeal to the exploration of other similar possibilities, like the contest of beauty and ugliness, or the confrontation of strength with weakness. The rhetoric of Philostratus the Elder manifests the same Hellenistic sensitivity. In his selection of paintings we find dwarfs playing with Father Nile, represented as a powerful bearded half-reclining divinity (*Imag.* I, 5), a heroic Heracles and some miniature, burlesque Pygmies (*Imag.* II, 22), a crude mental primitivism blending in with the barbarous power of an overgrown and distorted body of African Antaeus, contrasting with the intelligence and agile, harmonious body of Heracles (*Imag.* II, 21).

One detail, however, in the Pantheia painting may prove to be decisive for establishing a more exact date of the original. It is a short Persian dagger, an *akinakes*, Pantheia's suicide weapon. Its hilt was golden and branched out at the top into emerald ramifications (*Imag.* II, 9, 5). We are able to adduce a close analogy: an undoubtedly Achaemenid, exuberant golden *akinakes* from Hamadan, dated exactly by a vessel adorned with inscriptions which clearly refer to Xerxes I (van den Berghe, *Archéologie de l'Iran Ancien*, 1959, Pl. 117). The emerald color of the ramifications in the painting can be explained by the inlays, well-represented in the extant Achaemenid art. The Greeks witnessed an inflow of wealth from the Persian spoils of war, which were taken during Alexander's expedition and the following decades of hostilities. An old master studied the Persian dagger with great attention. He knew that such detail was essential in a historical painting. It always gave an air of authenticity even if it were not chronologically correct. Besides, such a detail contributed special qualities to the artefact, bringing an Oriental colour to a painting which otherwise was very Greek in its iconographic and literary references. The original tableau, in my opinion, was not of Imperial date, as sometimes suggested. It can be dated within the span of the third and second centuries BC, and was probably made by a painter associated with the artistic circles of Pergamon.

In the Rhodogoune ephrasis (*Imag.* II, 5) all the lines of the composition focused on the central figure of the Persian princess. She had led her soldiers to victory over the Armenians, who had broken the peace treaty. The observer could see a group of them taken prisoner beside the tropaion. There are substantial doubts as to the historical identity of Philostratus' Rhodogoune. It seems that we know only a little about the wife of Demetrius II (129–125 BC). However her story is extremely non-heroic, and in no way fits the legend of a warrior queen (Appian, *Syr.* 67). One scanty trail in the historical material may perhaps lead us to the Rhodogoune of writers, artists and popular legends. In 380s BC the Persians put down a mutiny on Cyprus. The military operations were commanded by Aroandas, called Orontes, a Bactrian by descent. Aroandas married Rhodogoune, daughter of Artaxerxes II. Her dowry was the satrapy of Armenia. Who knows then, if, when her husband, the satrap of Armenia was far apart from home, his wife was not compelled to confront a local mutiny by her Armenian subjects and, showing bravery and determination, distinguished herself in a way which gave the beginning to

the legend which quickly lost its original historical context. Rhodogoune's mythical and literary identity appears far clearer than her historical personality. Her story reflected the popular archetype of Oriental warrior-queen, both brave and beautiful, vengeful and cruel. We recall the Herodotean Queen Tomyris, Semiramis of Diodorus, Kanake from the *Romance of Alexander* or Manya from Xenophon's *Hellenica*.

"The extant ancient iconography does not attest any image of Rhodogoune," writes Schönberger (*Philostratos. Die Bilder*, 1968). This opinion returns again and again in the Philostratan commentaries. In fact we know at least one testimony of her mounted statue. Valerius Maximus tells us a familiar story about the queen of the Assyrians: when she was informed while occupied with her hairdressing that the Babylonians had raised a mutiny, she immediately rushed into the fray with a part of her hair still falling down undone, and she did not return to her toilet until she regained control over Babylon. Therefore, she had a statue in Babylon which pictured her in this disarray rushing to take revenge on the Babylonians (Ext. 4, ed. Kempf). The testimony of Valerius Maximus is roughly two hundred years older. The statue of a queen on a galloping horse must have been not later than late Hellenistic. Valerius Maximus owed his colourful exotic reference to the earlier Greek sources. It may be a key to the date of the original painting behind the Philostratan Rhodogoune, made in all likelihood in the third/second centuries BC.

We can observe that the Rhodogoune painting was remarkable for its specific mixture of Hellenic components (facial portrait, composition, illusionist forms) and Oriental elements (textiles, harness, weaponry, fashion of dress) combined together. Stylistically it represented a new Orientalist stream which emerged in the Hellenistic age. This new Orientalism which reaped the harvest of Alexander's expedition exceeded the formal limits of the previous Classical Orientalism that decidedly preferred Oriental themes in purely Classical forms with additions of theatrical, scenic and conventional "Oriental" elements. The new Hellenistic Orientalism constituted an important aesthetic factor in the Greek art of its age and deserves separate treatment in the handbooks on the Hellenistic art.

The Rhodogoune painting belonged to the circle of artworks by those Hellenistic masters who were markedly influenced by the Oriental world which found reflection in their works in its most apparent requisites like clothing, art, architecture, landscape, ethnic features or animal world. This phenomenon can be richly illustrated by mosaics and painted Egyptian landscapes with the Pygmies, and the animal and floral life of the Nile Valley, or the Isiac statues. Consequently Rhodogoune of the *Imagines* was probably fashioned in the orientaling circles of the Greek artists in the Greek Syria of the Seleucids some time in the third or second century BC. It might have been a later copy of the Hellenistic tableau, if so a master copy, truly worthy of the walls of a pinacotheca, such as that in the Propyleia of Athens or the Porticus Octaviae in Rome, a gallery where real *pinakes* on marble or wood were hanging on the walls. The Rhodogoune was probably traced and

purchased in the East in view of the arrangement of a royal gallery, since its subject went well with ideology of the Severan dynasty and most of all complied with the artistic tastes and intellectual occupations of the Empress Julia Domna.

Architectural Decoration in Roman Period Settlements on the Northern Shores of the Sea of Galilee

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My involvement with the architecture of the Roman settlements on the northern shores of the Sea of Galilee started in 1998 when a Polish mission joined the Bethsaida excavation project and I became a co-director. Our team was given the responsibility for the excavation of the so-called temple area. My interest in stone ornament has, however, a wider aspect. The "artisanate" production, of a stereotypical character well reflects the common mentality of a given historical period, and may be considered as an indicator of an artistic culture.

Research on architectural decoration in the region is closely associated with the general research of the decoration of Galilean and Gaulanite synagogues. Currently, it is to this class of buildings that all the decorated stones found in the area which I am investigating, have been related. The attribution is, however, in some cases insufficiently documented, and may be wrong, e.g., the identification of a synagogue building at Et-Tell.

Chronology of synagogues is vividly discussed. Limitations of archeologically founded dating are especially important when considering decorated architectural fragments. Archeological contexts are helpful in the finding the latest date of an object's use, but not necessarily useful in determining in what phase it first appeared. Knowing the date of the creation of a sculptured fragment decorating a building is often much more important than knowing the date of its latest use.

My research, therefore, has been focused on a comparative analyses of motifs, when they appear individually, and as a part of composition with other motifs, in the Galilean area and in relation to the neighboring territories as well as to what was in fashion in Rome and the eastern Mediterranean. In applying art historical methods, the goal was to identify motifs and relate them to well known phenomena.

The following sites with ruins probably from the Roman period were examined: Arbela, Umm el-Amed, Kh. Veradim (Kh. Wadi el Hammam), Magdala/Tarichea, H. Kur (Kh. Kafr Kur), Caparnaum, Corazin, El-Araj, El-Mess'adiyyeh, Et-Tell, Umm el Ajaj (1 mile east of Et Tel), El-Hasaniyeh (=El Ahseniye), Ed- Dikke, K. Khawkha, Jaraba, Er Rafid, Batra (at Kh. Ed. Dikke), Dardara (2 miles from ed Dikke), Wahschara, Gamala, Huha, Kanef, Deir-Aziz.

The area around the northern shores of the Sea of Galilee was quite accessible during the Roman, Byzantine and later periods, as the east-west and north-south roads crossed close to Bethsaida-Julias. This is what facilitated contacts and exchange of ideas and objects.

The decoration of geometric, vegetal, animal and human motifs as well as depictions of various objects on the architectural fragments from the area is especially rich at sites close to the Jordan River. Characteristic to the Bethsaida group is the absence of the representation of the menorah.

Upon the study of comparative data, it became apparent that decoration may be connected with the fashionable trends of the neighborhood, basalt architecture showing an especially close relationship to the architecture of Hauran. The architectural decoration of Hauran has been recently reevaluated by French and Syrian scholars, and the results of this evaluation were applied to the area in question. Similarities exist both to the architectural decoration from the territories east and south of the Sea of Galilee, as well as the ones situated to the northwest, e.g., to the temple at Burkush in the Hermon mountains. Also apparent are the connections with cosmopolitan architecture, pointing to a relatively even spread of knowledge of motifs and the apparent will to follow the fashionable trends.

It appears also that the motifs of the class—plain disc, phiale/patera, omboid or with rosette, blossom and wreath, as well as the motif of meander—registered on slabs found in the area in question, may have had an early Roman date. Phiale, rosette, and blossom became the most popular motifs and were used in Palestine as a decoration for sacral and sepulchral buildings, sarcophagi, ossuaries, pottery, objects of bone, metal and probably also textiles. Sometimes, a motif decorating an object by its ornamentation indicates that it was copied from the architectural decoration.

Some variants of trailing branch motif may also be of an early Roman date, though scrolls appear mostly from a later date. Some combination of motifs like rosette/blossom and wreath placed in a rectangular panel and framed by a geometric ornament, often guilloche, appear to be a local variant.

The finding of architectural fragments made in various periods as components of the same building points to an economy of effort, as well as to specific esthetics based on reuse. Spolia, which are generally characteristic of the Roman period architecture in Palestine may appear to a greater extent in the area of northern part of the shore of the Sea of Galilee.

The So-called Pre-monetary Use of Silver in the Ancient Near East and the Silver Hoards from Tell el-'Ajjul

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The goal of this project was to make available one of the earliest presently known so-called pre-monetary hoards in Israel, found in the thirties by Flinders Petrie at Tell el-'Ajjul. The tell is now usually identified with Sharuhén, the biggest Hyksos stronghold at the border of Egypt. The silver and gold objects found there and kept now in different museums in Israel seem to have been found all at a level which is thought to have been destroyed by the first Pharaohs of the eigh-

teenth dynasty sometime during the second part of the sixteenth century. Though the silver items were found in the so-called pedlar hoards with the famous gold jewellery, subject of much interest and continuous research activity, these broken pieces of silver jewellery and scrap silver seem never have been received more than a passing mention in the literature. The main reason for this is the very inadequate way Petrie documented his excavations, particularly the 1933–34 season. This is also responsible for the false impression often expressed in the literature according to which the inhabitant of the city possessed nearly exclusively gold jewellery.

The situation may have been more complicated. Grave goods from Ajjul usually do not contain silver jewellery. The pedlar's hoards, however, yielded a considerable amount of silver, including silver jewellery as well, even if most of the silver jewels came down to us in a broken state, most often in already unrecognisable form.

This kind of broken silver found with the gold items was my main concern during my fellowship. I was surprised to find that at least one gold bracelet and several gold rings were broken in the same way as most of the silver bracelets or rings, and that a considerable number of gold pendants and other jewellery were found folded up or twisted. This was a valuable indication to the fact that all the material collected and lastly deposited in these hoards must have been treated much on the same way by the inhabitant of Ajjul. Some of the silver and gold items (especially the bracelets) are very similar in workmanship. This makes it very probable that we won't be able to understand the social and economic context in which these gold and silver pieces were used before they were buried unless both gold and silver finds are taken into consideration.

My first task was therefore to establish the content of each hoard, a work that turned out to be much more difficult than I previously thought. The reason was that Petrie published badly his finds, probably relying on his memory, which unfortunately let him down, and he misled all subsequent commentators. As a consequence, the items were wrongly attributed to hoards, one hoard was catalogued as if belonged to two separate finds and some items were listed twice and attributed to separate hoards. Fortunately, relying on the museum cards, excavation numbers and museum accession numbers and by checking the objects piece by piece and correlating them with Petrie's photos and descriptions I finally succeeded in establishing the content of the so-called pedlar's hoards. All the three contained mainly broken pieces of jewellery and scraps, both gold and silver. The most unexpected result of their examination was that silver outweighed gold both in number and weight in all the three hoards, qualified by the excavator as gold hoards.

After the content, the next question was naturally to answer the function of the hoards. Petrie explained the hoards' content as being collected for melting down or received in exchange for some valued commodity. In his opinion, disused and damaged ornaments of gold served for purchase in the local trade. Briefly, he considered at least the broken gold, but probably silver as well as money. This explanation was

refuted in later research and the hoards were reinterpreted as buried by jewellers for safety.

Similar hoards were and are still described as jewellers' hoards. However, the interpretation of this type of find as jewellers', or silversmiths' hoards is currently severely challenged. The main counter-argument is that in no case was it possible to demonstrate the presence of the tools of the jeweller, although the number of such hoards from all over the ancient Near East known to me is approaching one hundred and fifty. The same is true for the hoards from Ajjul. Also, the most recent finds from Iron Age Israel, especially the treasures from Dor, Eshtemoa and Eqrn are all explained as monetary hoards. Therefore, there can be little doubt in my opinion that Petrie was right and his three hoards contain one of the first attestations of money in Canaan, and indicate the way money was used in the Middle Bronze Age. This is what makes these hoards very important for economic history and this is the reason I thought it necessary to make them available in a separate publication for further study.

What is surprising and unique indeed, is the simultaneous use of silver and gold as money at Ajjul. No other hoard all over the whole ancient Near East known to me, either in the third, second or first millennium, shows the same habit, which needs to be explained. We have to start from the prevalent use of gold for jewellery at Ajjul. From the grave goods we can conclude that gold was the basic, and probably the nearly exclusive material for jewellery in everyday life. We admire the beautiful pieces that survived and we consider them without hesitation as masterpieces of art. This is understandable as we too use gold for jewellery. Our predilection for jewellery is however culturally determined. In case of emergency one would decide to sell his favorite piece but presumably no one would broke it to pieces and to sell part of it because this would destroy his or her piece of art. However, people in the ancient Near East had a radically different approach to jewels, exemplified by the broken pieces of gold and silver jewels at Ajjul and elsewhere. In a society without coinage where the use of precious metals for money and jewels was not separate, people bought jewels as assets, whose value lay in their metal content and not in their fine workmanship.

The best testimony for this type of thinking can be found in the story of Abraham. When he decided to take a wife for Isaac he sent some presents for her. However, unlike today, he did not care about her taste or was not looking for special jewels that she would probably like but did dispatch two bracelets and two rings of a definite weight. He did not care whether the bracelets would fit over Rebekah's hands or whether she will be able to wear the rings. His attitude must be the gen-

eral approach to jewels in the ancient Near East. Both types of jewels he sent are what I would call monetary jewels and these were not intended for wear in the first place. Schliemann was the first to wonder about the small size of some bracelets he found and he came to the conclusion that Trojan ladies must have had astoundingly small arms. Since then we know that these small bracelets were in fact pseudo-bracelets, a kind of ring money as most of the similar pieces from Ajjul and elsewhere proved to be.

To sum up both complete and broken gold and silver jewels could be used as money. One wonders why nearly all silver jewels were broken at Ajjul and only a comparatively small number of those made of gold. The first explanation that comes to mind is that jewels made of gold were more precious and people cared about them. This is hardly a satisfactory explanation however, since the tombs did not yield considerable number of the supposedly less valuable silver jewels. It would be strange to think that only the very rich had jewels. The situation was apparently the opposite. Gold seems to have been cheaper and silver more valuable, a situation well-known from Egypt before the New Kingdom. As Ajjul was in the proximity of Egypt and ruled by the same Hyksos rulers this is exactly the situation one has to be reckoned at. However, in other parts of the ancient Near East it was silver that was cheaper and gold was more expensive and, as a rule, silver was used in the commercial transactions. The wealth of Ajjul might have come, at least in part from exchanging gold for silver and silver for gold. This might help us to explain the unique situation that both gold and silver were simultaneously used as money in the city, a situation nowhere else paralleled either by written or archaeological records.

In any case, the money was hidden before the approaching Egyptian army already at the mid-sixteenth century at Ajjul and consequently used well before this time. The silver, broken to many small pieces difficult to measure even today shows that money was used in the smallest transactions in the everyday business as early as the middle of the second millennium in Canaan. The very sophisticated use of money and the corresponding high standard of economic life in the first part of the second millennium in Canaan is perhaps the most unexpected result of a study of silver found at Tell el-'Ajjul.

This situation is, however, similar to the one we find around this time in the other parts of the Ancient Near East, especially in Babylonia. I will therefore, continue working on this topic in the years to come and try to compile all written and archaeological sources pertaining to the use of silver as money from the third millennium until the Hellenistic period.

Opposite (clockwise from top left): Zbigniew T. Fiema, National Endowment for the Humanities Fellow, Fulbright Fellow, University of Helsinki, Finland (2000-2001); Elaine A. Myers, George A. Barton Fellow, University of Toronto; Iman Sacca, United States Information Agency Junior Research Fellow, University of Illinois-Chicago; Tomasz Polanski, Andrew W. Mellon Fellow, Jagiellonian University, Cracow, Poland; Thea Politis, Samuel H. Kress Joint Athens/Jerusalem Fellow, University of Reading, UK; Ilona Skupinska-Lovset, Andrew W. Mellon Fellow, University of Lodz, Poland; Jolanta Mlynarczyk, Andrew W. Mellon Fellow, Research Center for Mediterranean Archaeology, Polish Academy of Sciences, Warsaw; Piotr Bienkowski, Annual Professor, Liverpool Museum; James L. Phillips, Annual Professor, University of Illinois-Chicago; Melissa M. Aubin, United States Information Agency Junior Research Fellow, Florida State University; Stephen J. Shoemaker, National Endowment for the Humanities Fellow, Florida State University; Alexandra Retzleff, Samuel H. Kress Fellow, University of North Carolina-Chapel Hill; Yorke M. Rowan, National Endowment for the Humanities Fellow and United States Information Agency Junior Research Fellow, University of Georgia.



W. F. Albright Institute of Archaeological Research Appointees, Residents and Staff, 1999–2000

Back Row: left to right: AIAR Director Seymour Gitin, Cherie Gitin, Talyah Gitin, Miqne Researcher Abir Rizik, James A. Montgomery Fellow and Program Coordinator Robert Mullins, Miqne Intern Nagai Masakatsu, United States Information Agency Junior Research Fellow Iman Sacca, National Endowment for the Humanities Fellow, Stephen Shoemaker, Senior Fellow Hanswulf Bloedhorn, Miqne Staff Moshe Ben-Ari, Faiz Khalaf. **Middle Row:** left to right: AIAR Assistant to the Director Helene Roumani, Research Fellows Hamed Salem and Baruch Brandl, Hisham M'ffareh, Miqne Researcher Ianir Milevski, Miqne Research Fellow Tanya McCullough, National Endowment for the Humanities Fellow Zbigniew Fiema, Samuel H. Kress Joint Athens/Jerusalem Fellow Thea Politis, National Endowment for the Humanities Fellow and United States Information Agency Junior Research Fellow Yorke Rowan, Post-Doctoral Fellows Anna de Vincenz and Shimon Gibson, Research Fellow Azriel Gorski, Lufti Mussa, Bashir Abu Rahmeh, Miqne Staff Ginny Ben-Ari. **Front Row:** left to right: Senior Fellow Trude Dothan, Nuha Khalil Ibrahim, AIAR Institute Manager Nadia Bandak, Administrative Consultant Munira Said, Samuel H. Kress Fellow Alexandra Retzleff, George A. Barton Fellow Elaine Myers, Annual Professor James Phillips, United States Information Agency Junior Research Fellow Melissa Aubin, Andrew W. Mellon Fellow Ilona Skupinska-Lovset, Post-Doctoral Fellow Benjamin Saidel, Miqne Research Fellow Laura Mazow, Nawal Ibtisam Rshaid. **Appointees not in photo:** Annual Professor Piotr Bienkowski; Islamic Studies Fellow Robert Schick; Andrew W. Mellon Fellows Jolanta Mlynarczyk, Tomasz Polanski, Peter Vargyas; Senior Fellows Marwan Abu Khalaf, Barbara Johnson, Robert Lambertson, Jack Lundbom, Susan Rotroff, Susan Sheridan, Hamdam Taha, Samuel Wolff; Post-Doctoral Fellows Joanne Clarke, Ann Killebrew, SeJin Koh, Esther Menn, Hani Nur-el-Din, Kathryn Slanski; Research Fellows Mohammad Ghosheh, Amir Golani, Wael Hamamreh, Abigail Limmer, Nava Panitz-Cohen, Stephen Pfann, Khader Salameh, Issa Sarie, Danielle Steen, Theodore Williams.



O P P O R T U N I T I E S

THE AMERICAN RESEARCH CENTER IN EGYPT (ARCE) IS SEEKING A Director of Publications and Communications (DPC) who, under the overall guidance of the Director, will be responsible for creating a new, integrated publications/communications program. The program will consist of the development and management of ARCE publications (i.e., the Journal, Newsletter, Annual Report, monographs and, in the future, occasional papers), the ARCE website, ARCE promotional and annual conference materials, and the publications of ARCE's Egyptian Antiquities Project (EAP) and other ARCE projects that may be undertaken in the future. The DPC will personally oversee the EAP series of conservation publications, based on the approximately twenty EAP subprojects. Such oversight will include direct, editorial involvement to convert reports into publishable, peer-reviewed manuscripts, as well as arranging for the publication of those manuscripts by an appropriate publisher or publishers. It is anticipated that these activities with the EAP will consume more than one half of the time of the DPC. The DPC will organize the design and production of promotional materials in cooperation with ARCE staff responsible for development/fund raising.

The DPC shall offer a background that includes some combination of demonstrated skills in publication management, communications, academic writing and editing, publication design and layout, and/or organizational fund raising/development. Candidates with previous professional experience with both Egyptian and American publishing and printing industries, as well as those with demonstrated skills in cross-cultural communication, will be given preference.

The DPC will be based in the Cairo office of ARCE/EAP and will report to the ARCE Director and, as regards tasks related to EAP, to the EAP Project Director. The DPC will be expected to travel to the United States and Europe intermittently. Remuneration will be based on prevailing market conditions and the successful candidate's established salary. Initial employment shall be until the expiry of the present terms of the EAP on 31 October 2002.

Potential applicants can obtain a more detailed scope of work for the position, as well as a bio-data form, from either the Atlanta or Cairo ARCE office. Applicants should submit prior to 15 November 2000 a letter which explains their interest in and qualifications for the position, along with a resume, an ARCE bio-data form, and the names and contact information of up to five referees, to the following: Dr. Susanne Thomas, Coordinator for U.S. Operations, American Research Center in Egypt, Emory University West Campus, 1256 Briarcliff Road, NE, Building A, Suite 423W, Atlanta, GA 30306. Fax: 1-404-712-9849. Email: sthom11@emory.edu

ART AND ARCHAEOLOGY. THE DEPARTMENT OF CLASSICAL AND NEAR EASTERN STUDIES in the College of Liberal Arts at the University of Minnesota is accepting applications for a full-time, one-year replacement position at the rank of assistant professor for academic year 2001/02. The appointee will teach one or more of the following: the art and archaeology of the ancient Near East, Greece, and/or the Byzantine world. Applicant must have Ph.D. in hand by August 2001 and must have evidence of successful teaching experience in the area(s) mentioned above. The dates of the appointment are August 28, 2001 through May 27, 2002. Send letter of application, curriculum vitae, 3 letters of recommendation, and writing sample to Professor Oliver Nicholson, Department of Classical and Near Eastern Studies, 305 Folwell Hall, 9 Pleasant St. SE, University of Minnesota, Minneapolis, MN 55455-0125. Applications must be post-marked on or before November 30, 2000. For complete position announcement and information about the department visit our website at: cnes.cla.umn.edu/. The University of Minnesota is an equal-opportunity educator and employer.

THE DEPARTMENT OF CLASSICS AND ANCIENT MEDITERRANEAN STUDIES (CAMS) and the Jewish Studies Program at Penn State invite applications for an assistant professorship in archaeology, with specialization in the Late Bronze and first millennium cultures of the southern Levant. We have authorization to make this tenure-track appointment at the level of advanced assistant professor, and are open to a wide variety of sub-field specializations.

Applicants should have a record of scholarly publication and field research, and should furnish evidence of excellence in teaching. CAMS integrates the study of the ancient Mediterranean world across cultures, and seeks candidates committed to developing interdisciplinary dialogue and collaboration along these lines. The successful candidate will offer courses at the introductory and advanced levels in CAMS and Jewish Studies, including courses dealing with ancient Israel. We will conduct preliminary interviews of candidates whose applications are in by November 6, 2000, at the annual meeting of the American Schools of Oriental Research in Nashville, November 16-17. Applicants should send a letter of application and curriculum vitae, and arrange for three letters of recommendation to be sent, to: Prof. B. Halpern, 108 Weaver, Box R, University Park, PA 16802-5500, USA. Fax: (001) (814) 863-7840. Applications will be accepted until the position is filled. AA/EOE.



Coming this Fall

Ancient Naukratis: Excavations at a Greek Emporium in Egypt, Part II: The Excavations at Kom Hadid

Albert Leonard, Jr.

ASOR Annual vol. 55

According to the Greek historian Herodotus, the ancient city of Naukratis was the first and only city in Egypt in which the early Greek merchants were allowed to settle. Volume 55 of the Annual of ASOR is the companion volume to AASOR 54, and details the excavations to the northeast of the modern village in an area known to both Sir Flinders Petrie and local farmers as Kom Hadid. ISBN: 0-89757-025-1

“East of the Jordan”: Territories and Sites of the Hebrew Scriptures

Burton MacDonald

ASOR Books vol. 6

This volume is a convenient tool for all those interested in the location of territories and sites attested in the Bible as “East of the Jordan,” i.e., in what is now The Hashemite Kingdom of Jordan. It presents the history of the identification of each biblical site and suggests the most likely location based on information provided by the biblical text, extra-biblical literary information, toponymic considerations, and archaeology. The volume treats all territories and sites of the Hebrew Scriptures in Transjordan, from the “Cities of the Plains” (e.g., Sodom and Gomorrah), the Exodus itineraries, and the territories and sites of the Israelites tribes (Reuben, Gad, and half Manasseh), to Ammon, Moab, Edom, and Gilead. ISBN: 0-89757-031-6

An ASOR Mosaic

Joe D. Seger, editor

A pictorial history of ASOR’s first century of research and discovery in the Near East. It is designed to complement Philip King’s earlier work, *American Archaeology in the Middle East*, and features photos and essays commemorating the activities of ASOR and its affiliated overseas centers through to the close of the twentieth century. ISBN: 0-89757-033-2

The Greek and Latin Inscriptions of Caesarea Maritima

Clayton Miles Lehmann and Kenneth Holum

Joint Expedition to Caesarea Maritima Excavation Reports vol. 5

Caesarea Maritima, a port town on the Mediterranean coast about 40 km north of modern Tel Aviv, was founded by King Herod the Great sometime shortly after 22 BC and flourished as a major urban center during the first six centuries C.E. The 411 inscriptions included in this volume represent the finds of a quarter century of investigation at the site and bear crucial testimony to the civil and military organization, urban construction, religion, and funerary practices of an important Roman and Byzantine provincial center. In addition, the language of the Greek and Latin inscriptions provides important insights into the evolution of those languages as well as information on the demographic, ethnic and social make-up of the population of Caesarea Maritima in the Roman and Late Antique periods. ISBN: 0-89757-028-6

See our exhibit at the ASOR Annual Meeting in Nashville, TN

or visit The David Brown Book Company website at www.oxbowbooks.com (under “Distributed Titles”)

Sunken Ships and Submerged Cities:

Recent Maritime Archaeology in the Eastern Mediterranean

A JOINT AIA-ASOR COLLOQUIUM IN HONOR OF ASOR’S CENTENNIAL

Organizer: Eric H. Cline, George Washington University

As part of the ongoing celebration of the American Schools of Oriental Research’s centennial, a colloquium jointly sponsored by both the AIA and ASOR, with the sponsorship of the Near Eastern Archaeology Committee of the AIA, has been organized. The colloquium has a nautical theme, in recognition of the San Diego location for the 2001 AIA annual meeting (San Diego Marriott, January 3–6, 2001). Participants include some of the most widely-recognized experts in nautical archaeology currently working in the eastern Mediterranean area. They will discuss their most recent findings and the implications of these discoveries. These include the 1999 Deep Water Survey of Ashkelon which discovered, via the remotely operated vehicle system MEDEA/JASON, two Iron Age shipwrecks resting upright on the bottom of the Mediterranean some 50 km west of Ashkelon in waters about 400 m deep; the investigation of the submerged ruins of Aperlae, a small maritime city in ancient Lycia; and the 1999 INA/Robo Remote-Sensing Expedition searching for shipwrecks of all periods off the coast of Israel. The colloquium will also include the most recent research concerning the Uluburun shipwreck and the harbor of Caesarea Maritima. For more information, see conference calendar on page 27.

Co-Chairs: Joe D. Seger, Mississippi State University and President, ASOR; Jane C. Waldbaum, University of Wisconsin at Milwaukee and First Vice-President, AIA.

- 1) Iron Age Merchant Ships off the Seaport of Ashkelon, Lawrence E. Stager, Harvard University, and Robert D. Ballard, Institute for Exploration
- 2) The Uluburun Shipwreck and the Source of its Copper, Tin, and Terebinth Resin, Cemal Pulak, Institute of Nautical Archaeology at Texas A & M University
- 3) Marine Archaeology in Caesarea Maritima: 25 Field Seasons of Underwater Research at the Harbor of Sebastos, Avner Raban, University of Haifa
- 4) Swimming over Time: the Submerged Ruins of Aperlae, Robert Hohlfelder, University of Colorado
- 5) Near and Far: The Case for Deep-Water Shipwrecks off Israel’s Mediterranean Coast, Shelley Wachsmann, Institute of Nautical Archaeology at Texas A & M University

JERUSALEM, Aug 31 (AFP) - Israel's supreme court has ruled that a university professor owns the copyright over his reconstruction of one of the Dead Sea scrolls, 2,000 year-old documents that have given the world a key insight into Judaism and early Christianity.

A court official told AFP Thursday that it was the first case in which copyright law had been applied to a reconstruction of an ancient document.

"The supreme court upheld a 1992 ruling of the district court concluding that Professor Elisha Qimron, in reconstructing the text of a scroll, had acquired copyright because of the extensive scholarship he applied to filling in gaps amounting to 40 percent of the fragment text," Anat Naor, spokeswoman for the court's administration, told AFP.

Qimron sued publisher Hershel Shanks, president of the Biblical Archaeology Society in the United States, for infringement of copyright after he printed Qimron's reconstruction without permission and without crediting him, the 36-page judgement said.

Shanks had appealed the lower court decision, arguing that Qimron's reconstruction of the ancient author's words was "discovery" of facts, not a creative act, and was thus not subject to copyright under the law.

But Judge Yaacov Turkel rejected the argument, saying Qimron's work involved piecing together tiny fragments and filling in missing sections of the document on the basis of his knowledge of ancient writing style and Jewish law.

The scroll, known as MMT, initials for the Hebrew words "Some Precepts of the Torah" was found in the early 1950s and consists of a letter from the leader of a Dead Sea sect to an unnamed person in Jerusalem, listing differences over religious laws that divided the sect from mainstream Judaism.

IN THE MUSEUMS

Drink and Be Merry: Wine and Beer in Ancient Times, on view at The Jewish Museum, 1109 Fifth Ave. at 92nd St., New York City, from July 30–November 5, 2000. presents 5000 years of drinking culture in the eastern Mediterranean and Near East through an exhibition of over 180 objects including art, artifacts and paraphernalia of the trade. Tel. (212) 423-3271.

Reinstallation of the Galleries of Cypriot Art, The Metropolitan Museum of Art, New York, NY. Tel.: (212) 879-5500.

A Seal Upon Thy Heart: Glyptic Art of the Ancient Near East, on view at the The Michael C. Carlos Museum, Emory University, Atlanta, Georgia from January 13–March 26, 2001. Tel.: (404) 727-4282.

Ancient Cyprus: A Selection of Pottery and Sculpture, on view indefinitely at The Royal Ontario Museum, Toronto, Canada. Tel: (416) 586-5549.

Nuzi and the Hurrians, on view through 2001 at The Semitic Museum, Cambridge, Massachusetts. Tel.: (617) 495-4631.

The Cradle of Christianity, on view at The Israel Museum, Jerusalem, Israel through November 30, 2000.

Dazzling Tomb Found in Syria Leaves Archaeologists Puzzled

From the New York Times (10/3/00)

A 4,300-year-old tomb excavated this summer at the site of an ancient city in Syria has the discovering archaeologists excited but deeply puzzled. The arrangement of the bodies, accompanied by gold, bronze and ceramic grave goods, seems to defy ready explanation.

The tomb was excavated at a site known as Umm el-Marra, 30 miles east of the modern city of Aleppo and 200 miles northeast of Damascus. The ruins are thought to be those of the ancient city of Tuba, one of Syria's first urban centers, where Dr. Glenn Schwartz of Johns Hopkins and Dr. Hans H. Curvers, a University of Amsterdam archaeologist, have been working since 1994. Another author of the discovery report is Barbara Stuart, a researcher associated with the Beirut Archaeological Center in Lebanon, who analyzed the skeletons.

The archaeologists found the bodies laid out on three levels. On the top were the skeletons of two young women, each with a baby at her side. The women were richly adorned head to toe in pendants, bracelets and other jewelry of gold, silver and lapis lazuli. Below were two adult men, the older one crowned with a silver diadem, among other accouterments, and the young one holding a bronze dagger; the remains of another baby were off to their side. The lowest level held a man, probably 60 years old at death, with a silver cup and silver pins.

The discoverers said they could only speculate on who the occupants of the tomb were and the significance of their burial in the society of one of the world's earliest urban civilizations. They said in interviews last week that the find was remarkable as the oldest unlooted elite tomb to be found in Syria.

The tomb promises to provide new insights into a little-known urban culture that prospered at the same time Sargon of Akkad was creating the world's first empire, based in Mesopotamia (modern Iraq) and the pharaohs were in the later stages of their pyramid building boom in Egypt.

In a report to be published in the December issue of *Antiquity*, the American-Dutch team said that given the rich grave goods and the tomb's central location in the city ruins, "it seems likely that some or all of the individuals were of high social status, perhaps even members of the local ruling family."

The structure, about 12 feet long and 8 feet wide, probably with a vaulted ceiling, was built above the ground with a stone foundation and walls of mud bricks. The bodies were apparently buried in wooden coffins, now long decayed but with distinct traces remaining. The coffins were lined with bitumen and some kind of whitish material. Outside the tomb were two skulls of horse-like animals and a jar containing the remains of another baby.

The archaeologists believe that the tomb at Umm el-Marra "provides further evidence of the trend toward conspicuous and wealthy mortuary monuments in Syria's earliest urban civilization."

C O N F E R E N C E C A L E N D A R

November 15–18, 2000

American Schools of Oriental Research Annual Meeting, Loews Vanderbilt Plaza Hotel, Nashville, TN. Members of the American Schools of Oriental Research are invited to participate in the 2000 Annual Meeting of ASOR. Instructions and forms are included in the insert to this Newsletter, or access our web page at asor.org.

November 15–19, 2000

American Anthropological Association, 99th Annual Meeting, San Francisco Hilton & Towers, San Francisco, CA. Theme: Public Face of Anthropology. Contact AAA Meetings Dept, 4350 N Fairfax Dr, Suite 640, Arlington, VA 22203-1620; 703/528-1902 ext 2; jmeier@aaanet.org.

November 18–21, 2000

Society of Biblical Literature Annual Meeting, Opryland Hotel & Convention Center in Nashville, Tennessee. Contact: www.sbl-site.org.

December 1–2, 2000

International Conference: Archaeological Field Survey in Cyprus, past History, Future Potentials, Archaeological Research Unit, University of Cyprus, Nicosia Cyprus. Contact: Archaeological Research Unit, University of Cyprus, P.O.Box 20537, CY-1678 NICOSIA. ARU -Tel. 00357-2-674658/674702. ARU -Fax: 00357-2-674101.

December 8–10, 2000

Ancient Studies—New Technology: The World Wide Web and Scholarly Research, Communication, and Publication in Ancient, Byzantine, and Medieval Studies, Salve Regina University, Newport, RI. Open to scholars, students, and the general public, that is, to all who are interested in the ways that the internet and World Wide Web can help to further our study and understanding of Ancient, Byzantine, and Medieval Studies. Contact: DIR WWW Conference, c/o Ms. Dolores Woolhouse, Salve Regina Conference Center, Salve Regina University, Newport, RI 02840. Web: www.roman-emperors.org/wwwconf.htm.

December 16–19, 2000

Encounters with Ancient Egypt. Hosted by the UCL Institute of Archaeology. Contact: "Encounters with Ancient Egypt Conference," Institute of Archaeology, University College London, 31-34 Gordon Square, London WC1H 0PY, England. E-mail: ancient-egypt@ucl.ac.uk.

January 3–6, 2001

Archaeological Institute of America will meet at the San Diego Marriott. Contact: archaeological.org/Annual_Meeting/San_Diego.html. E-mail: shelgrif@bu.edu.

February 24–25, 2001

Religious Texts and Material Contexts, University of South Florida, Tampa campus. Contact: Jacob Neusner or James Strange, 735 14th Avenue Northeast, St. Petersburg, FL 33701-1413; tel: 813-974-1875; fax: 727-894-8827; e-mail: jneusner@luna.cas.usf.edu

March 8–11, 2001

The Fourth Bi-annual Conference on Shifting Frontiers in Late Antiquity: "Travel, Communication and Geography in Late Antiquity," to be held at the Downtown Center of San Francisco State University, San Francisco. Contact: Prof. Linda Ellis, Department of Classics, San Francisco State University 1600 Holloway Avenue, San Francisco, CA 94132-4162 (FAX: 415-338-1775; e-mail: ellis@sfso.edu). Abstracts are due 1 October 2000.

March 14–17, 2001

Museums and the Web 2001. Seattle, Washington, USA. Contact: J. Trant, Archives & Museum Informatics, 2008 Murray Ave, Suite D, Pittsburgh, PA 15217. Tel: +1 412 422 8530. Fax: +1 412 422 8594. Web: www.archimuse.com/mw2001/. E-mail: mw2001@archimuse.com

March 16–18, 2001

Southeastern Commission for the Study of Religion AAR/SBL/ASOR/SE. Adam's Mark Hotel, Charlotte, NC. Hosted by Davidson College. Contact after 1/1/01: Web: www.utc.edu/~secsor

March 30–31, 2001

Warfare in the Ancient World. The 8th Annual University of New Brunswick Ancient History Colloquium will take place in Fredericton, New Brunswick. We invite papers on all aspects of the theme of warfare and military, including (but not restricted to) armies and navies in the Greek and Roman world, strategy and military theory, warfare in literature and art, and the relationship between ancient and later warfare. Abstracts are due by 15 December 2000. Contact: Dr. William Kerr <wkerr@unb.ca> or Dr. John Geyssen <jgeyssen@unb.ca>. University of New Brunswick, PO Box 4400, Fredericton, New Brunswick, Canada E3B 5A3. Tel. (506) 453-4763. Fax (506) 447-3072. Web: www.unb.ca/arts/CLAS/ahc2001.html.

March 30–April 2, 2001

American Oriental Society Annual Meeting, Toronto Colony Hotel, 89 Chestnut St., Toronto, Ontario. Contact: www.umich.edu/~aos/AM2001.html.

April 17–21, 2001

Building Communities: House, Settlement and Society in the Aegean and Beyond, Cardiff University. This conference is intended to explore a range of approaches to the built environment of the Mediterranean world from the Neolithic through to the Hellenistic period, with the aim of relating archaeological evidence to the wider historical context. Contact: Nick Fisher, School of History & Archaeology, Cardiff University, P.O. Box 909, CARDIFF CF1 3XU, Tel: +441 29 2087 6105; fax: +441 29 2087 4929. E-mail: oikos@cardiff.ac.uk. www.cardiff.ac.uk/uwcc/hisar/conferences/oikos/

April 25–29, 2001

Computer Applications in Archaeology (CAA) 2001, Visby on the island of Gotland, Sweden. The conference will take place at the Gotland University College. Contact: CAA2001 homepage: <http://caa.hgo.se/>

June 26–28, 2001

The Dead Sea Scrolls as Background to Postbiblical Judaism and Early Christianity, St. Mary's College, University of St. Andrews, St. Andrews, Scotland. Sponsored by the Divinity School and the School of Greek, Latin and Ancient History of the University of St. Andrews. This conference will gather scholars from around the world to explore how the Dead Sea Scrolls contribute to our knowledge of the background of both rabbinic and noncanonical forms of Judaism, and of the origins and early development of Christianity. Proposals for short (20-25 minute) papers are now being accepted. These may be on any area relevant to the theme of the conference. E-mail submission of proposals is encouraged. Contact: Dr. James R. Davila at jrd4@st-andrews.ac.uk (or, if necessary, at St. Mary's College, University of St. Andrews, St. Andrews, Fife KY16 9JU, Scotland). Web: www.st-andrews.ac.uk/~www_sd/qumran_conference.html.

July 8–14, 2001

In the context of the XXI International Congress of History of Science to be held in Mexico City, 8–14 July 2001, a Symposium on **Science at the Frontiers: Medicine and Culture in the Ancient and Medieval Worlds** will be organized. Contact: Alain Touwaide (atouwaide@hotmail.com).

July 12–15, 2001

Between Empires: Orientalism Before 1600. Trinity College, Cambridge. Contact: Dr Alfred Hiatt, Trinity College, Cambridge, CB2 1TQ, U.K. Web: www.trin.cam.ac.uk/empires/. E-mail: between.empires@trin.cam.ac.uk. Fax: +44 (0)1223 338 564.

September 2001

Colours in Antiquity: Towards an Archaeology of Seeing, the Department of Classics, University of Edinburgh announces an international conference exploring aspects of hue and colour in the ancient Mediterranean world. E-mail contact: colours@ed.ac.uk

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