



2023 ASOR ANNUAL MEETING ABSTRACT BOOKLET

Chicago, November 15-18, 2023

Sessions, presentations, times, and locations are subject to change.

Please check the Program Addendum posted at the ASOR help desk or view the online program for the latest schedule.



PROGRAM-AT-A-GLANCE (CHICAGO & HYBRID)

This schedule is current as of November 8, 2023.

WEDNESDAY, NOVEMBER 15, 2023

- 12:00–8:30pm** (CST) ASOR Registration Tables and Help Desk Open (Normandie Foyer, 2nd Floor)
The ASOR registration tables and help desk will be open for longer hours on Wednesday to avoid a rush and crowding before the Plenary Address. Please stop by to pick up your name badge any time between 12:00pm to 8:30pm.
- 7:00–8:30pm** (CST) Welcome to the Annual Meeting and Plenary Address (Grand Ballroom, 2nd Floor)
Death by Data? Or What Has a Decade of Research on Palmyrene Funerary Sculpture Taught Us about the Ancient World?
Dr. Rubina Raja | Aarhus University and director of the Danish National Research Foundation's Centre of Excellence for Urban Network Evolutions
- 8:30–9:30pm** (CST) Welcome Reception (Grand Ballroom, 2nd Floor)

THURSDAY, NOVEMBER 16, 2023

- 8:20–10:25am** (CST) 1A. Archaeology of Cyprus I (Continental Room A, Lobby)
1B. Archaeology of the Near East: Bronze and Iron Ages I (Continental Room B, Lobby)
1C. Figuring Violence: Images of Terror and Terror of Images I (Continental Room C, Lobby)
1D. Reintegrating African in the Ancient World – Workshop (Waldorf Room, 3rd Floor)
1E. The Early Iron Age in Canaan, Israel, Judah, and Philistia (Astoria Room, 3rd Floor)
1F. Theoretical and Anthropological Approaches to the Near East (Private Dining Room 2, 3rd Floor)
1G. Archaeology of the Near East: The Classical Periods I (Lake Ontario Room, 8th Floor)
1H. Archaeology of Religion in the Levant during the Second and First Millennia BCE I (Lake Michigan Room, 8th Floor)
1I. Archaeology and Biblical Studies I (Lake Huron Room, 8th Floor)
1J. Preserving the Cultural Heritage of the Madaba Region of Jordan – Workshop (Lake Erie Room, 8th Floor)
- 10:25–10:40am** (CST) Coffee Break with Exhibitors (Normandie Lounge, 2nd Floor)
Sponsored by the University of Chicago Press
- 10:40am–12:45pm** (CST) 2A. Archaeology of Cyprus II (Continental Room A, Lobby)
2B. Archaeology of the Near East: Bronze and Iron Ages II (Continental Room B, Lobby)
2C. Figuring Violence: Images of Terror and Terror of Images II (Continental Room C, Lobby)
2D. Gender in the Ancient Near East I (Waldorf Room, 3rd Floor)
2E. Olive Oil Production and Use in the Southern Levant in the Bronze and Iron Ages (Astoria Room, 3rd Floor)
2F. Archaeology of Deserts: Theoretical and Methodological Approaches I (Private Dining Room 2, 3rd Floor)
2G. Archaeology of the Near East: The Classical Periods II (Lake Ontario Room, 8th Floor)
2H. Archaeology of Islamic Society I (Lake Michigan Room, 8th Floor)
2I. Archaeology and Biblical Studies II (Lake Huron Room, 8th Floor)
2J. Archaeology of Petra and Nabataea I (Lake Erie Room, 8th Floor)
- 12:45–2:00pm** (CST) Early Career Scholars Brown Bag Lunch and Panel (Boulevard Room C, 2nd Floor)
- 2:00–4:05pm** (CST) 3A. Archaeology of Cyprus III (Continental Room A, Lobby)
3B. So What? Finding Meaning in Near Eastern Studies – Workshop (Continental Room B, Lobby)
3C. Defending the Past in the Present: Making the Case for the Study of the Ancient World (Workshop) (Continental Room C, Lobby)

- 3D. Gender in the Ancient Near East II (Waldorf Room, 3rd Floor)
- 3E. Archaeology of the Southern Levant (Astoria Room, 3rd Floor)
- 3F. Archaeology of Deserts: Theoretical and Methodological Approaches II (Private Dining Room 2, 3rd Floor)
- 3G. Digging up Data: A Showcase of Ongoing Digital Scholarship Projects – Workshop (Lake Ontario Room, 8th Floor)
- 3H. Archaeology of Islamic Society II (Lake Michigan Room, 8th Floor)
- 3I. The Journey to Document Minorities' Heritage in the Maghreb (Lake Huron Room, 8th Floor)
- 3J. Archaeology of Petra and Nabataea II (Lake Erie Room, 8th Floor)

4:20–6:25pm
(CST)

- 4A. Celebrating Thomas E. Levy's Career: Archaeology in the Eastern Mediterranean and Beyond (Continental Room A, Lobby)
- 4B. Environmental Archaeology of the Ancient Near East (Continental Room B, Lobby)
- 4C. Archaeology of Israel I (Continental Room C, Lobby)
- 4D. Gender in the Ancient Near East III (Waldorf Room, 3rd Floor)
- 4F. Reports on Current Excavations (Private Dining Room 2, 3rd Floor)
- 4G. Glyptic Databases: Collaboration and Integration in the Digital Humanities Transition – Workshop (Lake Michigan Room, 8th Floor)

FRIDAY, NOVEMBER 17, 2023

8:20–10:25am
(CST)

- 5A. Ancient Inscriptions I (Continental Room A, Lobby)
- 5B. Archaeology of Jordan I – Excavation Reports (Continental Room B, Lobby)
- 5C. Archaeology of Israel II (Continental Room C, Lobby)
- 5D. Teaching about the Ancient World with Museum Objects – Workshop (Waldorf Room, 3rd Floor)
- 5E. Archaeology of Religion in the Levant during the Second and First Millennia BCE II (Astoria Room, 3rd Floor)
- 5F. Problematising the End of the Middle Bronze Age in Anatolia – Workshop (Private Dining Room 2, 3rd Floor)
- 5G. History of Archaeology I (Lake Ontario Room, 8th Floor)
- 5H. Cultural Heritage in Crisis: People Oriented – Workshop (Lake Michigan Room, 8th Floor)
- 5I. Archaeology and History of Feasting and Foodways I (Lake Huron Room, 8th Floor)
- 5J. So Wicked and So Wild: Aging, Old Age, and Bodily Representation in the Ancient World and Modern Academy I (Lake Erie Room, 8th Floor)

10:25–10:40am
(CST)

Coffee Break (Normandie Lounge, 2nd Floor)
Sponsored by Penn State University Press

10:40am–12:45pm
(CST)

- 6A. Ancient Inscriptions II (Continental Room A, Lobby)
- 6B. Archaeology of Jordan II – Artifact Studies (Continental Room B, Lobby)
- 6D. Archaeologies of Memory I (Waldorf Room, 3rd Floor)
- 6E. Isotopic Investigations in the Ancient Near East and Caucasus (Astoria Room, 3rd Floor)
- 6F. Approaches to Dress and the Body (Private Dining Room 2, 3rd Floor)
- 6G. History of Archaeology II (Lake Ontario Room, 8th Floor)
- 6H. Giving it Back: Repatriation and the Ownership of Antiquity – Workshop (Lake Michigan Room, 8th Floor)
- 6I. Archaeology and History of Feasting and Foodways II (Lake Huron Room, 8th Floor)
- 6J. So Wicked and So Wild: Aging, Old Age, and Bodily Representation in the Ancient World and Modern Academy II (Lake Erie Room, 8th Floor)

12:45–2:00pm
(CST)

ASOR Members' Meeting, Sharon Herbert, Presiding (Waldorf Room, 3rd Floor)

2:00–4:05pm
(CST)

- 7A. Ancient Inscriptions III (Continental Room A, Lobby)
- 7B. Archaeology of Jordan III – Methods and Heritage (Continental Room B, Lobby)
- 7C. Cultural Heritage: Preservation, Presentation, and Management I (Continental Room C, Lobby)
- 7D. Archaeologies of Memory II (Waldorf Room, 3rd Floor)
- 7E. Bioarchaeology in the Near East I (Astoria Room, 3rd Floor)
- 7F. Archaeology of Egypt I (Private Dining Room 2, 3rd Floor)
- 7G. Archaeology of the Kurdistan Region of Iraq I (Lake Ontario Room, 8th Floor)
- 7H. Interdisciplinary Approaches to Seals, Sealing Practices, and Administration I (Lake Michigan Room, 8th Floor)
- 7I. Sea of Change: Climate and Environmental Change on the Shores of the Sea of Galilee I (Lake Huron Room, 8th Floor)
- 7J. Biblical Texts in Cultural Context (Lake Erie Room, 8th Floor)
- 7K. (Re)Visiting the Past in the Present: Monuments in Place – Workshop (Boulevard Room A, 2nd Floor)

- 4:20–6:25pm**
(CST)
- 8A. Northwest Semitic Inscriptions, Languages, and Literatures (Continental Room A, Lobby)
 - 8C. Cultural Heritage: Preservation, Presentation, and Management II (Continental Room C, Lobby)
 - 8D. Archaeologies of Memory III (Waldorf Room, 3rd Floor)
 - 8E. Bioarchaeology in the Near East II (Astoria Room, 3rd Floor)
 - 8F. Archaeology of Egypt II (Private Dining Room 2, 3rd Floor)
 - 8G. Archaeology of the Kurdistan Region of Iraq II (Lake Ontario Room, 8th Floor)
 - 8H. Interdisciplinary Approaches to Seals, Sealing Practices, and Administration II (Lake Michigan Room, 8th Floor)
 - 8I. Sea of Change: Climate and Environmental Change on the Shores of the Sea of Galilee II (Lake Huron Room, 8th Floor)
 - 8J. Cultures of Mobility and Borders in the Ancient Near East (Lake Erie Room, 8th Floor)

SATURDAY, NOVEMBER 18, 2023

- 8:20–10:25am**
(CST)
- 9A. The Aims of Scribal Education in the Ancient Middle East I (Continental Room A, Lobby)
 - 9B. Digital Ethics in Ancient Near Eastern Research – Workshop (Continental Room B, Lobby)
 - 9C. The Transition from the Neo-Assyrian to the Neo-Babylonian Periods (Continental Room C, Lobby)
 - 9D. Recent Work in the Archaeological Sciences (Waldorf Room, 3rd Floor)
 - 9E. Archaeology of Anatolia I (Astoria Room, 3rd Floor)
 - 9F. Archaeology of Egypt III (Private Dining Room 2, 3rd Floor)
 - 9G. Ceramic Buildings Materials in the Roman and Late Antique Near East – Workshop (Lake Ontario Room, 8th Floor)
 - 9H. Archaeology of Iran I (Lake Michigan Room, 8th Floor)
 - 9I. Archaeology of Connectivity I (Lake Huron Room, 8th Floor)
 - 9J. The Persians and the Phoenicians: Administration, Market, and Trade (Lake Erie Room, 8th Floor)
 - 9K. Archaeology of the Near East and Video Games I (Boulevard Room A, 2nd Floor)
- 10:25–10:40am**
(CST)
- Coffee Break and Exhibitor Raffle (Normandie Lounge, 2nd Floor)
Sponsored by the University of Chicago Press
- 10:40am–12:45pm**
(CST)
- 10A. The Aims of Scribal Education in the Ancient Middle East II (Continental Room A, Lobby)
 - 10B. Understanding Power in the Ancient World: Approaches, Manifestations, and Responses (Continental Room B, Lobby)
 - 10C. Digital Archaeology and History I (Continental Room C, Lobby)
 - 10D. Art Historical Approaches to the Near East I (Waldorf Room, 3rd Floor)
 - 10E. Archaeology of Anatolia II (Astoria Room, 3rd Floor)
 - 10F. Uniting Survey and Excavation Data from the Hesi Region (Israel) (Private Dining Room 2, 3rd Floor)
 - 10G. Archaeology of Mesopotamia I (Lake Ontario Room, 8th Floor)
 - 10H. Archaeology of Iran II (Lake Michigan Room, 8th Floor)
 - 10I. Archaeology of Connectivity II (Lake Huron Room, 8th Floor)
 - 10J. Islamic Seas and Shores: Connecting the Medieval Maritime World (Lake Erie Room, 8th Floor)
 - 10K. Archaeology of the Near East and Video Games II (Boulevard Room A, 2nd Floor)
- 12:45–2:00pm**
(CST)
- Poster Session (Grand Ballroom Foyer, 2nd Floor)
Chair(s): Sarah Wenner, University of Cincinnati
- 12:45–2:00pm**
(CST)
- Initiative on the Status of Women in ASOR: Mentoring Lunch (Boulevard Room C, 2nd Floor)
- 2:00–4:05pm**
(CST)
- 11A. The Aims of Scribal Education in the Ancient Middle East III (Continental Room A, Lobby)
 - 11B. Museums and Social Justice (Continental Room B, Lobby)
 - 11C. Digital Archaeology and History II (Continental Room C, Lobby)
 - 11D. Art Historical Approaches to the Near East II (Waldorf Room, 3rd Floor)
 - 11E. Archaeology of Arabia I (Astoria Room, 3rd Floor)
 - 11F. Archaeology of the Black Sea and Caucasus (Private Dining Room 2, 3rd Floor Floor)
 - 11G. Archaeology of Mesopotamia II (Lake Ontario Room, 8th Floor)
 - 11I. Protect and Secure: Technology of Data Protection in the Ancient Near East I (Lake Huron Room, 8th Floor)
 - 11J. Islamic Society in the Western Mediterranean and Atlantic Coast I (Lake Erie Room, 8th Floor)

4:20–6:25pm
(CST)

- 12A. Portrait of a (non) Artist?: Drawings, Models, Plans, and Molds, in Ancient West Asia (Continental Room A, Lobby)
- 12B. Empires of the Broader Ancient Near Eastern World: Subsistence and Distribution (Continental Room B, Lobby)
- 12C. Digital Archaeology and History III (Continental Room C, Lobby)
- 12D. Art Historical Approaches to the Near East III (Waldorf Room, 3rd Floor)
- 12E. Archaeology of Arabia II (Astoria Room, 3rd Floor)
- 12F. Maritime Archaeology (Private Dining Room 2, 3rd Floor)
- 12G. Prehistoric Archaeology (Lake Ontario Room, 8th Floor)
- 12H. ASOR and the Archaeological Field School: Are We Doing Enough? – Workshop (Lake Michigan Room, 8th Floor)
- 12I. Protect and Secure: Technology of Data Protection in the Ancient Near East II (Lake Huron Room, 8th Floor)
- 12J. Islamic Society in the Western Mediterranean and Atlantic Coast II (Lake Erie Room, 8th Floor)



ABSTRACTS (CHICAGO & HYBRID)

This schedule is current as of November 8, 2023.

WEDNESDAY, NOVEMBER 15, 2023 | 12:00-8:30pm (CST)

ASOR Registration Tables and Help Desk Open (Normandie Foyer, 2nd Floor)

The ASOR registration tables and help desk will be open for longer hours on Wednesday to avoid a rush and crowding before the Plenary Address. Please stop by to pick up your name badge any time between 12:00pm to 8:30pm.

WEDNESDAY, NOVEMBER 15, 2023 | 7:00-8:30pm (CST)

Welcome to the Annual Meeting and Plenary Address (Grand Ballroom, 2nd Floor)

Death by Data? Or What Has a Decade of Research on Palmyrene Funerary Sculpture Taught Us about the Ancient World?

Rubina Raja

Aarhus University, Denmark

The 2023 Plenary Address will be given by Rubina Raja (Aarhus University, Denmark and director of the Danish National Research Foundation's Centre of Excellence for Urban Network Evolutions).

Rubina Raja is professor of classical art and archaeology at Aarhus University, Denmark and director of the Danish National Research Foundation's Centre of Excellence for Urban Network Evolutions. She heads several research projects focusing on the archaeology and history of Palmyra, including the Palmyra Portrait Project. Raja is an experienced field archaeologist having headed several large-scale excavation projects in Italy and the Middle East. Raja's research focuses on societal and urban developments as well as networks from the Hellenistic to the medieval periods, architecture, iconography, and religious life in Antiquity and Late Antiquity. While being a classical archaeologist, she has pioneered work in the fields intersecting archaeology and natural sciences bringing high-definition studies of the past to the forefront in its historical contexts. She has published widely the Late Hellenistic to early Medieval periods, with a focus on the eastern Mediterranean, and her monographs include *Pearl of the Desert. A history of Palmyra* (OUP, 2022) and *Urban Development and Regional Identity in the Eastern Roman Provinces, 50 BC – AD 250: Aphrodisias, Athens, Ephesos, Gerasa* (Museum Tusulanum, 2012) and *The Ingholt Archive* (co-authored with Olympia Bobou, Amy Miranda and Jean-Baptiste Yon, Brepols, 2022).

Palmyra, ancient Tadmor, the famous oasis city in the Syrian Desert, flourished in the first three centuries CE. The city's archaeology and history have fascinated scholars and laypeople alike since the seventeenth century, when the first Western explorers visited the site. Since the war in Syria broke out, the site has gained further attention, not least due to the extensive damage and looting that has taken place. The archaeological evidence from the city is vast and complex, and particularly the city's abundant funerary art has held a central place in scholarship since the late nineteenth century. This lecture will explore Palmyra's archaeology and history through its art, architecture, and

written culture and will ask the pivotal question: in which ways does the abundant material and written evidence—much of which has recently been collected in a set of new corpus works on the city's funerary portraiture, monuments, and inscriptions—add to our knowledge of Palmyra's urban culture, as well as to a more profound understanding of urban cultures in the Roman East in general?

WEDNESDAY, NOVEMBER 15, 2023 | 8:30-9:30pm (CST)

Welcome Reception (Grand Ballroom, 2nd Floor)

THURSDAY, NOVEMBER 16, 2023 | 8:20am-10:25am (CST)

SESSION: 1A. Archaeology of Cyprus (Continental Room A, Lobby)

Chairs(s): Kevin Fisher, University of British Columbia | Catherine Kearns, University of Chicago

The Aceramic Neolithic in the West of Cyprus: Chirokoitia without Chirokoitia?

Andrew McCarthy

University of Edinburgh, United Kingdom. College of Southern Nevada, USA

The Neolithic site of Chirokoitia (Khirokitia) looms large in Cypriot prehistory. Excavated over many decades, it was once thought to be the oldest settlement on the island. Although that no longer stands true, it certainly is an extraordinary site, with well-preserved horizons of dwellings, numerous burials, informative stratigraphy, and unique objects showing that it was a special place as well as a domestic space. Unfortunately, our knowledge of the Aceramic Neolithic period has not expanded greatly beyond this site, and much of what is understood about the period and what came before and after, is mostly known by what happened at this single location. Chirokoitia may or may not be representative of the habits of people in Cyprus in general during these periods, and while some other sites have produced remains that include Aceramic Neolithic artifacts, few have produced adequate context to build up a picture of the variety of human experiences across different areas. Evidence from the site of Prasteio-Mesorotsos in the west of Cyprus is revealing new insight into contemporary, but quite different patterns of settlement, subsistence and cultural activities, while still signaling connectivity to the wider Aceramic Neolithic world in Cyprus. It is proposed here that while Prasteio-Mesorotsos is distinctive from Chirokoitia, it too served as a special place in the landscape. The similarities and differences in longevity, development of domestic structures, and subsistence strategies shows that the west of Cyprus had its own regional variety, perhaps with Prasteio-Mesorotsos as a special place in the region.

Laroumena/Arkhangelos: A Middle Cypriot Settlement in Kalavassos

Mara T. Horowitz¹, Christine Johnston², Enrico De Benedictis³

¹SUNY Purchase, USA. ²Western Washington University, USA. ³University of Cyprus, Cyprus

This paper presents the preliminary results of the first two field seasons of the Kalavassos-Laroumena and Arkhangelos Archaeological Research Project (K-LAARP). The site is part of an extensive Middle Cypriot (MC, c. 2000-1650 BC) settlement cluster discovered by the Vasilikos Valley Project survey immediately north of the modern village. The MC settlement was strategically located on high ground overlooking the river-bottom farmland, the immediately adjacent Troodos copper deposits, and the coast 6km down-river. The K-LAARP project targets the terrace (Arkhangelos) and southern ridge (Laroumena) of the MC settlement. Currently both the MC period and the theoretical understanding of variable paths to social complexity are a major focus of research in archaeology. Our research questions focus on how local society grew and changed structurally from the beginning of the MC to the beginning phase of the Late Cypriot (LC, c. 1650-1600 BC) when large urban settlements, including nearby Kalavassos-Ayios Dhimitrios, appeared on Cyprus. Laroumena's ridge-top siting, unusual concentration of Red Polished pithos jar sherds, and substantial stone architecture could suggest an interest in collecting and protecting surplus either as a community or a proto-elite activity. Surplus management and public architecture are both key features of social change. The goal of K-LAARP is to trace local sociocultural changes, and identify any heterarchical features, that could explain the development of an LC Cypriot urban elite with international trade contacts but without clear evidence of a single hierarchical power source such as the 'King of Alashiya' referenced in contemporary letters.

The Bronze Age Settlement of Kissonerga-Skalia

Lindy Crewe

CAARI, Cyprus

The coastal Bronze Age settlement at Kissonerga-Skalia in western Cyprus was a site of exceptional longevity. It remained occupied from the Philia, c. 2500 BC, through the entire Early-Middle Cypriot Bronze Age until c. 1600 BC, the threshold of the Late Cypriot Bronze Age. During the final phase, a large building complex was constructed over earlier domestic structures. The complex comprises large open spaces delineated by a monumental wall and industrial-scale cooking/heating facilities. This paper will report on the 2023 season of excavations as we work towards exposing further features and excavate more of the earlier Bronze Age underlying strata.

Monuments, Structure, and Space at Late Bronze Age Maroni, Cyprus

Sturt W. Manning¹, Georgia M Andreou², Carrie Atkins³, Emily Booker⁴, Kevin D Fisher⁵, Artemis Georgious⁶, Catherine M Kearns⁷, Brita Lorentzen⁸, Thomas M Urban¹

¹Cornell University, USA. ²University of Southampton, United Kingdom. ³University of Toronto, Canada. ⁴Brown University, USA. ⁵University of British Columbia, Canada. ⁶University of Cyprus, Cyprus. ⁷University of Chicago, USA. ⁸University of Georgia, USA

This paper will present an assessment of the range of archaeological work that has investigated the major Late Bronze Age (ca. 1650-1200 BCE) center at Maroni, Cyprus (the complex comprising Maroni-Vournes and Maroni-Tsaroukkas and Maroni-Aspres) over more than 120 years. The especial focus will be the recent work of the Kalavassos and Maroni Built Environments (KAMBE) project through the summer of 2023, that has employed pedestrian survey, geophysics, underwater survey, drone survey, excavation and artefactual analyses to better elucidate the character and components of the site, both in spatial and temporal terms. We will highlight recent findings and evaluations. In particular, we will discuss the finding, excavation, and analysis of a large structure (and

its dating and characterization) directly to the southeast of Vournes that substantially changes perspectives on the settlement and landscape context of what was previously considered to be the isolated Ashlar Building at Vournes. In turn, we will (re-)consider how the archaeological structures present at Vournes now appear to relate both to the wider Maroni Late Bronze Age settlement and coastal anchorage complex overall (and the subsequent Iron Age use of Vournes), and to the other Late Bronze Age centers on the island. A focus will be a consideration of the role of an axis running from the Maroni anchorage to the Ashlar Building as likely central to the structuring of the site.

Investigating Early Hellenistic Cyprus: Excavations at Pyla-Vigla, 2002-23

Thomas P. Landvatter¹, Brandon R. Olsen²

¹Reed College, USA. ²Metropolitan State University of Denver, USA

Since 2008, the Pyla-Koutsopetria Archaeological Project (PKAP) has been excavating at the site of Pyla-Vigla, located on a small plateau near Larnaca, Cyprus in the Dhekelia cantonment. Early small-scale excavations revealed a site that appears to be an early Hellenistic (330-250 BCE) fortification. With little evidence of substantive later occupation, Vigla can provide insight into an otherwise poorly attested period on Cyprus. Beginning in 2019, a large-scale program of excavation was begun, focusing on 1.) clarifying the occupation history of the site; 2.) defining the nature and extent of the fortification system; 3.) examination of the early-Hellenistic ceramic corpus; and 4.) examination of domestic activity areas. This paper presents the results of the most recent two seasons of excavation, in 2022 and 2023.

Excavations in 2022 focused on domestic activity areas in the center of the plateau, centered on two adjacent 5x5 meter units that exposed several rooms with definable floor surfaces. A major find was a well-preserved floor assemblage, likely representing the contents of a kitchen, with complete and fragmentary ceramic vessels lying in situ, along with numerous bronze and iron objects, a coin, and a limestone bread stamp. Additional finds included a partially preserved amphora sitting in situ on a floor surface, a limestone figurine, large deposits of amphorae and other ceramics, a silver tetradrachm, as well as projectile points, iron weapons, and lead sling bullets indicative of the military nature of the site. The 2023 season continues to focus on the domestic area of the site.

SESSION: 1B. Archaeology of the Near East: Bronze and Iron Ages I (Continental Room B, Lobby)

Chairs(s): J. P. Dessel, University of Tennessee

The Bronze Age Rampart of Khaybar and the Issue of Walled Oases in Northwestern Arabia

Guillaume Charloux

French National Center for Scientific Research (CNRS), UMR 8167, France

The recent discovery of a long network of ramparts in the oasis of Khaybar in the Hijaz confirms the phenomenon of "walled oases" in northwestern Arabia (Charloux et al. 2021). This spectacular longue durée phenomenon sees the inhabitants of oases fortifying the settlement and cultivation areas over gigantic surfaces, mainly in the Bronze and Iron Ages. The objective of this conference will be to highlight this diachronic and regional phenomenon and to explain its role in the sedentarization process of the nomadic populations of North Arabia from the 3rd to the 1st millennium BCE.

What's Next? The Transition Between Bronze and Iron Age at Uşaklı Höyük (Turkey)

Marta Doglio

University of Pisa, Italy

This paper deals with a question: what happened after the end of the Hittite power in Central Anatolia?

Archaeology has been trying to solve this riddle by looking at material traces of change, transformation, evolution, and collapse. If on the one hand the dissolution of the Hittite Empire naturally generated a gap in the political and economic structure of the region, the response of post-Hittite communities is evident – albeit different – from the early Iron Age levels onwards. In this context, the site of Uşaklı Höyük, located in the modern province of Yozgat (Turkey), represents a peculiar case, and one that deserves to be further investigated. The end of the Late Bronze Age settlement is clearly marked by a destructive event, which coincided with the disappearance of monumental public architecture and the radical transformation of the settlement in the subsequent phase. A monumental building on the southern slope of the mound was destroyed by a violent fire approximately around the end of the 13th century BCE. On its remains a long sequence of small domestic architectures with evidence of daily activities has been unearthed, with the associated material culture bearing signs of a new and different production and fashion. In this talk, and through the data from Uşaklı Höyük, I will thus try to preliminarily explore the Early-Middle Iron Age cultural landscape of Central Anatolia and its analogies and divergences with the late Hittite period.

MBA Courtyard Palaces in the Northern Levant

Holly A. Winter

The University of Sydney, Australia

While typically considered a south Levantine palace form, recent research suggests the Middle Bronze Age Courtyard Palace type has its origins in the northern Levant. The Western Palace at Ebla (Building Q) has long been known to feature similarities in plan, layout and contents with south Levantine forms. Of particular note is the shared funerary association in both southern and northern examples, specifically the discovery of elite, possibly royal interments, and associated retainer burials, in association with these complexes.

In addition to Ebla, other palace complexes from the northern Levant, broadly defined, should be considered as examples of the Courtyard Palace form, namely Byblos, Tell el-Burak and Hazor. This presentation will outline the evidence in support of this association, and explore the ramifications of a broadly northern origin of the Courtyard Palace form in wider considerations on the nature of MBA urbanism more generally.

Structure and Function in the Late Third Millennium BCE: Results of Recent Excavations at Tell Tayinat (2017-2022)

Lynn Welton

University of Toronto, Canada

The Amuq Plain, located in the Hatay region of southern Turkey, has long been one of the key sequences for understanding the chronology of the Early Bronze Age in both Anatolia and the Levantine world. The site of Tell Tayinat can be securely identified as the primary site in the Amuq Plain during the late third millennium BCE (EBIVA-B). This paper will discuss the results of recent excavations of late third millennium levels at the site, and particularly on what was learned during the project's 2022 field season. The most recent season of excavation has uncovered new details of the construction, layout, and renovation of a major building phase dated to the EBIVB (ca. 2300-2000 BCE), revealing the use of distinctive construction techniques and suggesting clues as to the functional use of some of the structure's interior spaces. In addition, excavations have begun to uncover evidence for significant structural remains that appear to date to the EBIVA (ca. 2600-2300 BCE). This paper will review the current state of knowledge of both of these phases through evidence from the architectural remains and associated material culture.

A Regional Examination of Livestock Management in the Early Bronze Age in the Southern Levant Using Isotopic Analyses

Elizabeth R. Arnold¹, Haskel J. Greenfield², Tine Greenfield³, Gideon Hartman⁴

¹ Grand Valley State University, USA. ² University of Manitoba, Canada. ³ University of Cambridge, United Kingdom. ⁴ University of Connecticut, USA.

This paper presents isotopic (carbon, oxygen and strontium) data from domestic livestock (sheep, goat, donkey, pig) from previously excavated Early Bronze Age (3600-2000 BCE) sites across the Southern Levant to examine regional patterns of herd management and mobility at early complex societies. Linkages between EB urban settlements have been documented in both the archaeological and written records. Here, the focus is on the connections of animal production patterns, food provisioning and other animal resources. A key question is whether food production is organised on a local, regional or inter-regional scale? Data is presented from several sites including Tel es-Safi, Tel Yarmouth, Tel Erani and Tel Halif, representing a cross-section of environments across the region (coast to mountains) for this time period.

SESSION: 1C. Figuring Violence: Images of Terror and Terror of Images (Continental Room C, Lobby)

Chairs(s): Laura Battini, CNRS, Collège de France, Paris | Anthony SooHoo, Pontifical Biblical Institute, Rome

“Even the Cattle Mourn”: (Pre-) Figuring Violence in Mesopotamian, Egyptian, and Anatolian Lament

David A. Hannan, Grace Clements

Harvard University, Near Eastern Languages and Civilizations, USA

“Laments” *writ large* often image violent scenarios in order to reflect on past experiences of collective violence and to legitimate future violence, a discourse sometimes referred to as “violent imaginaries” (Schmidt and Schröder (eds.), 2001). In Mesopotamian, Egyptian, and Anatolian laments, disorder is largely expressed through a common inventory of violent imagery—spoliation or destruction of divine statues, violation of sacred spaces, endangerment of animals, degradation of foreigners and the vulnerable. Scholars have previously observed parallels between Mesopotamian and Egyptian and Mesopotamian and Anatolian laments, respectively, identifying their negative attitudes towards “foreigners” (e.g., Redford 2020; Poo, 2005; Bahrani 2010; van Soldt, Kalvelagen and Katz (eds.), 2005; Singer, 2002). This paper extends such previous works by comparing laments in all three regions through the theme of (pre-)figured violence. It explores the discourse of terror evinced by texts such as *Lament over the Destruction of Sumer and Ur*, *the Curse of Agade*, *the Admonitions of Ipuwer*, *the Prophecies of Neferty*, and the Hittite prayers of Mursili II. When available, we juxtapose textual representations of such violence with their iconographic congeners to illuminate how the (pre-)figuring of violence complicates the semiotics of texts, spaces, objects, and bodies. In so doing, we explore whether the texts disclose the complex relationship between cultic *realia* and textual objects and spaces. Finally, we examine potential discursive functions of depicting violence in the manner of these texts: can (pre-)figured textual violence delegitimize one political structure in favor of another, endorsing further political violence despite ostensible decrying terror?

The Iconography of Humiliation: Analyzing Select Depictions of Bound Foreigners in New Kingdom Egypt

Mark D. Janzen

Lanier Center for Archaeology, Lipscomb University, USA

Depictions of foreign captives in humiliating or torturous poses are ubiquitous in New Kingdom Egyptian iconography and reflect the celebratory nature of royal ideology, in this case by degrading enemies. Several questions emerge from an analysis of these depictions. How do

these scenes fit into the broader understanding of foreigners and foreign relations held by Egyptian elites? What is the purpose of such images within Egyptian cultural structure and norms? Are they intended as reality or metaphor? Why are so many of these scenes on temple walls or ceremonial objects?

This presentation examines select portrayals from New Kingdom iconographic and sources, demonstrating that depictions of foreign enemies played an integral role in Egyptian ideology and religion. The presence of these depictions on ceremonial objects used primarily by the king and on temple walls perpetually ritualizes their defeat and/or punishment. Royal ideology, the physicality of the depictions, as captives frequently are bound in extremely painful or even torturous fashion, and the relationship between iconography and texts are aspects of this iconography worthy of scholarly treatment. In particular, the reigns of Seti I, Ramesses II, and Ramesses III, when the battle narrative genre reached its zenith, provide far more depictions of bound foreigners than any other period of Egyptian history. These rulers devoted an exceptional amount of valuable space on temple walls to the bound foreigner motif using both creative depictions to highlight various enemy leaders and repetitious ones to denote plurality.

Cross-examining Elamite Iconoclasm (Virtual)

Samuel Reinikainen

University of Helsinki, Finland. Centre of Excellence in Ancient Near Eastern Empires, Finland

There is no scholarly consensus on who is to blame for the iconoclasm (image destruction) of the large assemblage of monumental imagery ostensibly pillaged to Susa by the Elamite ruler Shutruk-Nakhunte I. In the search for culprits, the Elamites themselves have often been given the benefit of the doubt. This paper argues that although the history of iconoclasm at Susa is complicated, the Elamites are at least partly to blame for the defaced monuments. In addition to offering new views on suspected cases of Elamite iconoclasm, the paper goes in-depth on the many defaced Babylonian kudurrus excavated at Susa, which have largely eluded scholarly attention.

It is argued that Shutruk-Nakhunte I, a self-implicated iconoclast, or one of his sons, defaced the kudurrus. The fact that the iconoclasm of the kudurrus has been carried out in a homogeneous way, focusing on the potent parts of the divine themes depicted, indicates the damage was done by a single party. As the defaced kudurrus at Susa include an unfinished piece it is possible that the iconoclasm was not done before the fall of Babylonia's Kassite Dynasty. As several deities named in the curse formulas on the kudurrus have been targeted, it is possible that the iconoclasm was done to neutralize said curses. As those most likely responsible for the pillaging of the kudurrus, the Shutrukid kings had every reason to be worried about triggering the curses.

General Discussion

SESSION: 1D. Reintegrating African in the Ancient World – Workshop (Waldorf Room, 3rd Floor)

Chairs(s): Brenda J. Baker, Arizona State University | Geoff Emberling, University of Michigan

Introduction

Brenda Baker

Arizona State University

Replacing Eurocentric with Africanist Models of the State for the Kingdom of Kush

Stuart T. Smith

University of California, Santa Barbara

The organization of the state and nature of Kushite kingship is typically measured against Eurocentric models of strong centralized rule and absolute royal power also applied to the Pharaonic state. Ancient Egypt was strong under the most authoritarian and militaristic rulers, leading to the artificial division of Egyptian history into “Kingdoms” and “Intermediate Periods.” The Kushite, 25th Dynasty falls into one of these “intermediate” periods, defined as a time of political fragmentation and weak leadership. As a result, the assumption of Egyptian kingship by Kushite rulers is often seen primarily as an expression of military power, albeit in the end imperfect. Piankhi's rejection of punitive measures after the campaign of 727 BCE, along with his return to the Kushite capital at Napata rather than shifting the capital of the new double kingdom northwards, is seen as weakness and the lack of “real” control over Egypt. This interpretation privileges masculine military power over alliance building and feminine authority, central features of Kushite political organization along the lines of Southall's Segmentary, Török's ambulatory, or Edward's Sudanic State. This paper will argue for a more nuanced picture of the organization of the Kingdom of Kush that does not assume that the goal was to imitate or restore Egyptian models of rule, but instead focuses on how Egyptian forms were adapted and reconfigured to create a distinctively Kushite framework of royal power, polycentric and foregrounding feminine power in ways that profoundly affected the trajectory of the Napatan and Meroitic periods.

Discussion

Investigating Meroe from a Sudanic perspective (Virtual)

David N. Edwards

University of Leicester

I have argued that Meroitic archaeology would benefit greatly from looking to Sudanic Africa to better understand its socio-political structures and historical dynamics. While long contacts between the Middle Nile and Egypt are well-known, too often these have been emphasised at the expense of considering Meroe's Sudanic African context. Much may be gained from engagement with African political anthropology as well as comparative historical research across the Sudanic world. Developing research also poses interesting challenges in developing methodologies which can best use the kinds of (archaeological) data we can draw on. This presentation will revisit some of these issues, as well as suggest directions for discussion, including the potential relevance to earlier polities.

Discussion

Commoners and the Meroitic Social Complexity (Virtual)

Mohamed Faroug Ali

International University of Africa, The Africa Institute

Ancient Meroitic social complexity (300 B.C- 350 A.D) has long been studied from colonialism perspectives, with no regard for the common people. This concept has misrepresented the relationship between elites and commoners in the ancient Meroitic African State.

For better understanding, archaeologists should investigate Meroitic settlements based on their function, with the commoners as key players in the Meroitic social complexity. This presentation discusses archeological data from Meroe region and the processes of forming an African complex society from African perspective, and as part of the history of the northeast Africa.

Discussion

Social Complexity in Sudan (Virtual)

Isabelle Vella Gregory¹, Michael Brass²

¹University of Cambridge. ²University College London

How do we conceptualize social complexity in Sudan, and more specifically how do we understand social complexity beyond Nubian and Meroitic studies? We focus on the situation south of Khartoum, on the southern Gezira plain. Current debates have created a sense of social complexity that has very defined spatial and temporal boundaries. Focusing on the broader archaeological picture from lesser known regions, we ask (following Susan McIntosh's groundbreaking work) what an archaeology of social complexity looks like in the eastern Sahel. We argue that the region shows a number of complex ways of living that need to be understood within their own specific contexts. At the same time, these narratives then need to be integrated into a wider debate of social complexity.

Discussion

Defining Aksum: Northern Ethiopia (Tigray) and Eritrea in the 1st Millennium CE

Tasha Vorderstrasse

University of Chicago

Using a combination of textual and archaeological sources, scholars studying the region of Northern Ethiopia (Tigray) and Eritrea in the 1st millennium CE have come to different conclusions about the nature of the society that existed in the region. They have alternately defined the region as part of a "polity," "Kingdom of Aksum/Aksumite Kingdom," "Aksumite Empire," or simply "Aksum." Additionally, there has been disagreement about how to define the capital of that state, Aksum. Some scholars have been reluctant to call Aksum a city because they claim it lacks certain features that should define what they consider constitutes an actual city. They prefer to use the word "metropolis," the term that was used to describe Aksum in a non-Ethiopian Greek source, the Periplus of the Erythraean Sea, which was written in Egypt and lacks many details that suggests a detailed familiarity with Aksum. Rather than rely on non-Ethiopian and Eritrean sources, it will be argued here that in order to better understand how to define the region, we should examine the indigenous inscriptional, manuscript, and numismatic sources to see how the people living in Northern Ethiopia and Eritrea in the 1st millennium CE described themselves, their state and its conquests, and their settlements and also to take into account later local written and oral histories that help us better understand the nature of the society. It is only through using these sources that we can begin to have an understanding of how we should actually describe this region.

Discussion

Challenging Narratives of Highly Centralized Governments: Case Study of the Aksumite State (450BCE-900 CE) (Virtual)

Helina Woldekiros

Washington University in St. Louis

The Aksumite elite gained wealth and power through domination of trade in the Red Sea between Africa and Asia between 450 BCE and 900 CE and helped to shape the Aksumite Empire into one of the most powerful complex societies in sub-Saharan Africa. Recent research documents a flourishing rural and urban pre-Aksumite and Aksumite elite with agricultural and trade-based wealth. However, little is known about the people and power structures involved in Aksumite trade routes. I use new theoretical approaches and ethnoarchaeological perspectives to challenge conceptions of highly centralized sociopolitical and economic organization and trade in the early Aksumite state in the Horn of Africa. I argue that there was not just one form of Aksumite social structure—hierarchy—but concurrent structures that were more heterarchical,

more complex, and spatially and temporally varied. I show that the power structure of the powerful early Aksumite State in the Horn of Africa was less nucleated than previously thought.

Discussion

General Discussion

Conclusions

Geoff Emberling

University of Michigan

SESSION: 1E. The Early Iron Age in Canaan, Israel, Judah, and Philistia (Astoria Room, 3rd Floor)

Chairs(s): Jeffrey R. Chadwick, Brigham Young University | Aren M. Maeir, Bar-Ilan University

A Four-Room House Compound at Tell Dothan, Area A: An Examination of a bet-ab in Northern Manasseh

George A. Pierce

Brigham Young University, USA

Tell Dothan is part of the diverse geography of the central hill country of Israel, linked to its storied past through place names and ancient thoroughfares used by inhabitants, invading armies, and itinerant merchants. On this mound, a small compound consisting of a four-room house and other ad-hoc architecture was constructed during the Iron Age I with continued use into the Iron Age IIA, which provides a unique case study of household and family structure during the Iron Age I and an opportunity to discuss the social and cultural identity of the inhabitants of this residential complex. This paper examines the architecture of the four-room house compound excavated in Area A at Tell Dothan in terms of form and function, micro-demography, and endogamous marriage patterns typical of a village in the Near East and situates Dothan within the wider Iron I-IIA settlement patterns in northern portion of the tribal territory of Manasseh. Through an examination of artifacts recovered from the compound, this paper also addresses the cultural affiliations of the early Iron Age Dothanites. It will be shown that the architecture of Tell Dothan Area A further illustrates the concept of the "house of the father" and compliments previous studies of Iron Age four-room houses with the addition of material from this site situated between highland and lowland cultures in the Iron Age I-IIA.

Philistine Elements at Khirbet el-Ra'i

Kyle H. Keimer

Macquarie University, Australia

The Iron Age I site of Khirbet el-Ra'i is strategically located on the border between the Shephelah and the Philistine Coastal Plain. In the course of eight excavation seasons, Philistine pottery was recovered, suggesting cultural contacts with the Philistine heartland. This paper will address not only the Philistine pottery and its chronology, but also the other Philistine elements found at Khirbet el-Ra'i, including architectural parallels and cultic materials. Since Kh. el-Ra'i appears to be a central site in the region following Lachish's destruction in the 12th century, the presence of Philistine materials have the potential to contribute to discussions about early Philistine, Canaanite, and potentially Israelite connections.

Interpreting Khirbet Qeiyafa as a Patrimonial Fort

Zachary Thomas

W. F. Albright Institute of Archaeological Research, Israel

The early Iron Age IIA site of Khirbet Qeiyafa has attracted an enormous amount of debate over its relative and absolute dating, its ethnic or political affiliation, its biblical site identification, and its implications for the history of the 'United Monarchy'. Relatively less

attention has been given to its purpose. This paper will present an interpretation of the site as a purpose-built fort (as opposed to a proper settlement). As has been shown by the author and others (Schloen, Stager, Master), Late Bronze and early Iron Age kingdoms in the Levant have been organized as one great patrimonial household in which the king's subjects owed him obligatory service, such as temporary military service, who were supplied through the king's taxation of local households' agricultural produce (as in Samuel's warning about the nature of kings, 1 Samuel 8). This paper will show how Khirbet Qeiyafa can be understood within this context, with particular attention to its unique features, including: its historical geographical location above the Elah Valley; its construction as one singular project; its division into multiple, single family houses; its lack of in-ground storage (silos, cisterns) as opposed to the unusually large number of storage jars with thumb-impressed handles; and possible readings of the multi-line ostrakon found there.

General Discussion

SESSION: 1F. Theoretical and Anthropological Approaches to the Near East (Private Dining Room 2, 3rd Floor)

Chairs(s): Darrell J. Rohl, Calvin College | Matthew Winter, University of Arizona

Divine Mistresses Through the Looking Glass: On the Liminal Role of Women in Iron Age II Sacred Spaces

Yifat Thareani

Hebrew Union College, Israel. NYU Tel Aviv, Israel

As places of transit, city gates of the ancient world often engaged cultic spaces aimed at easing the passage from the world outside the city, to the world inside. In this transitional zone, somewhere between the ordinary and the sacred, women had an important role to play.

Two enigmatic bronze discs that were discovered in the summer of 1998 at the Iron Age II extramural structure at Tel Dan, display adoration scenes in which a seated deity and a winged goddess are depicted. Iconographic and comparative study imply that these objects used as mirrors. When integrated with textual evidence and cross-cultural discussion, a female agency is suggested.

Contextualizing the plaques in their urban position will enable tracing the liminal role that women played in the Iron Age II cultic capital that Dan was. In the tension that existed between the realistic and the symbolic, the visualization of liminality in material and in form, suggests that the role of these women was to enable crossing from the earthly dimension to the divine one.

The Emergence and Development of Concepts of Justice in Sumer in the Third Millennium BCE from an Anthropological Perspective

(Virtual)

Joachim L. Schaper

University of Aberdeen, United Kingdom

This paper explores the origin and further development of concepts of justice in Sumer in the third millennium BCE, especially in the time-range from Early Dynastic IIIb to Ur III. The focus is on the uses of tools and on the correlation between those uses and the conceptualisation of justice in Sumerian literature, especially in 'royal inscriptions', such as that of Urukagina. In Mesopotamia, there are many examples of everyday instruments of weighing and measuring being used as symbols of justice and equity and the definition and standardisation of actual weights and measures being ascribed to the activity of gods and kings. Many of those artifacts have been unearthed and are the basis of groundbreaking research in cognitive archaeology. But what can we know about material practices such as weighing, measuring, and accounting and their correlation with cognitive processes that led to the conceptualisation of 'justice', especially with regard to the ideology of kingship? Can we grasp

how developments in the material culture of metrology affected people's conceptualisations of justice, both in legal and in religious contexts? The paper demonstrates how an anthropologically inspired exploration of the material evidence, in conjunction with recent work in cognitive archaeology, can yield fascinating insights into the correlation between manual and intellectual labor, on the one hand, and the rise and development of highly abstract 'notional concepts', such as 'justice', on the other.

War Made Kings and Kings Made War: Ideology and State Sanctioned Violence in Early Dynastic Mesopotamia

Mark S. Schwartz

Grand Valley State University, USA

Using cross-cultural examples this paper makes the case that the environment of relative parity between polities in the Early Dynastic Period allowed for the emergence of divinely sanctioned warrior kings. The wars between the city-states of Umma and Lagash are usually contextualized in ecological terms as a conflict over land and water rights. More likely, the wars were the result of culturally perceived needs and status rivalry between their respective kings. While the disputed territory may not have been essential for the survival of either city-state, cultural perceptions of kingship made it likely that it would be fought over. Archaeologists working in other regions of the world have shown that wars over resources are not necessarily caused by scarcity but by the desire for wealth to secure foundations of power. The potential benefits of war in the Early Dynastic seemed to outweigh the risks involved because the complete conquest of cities was not possible at this point in Mesopotamian history. Although the evidence is limited, texts indicate that ideological justifications for military campaigns were not present at the beginning of the conflict between Umma and Lagash but did emerge by the time of the reign of Eanatum. Once warfare served as an important source of power for kings, was embedded in the ideology of rulership, and also divinely sanctioned, it remained endemic in Mesopotamia.

Ontology and the (Fragmentary) Archaeological Record: The CIDOC-CRM in Theory and Practice

Darrell J. Rohl

Calvin University, USA

This paper explores the CIDOC-CRM, an 'ontology' or conceptual reference model developed by the International Council of Museums (ICOM) and the International Committee for Documentation (CIDOC) to serve as a formal language to describe cultural heritage assets, concepts, and relationships. The paper reflects on the practical application of using the CIDOC-CRM to model 50+ years of archaeological fieldwork data for the Umm Al-Jimal Archaeological Project using the Arches data management platform.

The theoretical reflection aims to place the CIDOC-CRM within the broader philosophical and theoretical discourse on ontology, which concerns the study of being, existence, becoming, and reality. The paper raises the question of whether a globally applicable ontological framework for cultural heritage is possible, given the fragmentary nature of the archaeological record, fuzzy relationships between objects and strata, the subjective nature of empirical observation, and divergent cultural worldviews.

The paper considers how archaeologists work to uncover, describe, decipher, and derive meaning from the fragmentary remains of the past by identifying relationships between things and contexts. The paper considers how data should be modeled, and what role the CIDOC-CRM and similar efforts can play in bridging the gap between our contemporary present and the pasts whose fragments we work with.

Overall, the paper offers both practical and theoretical reflections on the CIDOC-CRM in relation to archaeology and broader philosophical

ontology. It highlights the challenges of applying a globally applicable framework to cultural heritage assets and encourages critical reflection on how we model and derive meaning from archaeological data.

Philistine Group Identity Through the Lens of Successful Group Behavior

Jill C. Katz

Yeshiva University, USA

The emergence of Philistine culture in the Late Bronze Age and the establishment of an independent polity along the southern coastal plain of Israel during the Iron Age are interpreted against a backdrop of eusocial and successful cooperative behavior. It is argued that Philistine group identity first emerged aboard ship among sailors. In keeping with the seafaring technology of the day, their boats were propelled by oars and most of the people would have been required to pick up an oar. Just as among today's competitive crew teams, rowing LB vessels required skill and precision to properly keep time together. This itself would have had a profound impact on group unity, cooperation, and cohesion that would ultimately lead to increased group success. With the collapse of state-level complexity and the cessation of long-distance trade at the end of the LB, the sailors' strong communal ties afforded them the opportunity to forge a successful collaboration with a larger and more established group of Canaanites. The relative lack of violence, DNA evidence, settlement patterns, material culture, zoological and botanical remains, and so forth attest to the success of this collaborative endeavor.

SESSION: 1G. Archaeology of the Near East: The Classical Periods I (Lake Ontario Room, 8th Floor)

Chairs(s): Simeon Ehrlich, The Hebrew University of Jerusalem | Robyn Le Blanc, The University of North Carolina at Greensboro

Reconstructing the Central Plaza of Roman Dōra

Becky Martin

Boston University, USA

After 63 BCE, the southern Phoenician city of Dōra (Tel Dor) became part of the new Roman province of Syria (Josephus, Ant. 14.4.4). In this period, the 8 ha tell of Dor was extensively occupied and took on typical characteristics of cities in the Roman Near East with the addition of paved streets and an aqueduct. The earliest monumental Roman construction begins with the site-wide drainage system that extends from an open plaza in the approximate center of town (Dor Area G). Sometime in the mid-late second century CE, Dōra underwent major urban renewal, marked by the expansion of the drainage system and the construction of a large sacred precinct on the western edge of the tell that projected over the sea. We have long known that this major building project was the last monumental architecture on the tell until the Crusader era. In this paper, I will present the result of recent work on the contemporary remains from central Dōra (Dor Area G). The dominant feature of this area is a large, paved plaza that linked the main landward entrance to the city's center and imposing sacred precinct. I will focus on architecture—showing remains and reconstructions of the plaza's colonnade and associated system of drains and roads—with the goal of improving our understanding of this short lived but architecturally rich era at Dōra.

The Roman Imperial Cult Temple at Bethsaida/Julias

Rami Arav

University of Nebraska at Omaha, USA

This presentation, is based on the following facts.

Josephus narrates that Philip the son of Herod the Great, elevated the village of Bethsaida to a status of a polis and renamed it Julias.

A series of coins minted by Philip in the year 34 of his reign, reveals that the elevation and renaming dates from 30 CE and Julia is Livia/Julia the wife of Augustus who died a few months earlier. One of these coins displays a tetrapylon temple.

Scholars speculated that the coins were minted at Caesarea Paneas (known also as Caesarea Philippi) and the temple is the one built by Herod at this site. However, although, Philip founded Caesarea Paneas early in his reign, the city did not thrive before the reign of Agrippa II.

Archaeological research has shown that place names bearing the emperor's family names, contain temples or altars dedicated to the worship of the Roman emperor.

A first century CE structure was excavated on the submit of the mound and despite being poorly preserved, it contains decorative pieces of architecture, dressed stones, decorative lintel, Doric capital, figurines and votive anchors.

The presentation argues that:

1. The series of Philips's coins dating from 30 CE were minted at Bethsaida/Julias.
2. The Temple on the coin is not a realistic depiction but a schematic rendering of a temple.
3. The first century CE structure at the submit of the mound is the temple alluded on the coins.

Identifying a Roman Vineyard at Ashkelon

Simeon D. Ehrlich

The Hebrew University of Jerusalem, Israel

Evidence for the wine trade of ancient Ashkelon abounds – ancient medical writers sang its praises, winepresses and other vinting infrastructure have been found in the city and its vicinity, and countless LR4 (Gaza/Ascalon) amphorae transported the wine throughout the Roman world – yet where the grapes were grown has remained a mystery.

Excavation of an extramural Philistine cemetery at Ashkelon from 2013-2016 showed systematic Roman-era pitting disturbing the burials. The size, spacing, and arrangement of these pits yielded a working hypothesis that this was evidence of agricultural activity, likely viticulture. This paper adduces textual and material evidence that affirms this theory.

The lack of (a) artifactual evidence of water management, agricultural terracing, or vine trellising; (b) ecofactual evidence of the grapes and grapevines themselves; and (c) regional comparanda for such systematic pitting combine to present a formidable interpretive challenge, but ancient agricultural treatises and comparanda from excavations in France, Italy, and Crimea offer strong countervailing evidence that allows a confident identification.

This discovery is significant locally, because it offers our first glimpse of the agricultural activity in Ashkelon's immediate vicinity, and more broadly because it is the first collection of vine pits identified in the Roman east.

After the Annexation: A Re-Assessment of the Roman Impact upon the Nabataean Incense Road in the Wadi Arabah and Negev Desert during the Antonine and Severan Periods, ca. 138–235 CE.

Benjamin J. Dolinka¹, Tali Erickson-Gini²

¹University of Maryland Global Campus, USA. ²Israel Antiquities Authority, Israel

This paper addresses the impact of the Roman annexation of Nabataea in 106 CE on the economy and population of their kingdom during the Antonine and Severan periods, with a specific focus upon sites situated along the Nabataean Incense Road in the Negev Desert and Wadi Araba. After Nabataea became the *provincia Arabia*, scholars have long assumed that their trade network collapsed. This was due to a lack of ancient literary references and inscriptions, a paucity of contemporaneous

stratigraphical evidence, and misguided chronological interpretations of the associated ceramic repertoires for the period in question.

The Nabataean caravanserai at Horvat Dafit in the southern Wadi Araba revealed an uninterrupted occupational sequence from both before and after the annexation. This makes the site a useful starting point from which to dispel the notion of the proposed economic collapse, and to shed light on the fate of the Nabataean Incense Road and the people whose livelihood depended upon the income derived from it, during the era of the *provincia Arabia*.

The evidence reveals that the Nabataean Incense Road, now under Roman administration, continued to flourish during the Antonine period, mirroring the overall prosperity evident throughout the rest of the Roman Empire. In the following Severan era, there was a concerted military reorganization of the eastern frontier, including sites in the Negev and Araba, which is demonstrated by the alteration of existing Nabataean structures, the building of new watchtowers, and the placing of new milestones along the Incense Road.

1H. Archaeology of Religion in the Levant during the Second and First Millennia BCE I (Lake Michigan Room, 8th Floor)

Chair(s): Nadia Ben-Marzouk, University of Zurich | Ido Koch, Tel Aviv University | Lidar Sapir-Hen, Tel Aviv University

Querying Levantine Religion using the Database of Religious History

M. Willis Monroe^{1,2}, Andrew Danielson², Ian Randall²

¹University of New Brunswick, Canada. ²University of British Columbia, Canada

The study of religion in the ancient Near East has typically leveraged a combination of textual sources and material culture, often with different methodological assumptions. Together with an increasing amount of data and scholarly interpretations, difficulty accessing this expanding data, and the increasingly specialized nature of scholarly inquiry, comparative and even detailed analysis can be quite challenging. The creation of large, open-access, quantitative and qualitative databases provides a unique mode by which to bridge these divides. The Database of Religious History (DRH) is one such resource that attempts to provide increased accessibility through its open access, digital repository, with its global coverage providing multiple directions for potential research. Through several case studies, this paper models large-scale comparative approaches to the religions of the ancient Near East and southern Levant, using the DRH to illustrate its potential uses. We use a large body of quantified data and sample case studies to identify and discuss conceptions of pantheons, the relation of politics to religion, and their diachronic shifts over time focused on the Levant and neighboring regions in the 1st millennium BCE.

From Space to Place: The Making of Temples (Virtual)

Matthew N. Susnow

The Hebrew University of Jerusalem, Israel

Temples often are in use in the same location for long periods of time, even as the settlements within which they are situated change. This paper will look at a temple building ritual from Mesopotamia, and Hindu and Buddhist temple building concepts, to reflect on possible processes behind temple construction and their preparations in the 2nd and 1st millennium Levant.

Egyptian Religious Landscapes and Middle Bronze Age Seal Amulets in the Southern Levant

Nadia Ben-Marzouk

University of Zurich, Switzerland

Stamp seal amulets of the Middle Bronze Age southern Levant are inscribed with various Egyptian designs, interpreted as “good luck” symbols connected to their amuletic function in funerary contexts. The

appearance of such motifs on locally produced scarabs is often described as the “copying” of imported Egyptian scarabs, stemming from an assumed ignorance of Egyptian culture on the part of local communities, and resulting in the divorcing of such motifs from their original Egyptian context. No serious attempts have sought to understand possible shared religious landscapes between Egypt and the southern Levant during the Middle Bronze Age. It is noteworthy, however, that many motifs supposedly emulated by local communities do not appear on contemporary Egyptian scarabs, raising the need to rethink this narrative. Where else might local producers have encountered such designs? How might engagement with new lines of inquiry shift our understanding of religious landscapes in the southern Levant and the significance of certain motifs? This paper surveys the corpus of stamp seal amulets from the southern Levant and argues for direct parallels in the iconography and materiality of contemporary elite Nile Valley religious landscapes, specifically decorated tombs, coffins, and religious texts. Such connections raise the possibility skilled producers from the southern Levant may have been highly integrated into Nile Valley landscapes and were thus well-aware of Egyptian funerary practices and beliefs. Moreover, the possibility of continued mutual influence after the Middle Bronze is explored, resulting in a more nuanced picture of the religious practices of the southern Levant.

The House of the Rising Sun: A Late Bronze Age Temple at Tel Azekah (Virtual)

Hannah M. Ripps

Tel Aviv University, Israel

Temples of the Late Bronze Age Levant were the central locales for religious and cultic traditions, with nearly every settlement hosting at least one, if not multiple temple structures. Excavations on the eastern slope of Tel Azekah in Israel's central Shephelah region have recently exposed a Late Bronze Age structure (designated Structure E3/F572) whose considerable architectural remains and abundance of ceramic and cultic artifacts testify to its use as a temple. Furthermore, the material finds from within the structure demonstrate strong ties with Egypt, while the ceramic assemblage points to more local material cultural ties. The ceramic and stratigraphic evidence further indicate an initial construction date in the Late Bronze II, with continued use into the Late Bronze III/Iron Age I transition. The temple was then rapidly and violently destroyed, with thick architectural collapses sealing burnt layers of pottery, small finds, and the remains of five adult men. This talk will present the architectural remains of Structure E3/F572 and its associated finds publicly for the first time, placing them within their regional and temporal contexts and demonstrating their impact on our understanding of Late Bronze II–III Shephelite settlements and cult.

The Archaeology of Ancient Levantine Religion From a Study of Religion's Perspective

Christoph Uehlinger

University of Zurich, Switzerland

The archaeological study of religion in the ancient Southern Levant (Western Asia more broadly, and ancient Israel in particular) has suffered until recently from a strong reliance on notions of religion that are either based on modern Western commonsense assumptions (e.g., that religion reflects a culturally coded “symbol system”) or extracted more or less directly from emic concepts and discourse as interpreted in and from ancient literary sources (among which, the Hebrew Bible). This stands in stark and strange contrast to contemporary theoretical and methodological debates on ancient religion in other disciplines. This paper will ask what the archaeology of religion might gain from engagement with the academic discipline that claims to be at the forefront and juncture of many of these debates, namely “Study of religion’s”. I shall discuss recent trends and debates in that field (on how

to frame the concept of religion in the first place, on material religion, on epistemological challenges raised by anthropological theory, the practice turn, the ontological turn, etc.) and ask how these could inform the archaeology of religion—and vice versa.

SESSION: 1I. Archaeology and Biblical Studies I (Lake Huron Room, 8th Floor)

Chairs(s): Stephen Cook, Virginia Theological Seminary

About Phoenicians, Israelites, and the Production of Blue and Purple Dye at Tel Shiqmona

Golan Shalvi^{1,2}, Ayelet Gilboa²

¹University of Chicago, USA ²University of Haifa, Israel

During the Iron Age, Tel Shiqmona, located near Haifa in northern Israel, was a center for the production of purple dye, lying in a buffer zone between Phoenician political entities and the Kingdom of Israel. This is currently the only site around the Mediterranean where significant evidence of this dye manufacturing across the entire Iron Age has been uncovered. During the Iron Age I, a small Phoenician settlement existed at this site. Subsequently, a fortified purple dye manufacturing complex was constructed over the ruins of the hamlet. The enclosure casemate wall and, later, the three- and four-room houses and Israelite-style ceramic vessels indicate that the Kingdom of Israel occupied and fortified the site. Yet, a substantial portion of the assemblage demonstrates continuity in Phoenician material culture and reflects a complicated process. The transformation from hamlet to fortified structure occurred about the middle of the ninth century BCE, at the height of the Kingdom of Israel's dominance (the Omride dynasty), when it extended north, east, and west toward the Carmel coast (Tel Dor). This phenomenon of blended Phoenician-Israelite material culture continued until the end of the Iron Age IIB in the eighth century BCE (the Nimshide dynasty). We propose that a Phoenician purple dye-producing enterprise existed at Shiqmona under Israelite supervision and management. This suggestion is based on the site's geographic location, economic significance, architectural history, and unique combination of material culture and historical considerations. In this talk, we will explain the reasoning behind this assumption.

“You can look at the ghost, he will talk with you”: Voices of the Dead in the Iron Age Near East

Elizabeth Bloch-Smith

Princeton Theological Seminary, USA

From Mesopotamia to Egypt, Iron Age peoples engaged with the dead as recorded in Akkadian incantations and letters, Aramaic and Phoenician inscriptions, Egyptian Letters and iconography, and Hebrew texts and inscriptions. In Assyria and one biblical story (1 Sam 28), the dead clearly communicate with the living by means of intelligible speech. This presentation considers the evidence for their dead and their communication in an effort to date and re-interpret inscriptions on tomb walls that may relay the voice of the dead.

Ritual, Sacred Spaces, and Sacred Power: Architecture, Cultic Objects, and Worship at the Iron IIA Ataruz Temple

Chang-Ho Ji¹, Aaron Schade², Choong-Ryeol Lee³, Christopher Miner²

¹La Sierra University, USA. ²Brigham Young University, USA. ³Sahmyook University, Korea, Republic of

This paper is organized into three main sections. The first section provides an overview of the architecture of the Iron IIA Ataruz temple complex and its cultic objects. This includes a presentation of the complex's overall layout, the individual cultic spaces within it, and the nature of the cultic objects. The second section focuses on the detailed embodiment of the Ataruz religion in ritual and architectural forms. We begin by examining the specific design of the temple, the arrangement of

altars, and the placement of cultic objects and installations. We then explore the relationship between these objects and facilities, the types of cultic rituals practiced at Ataruz, and the role of those rituals in shaping the function of each cultic space within the temple. The final section delves into the religious, socio-political, and biblical implications of the Ataruz temple. We discuss how the architectural design and cultic objects reflect broader Iron IIA religious perspectives and how they shape the identity and experience of the religious communities in the region. The Ataruz temple served multiple functions, including a place of worship, shelter, and marketplace for civilians and travelers along the trade routes. It was also used as a tool of political power for propaganda and psychological warfare, symbolizing the community's superiority and resolve to defend the region from the Moabites in the south. Finally, the paper draws on biblical perspectives to better understand the significance of the Ataruz temple in its historical and religious context.

Israel's Cult in Judah's Bible: Methodological Considerations for the Use of Priestly Texts and Archaeology in the Reconstruction of Ancient Israelite Sacrifice

Jonathan S. Greer

Grand Valley State University, USA

Any reconstruction of sacrificial rites of ancient peoples involves a careful integration of a variety of available data drawn from the primary sources of archaeology (cultic architecture and artifacts, as well as faunal and other organic remains), iconography, and especially ancient texts, often understood within an anthropological framework and buttressed by ethnographic comparanda. In the case of ancient Israelite religion, the Priestly texts of the Hebrew Bible are often considered in recent research to provide a later unified commentary on the practices of the Jerusalem temple during the Persian period, if they are thought to represent any real cult at all, and are thus relegated to a secondary status in attempts at reconstructing sacrifice. This paper challenges the notion that Priestly ritual texts represent a unified corpus and, drawing on archaeological correlates, suggests a complex composition process that drew on various traditions within Judah—and Israel—beginning in the Iron Age and running through the Persian period. Such diversity is seen to root the descriptions of sacrifice in the real world of ancient Israel and restore their status as an important source for understanding Israelite sacrifice in its varied manifestations.

Rewritten History, Social Memory, and Solomon's Accession in Chronicles

Doren G. Snoek

The University of Chicago, USA

Unlike inquiries into social memory of recent periods, ancient Near Eastern and biblical studies confront a unique evidentiary problem: theorists identify media reception as critical in forming social memory, and yet whether we consider texts, artworks, or monuments, there is often little evidence of how these artifacts were received. This paper will synthesize this theoretical point about media reception with textual study. It will argue that, by taking a diachronic stance and contemplating scribal reception of earlier texts, one can partially address the evidentiary problem. The paper will then lay out a case study, Solomon's accession as narrated in 1 Chronicles 28–2 Chronicles 1. While biblicalists have often taken it as a theological reframing of or commentary on the account in Samuel-Kings, this rewriting strips away events and remolds the characters present in its source. Considered as a process taking place in a medium (scrolls), the rewriting is comparable to cases of *damnatio memoriae* in which a bust was reshaped to represent another dignitary. That is, this case of rewriting makes possible “forgetting” as much as it does “remembering.” This application of memory theory then suggests that *Chronicles* might have operated, early on, not only as an elaboration

or extension of its sources but to forcefully reshape social memory in Judean antiquity.

SESSION 1J. Preserving the Cultural Heritage of the Madaba Region of Jordan – Workshop (Lake Erie Room, 8th Floor)

Chairs(s): Douglas Clark, La Sierra University | Marta D’Andrea, Sapienza University of Rome | Basem Mahamid, Department of Antiquities, Madaba | Andrea Polcaro, Perugia University | Suzanna Richard, Gannon University

“Why is the Early Bronze Age Cool?” Some Thoughts on Presenting the Early Bronze Age of the Madaba Governorate in the Proposed New Regional Archaeological Museum (Virtual)

Marta D’Andrea

Sapienza Università di Roma, Italy

“Why is the Early Bronze Age cool?” This genuine question asked from students during an MA archaeology course is critical to thinking “in what ways might excavation teams recommend displays that reflect their site themes,” as encouraged by the 2023 Madaba workshop.

Engaging a wider audience in the Early Bronze Age of Jordan, the fourth and third millennia BCE, may be challenging, because the nature of the archaeological evidence on the ground and of the artefacts is little intuitive. It requires a certain level of interpretation to make architecture and material culture “speak” to potential visitors of a site or a museum. However, that long period saw important processes that have relevance to life in modern times too, such as: the intensification of economic production; the foundation of the earliest cities and their demise because of the costs of progress or of natural catastrophes; the development of efficient water management strategies; or resistance to climatic and environmental changes.

Centring on the Madaba Regional Archaeological Museum Project’s ultimate goal of making the proposed museum a springboard for local and international tourists to visit the regional sites, this paper reflects on how to narrate such stories through artefacts in an exhibit linking them up to the museum’s grand narratives. This way, it will be possible to discuss how to reduce the distance between modern visitors and a past that, although being remote from our days, has much to teach us for the times we are living in.

Coming Full Circle: Restoring and Returning Items from Dhiban to Local Museums

Danielle S. Fatkin

Knox College, USA

This brief presentation will focus on the efforts of the Dhiban Excavation and Development Project (DEDP) to restore excavated materials in order for them to be presented at museums in both Madaba (the new Madaba Regional Archaeological Museum) and at Dhiban. Despite Dhiban’s archaeological and historical importance, the lack of a museum at the site or significant representation in the Madaba museum has contributed to underdeveloped opportunities for tourism and general underinvestment at the site and in the town. A more robust presence of archaeological materials in local museums provides an opportunity to raise Dhiban’s visibility and fortunes.

Enhancing Site Value for Adjacent Communities – The Case of Tell Dhiban in the Madiba Region

Bruce Routledge

University of Liverpool, United Kingdom

The causes of both site preservation and decolonization are best served when communities situated adjacent to archaeological sites have a sense of ownership and stewardship in relation to those sites. This paper reviews the efforts made by the Dhiban Excavation and Develop Project (in conjunction with the Department of Antiquities, Sela, the Hashemite University, Queen’s University Belfast and Mutah University)

to increase the economic and cultural value of Tell Dhiban for the residents of the town of Dhiban since 2019. This includes our efforts to improve site conservation and interpretation for the purposes of tourism and our collaboration with residents of Dhiban to explore and co-curate an archival project on the development of the modern town as captured ‘accidentally’ through photographs and drawings made by researchers visiting the archaeological site. I will also discuss the practical importance of local partnerships in the face of Covid and some possible plans for moving forward with these same themes at a regional level.

Progress and Projections: The Madaba Regional Archaeological Museum Project (MRAMP)

Douglas R. Clark

La Sierra University, USA

In order to keep ASOR membership and our growing list of partners updated on the progress of the Madaba Regional Archaeological Museum Project in central Jordan and to continue setting and assessing benchmarks along the way to the establishment of a totally new state-of-the-art museum in historic downtown Madaba, Jordan, MRAMP created this workshop. This is the fifth year of a projected six. As a major, concrete cultural heritage endeavor in the southern Levant with implications not only for Madaba, but for all of Jordan and beyond, the focus this year is on displaying regional artifacts in a way that follows and enriches the global history narrative themes laid out last year and embedded into the architectural concept design of the museum (see the 5-minute 3D video museum tour [in English](#) or [in Arabic](#). In this context, what activities has MRAMP undertaken in the past year, since the last ASOR report? What new partnerships have been formed and with what results? How has the last year contributed to progress toward an actual museum? And what are the next steps on this trajectory?

THURSDAY, NOVEMBER 16, 2023 | 10:25am–10:40pm (CST)

Coffee Break (Normandie Lounge, 2nd Floor)

Sponsored by The University of Chicago Press

THURSDAY, NOVEMBER 16, 2023 | 10:40am–12:45pm (CST)

SESSION: 2A. Archaeology of Cyprus II (Continental Room A, Lobby)

Chairs(s): Kevin Fisher, University of British Columbia | Catherine Kearns, University of Chicago

Architectural Energetics in Southcentral Cyprus: A Study of Monumental Ashlar Construction at Kalavastos Ayios Dhimitrios

Caroline Barnes¹, Graham Braun²

¹ University of British Columbia, Canada. ² University of Cincinnati, USA

This paper summarizes the results of an architectural energetics study conducted in conjunction with the Kalavastos and Maroni Built Environments Project (KAMBE) in Summer 2023. The project examined monumental building practices associated with rectangular cut-stone (ashlar) masonry in Late Bronze Age (LBA) Cyprus from the perspective of two complementary methodological perspectives, the archaeological chaîne opératoire and architectural energetics, for Building X at Kalavastos Ayios Dhimitrios. Quantitative spatial data was obtained through terrestrial laser scanning, photogrammetry, differential GPS surveys, and analog measurement. Relative energetic values were assessed for each step in the construction process (e.g., stone quarrying,

transportation, on-site stone working, and placement). Preliminary results reveal that architectural energetics is less useful as an exact calculation of labor and better suited as a lens through which decisions in the building processes, determined by a variety of physical and cultural factors, can be identified and situated within the construction process as a whole. Therefore, future comparative analyses between sites is not so much reliant on 'accurate' energetic calculations, but rather, on how different communities prioritized and made decisions in their respective building projects. Furthermore, the technological knowledge of masons and laborers, embodied in ashlar masonry, is often overlooked in favor of top-down approaches that focus on elite control in constructing and occupying these spaces. Instead, our project illuminates the interaction between these two social groups from the perspective of laboring communities, and moreover reveals the social diversity present in monumental built environments during a time of burgeoning urbanism on the island.

Change in Maritime Connectivity in Cyprus and the Southern Levant Throughout the Middle and Late Bronze Ages: The Case of Cypriot Ceramics

Brigid Clark

¹ University of Haifa, Israel

Maritime connectivity and trade in the Bronze Age Eastern Mediterranean is intertwined with the rise of coastal settlements and urbanization in both Cyprus and the Southern Levant. This paper presents the final results of the author's dissertation which uses Cypriot ceramic imports in Middle and Late Bronze Age (ca. 1900-1200 BCE) contexts in order to understand Cypriot engagements with Bronze Age trade networks and Levantine consumption of such goods. The aim of this paper is to analyze how the importation of such pottery changes both diachronically and regionally from the earliest imports in the MB I through the standardization of such trade in the LB II, using newly analyzed assemblages from Levantine centres including Kabri, Achziv, Jaffa and Megiddo. This data is used to understand the chronology and depth of interaction between Cyprus and the Levant during the 15th-13th centuries BCE.

Epipaleolithic Wayfarers: Early Explorers of Cyprus (Virtual)

Lisa Maher¹, Danielle Macdonald², Alan Simmons³, Sally Steward⁴

¹ University of California, Berkeley, USA. ² University of Tulsa, USA. ³

University of Nevada, Las Vegas, USA. ⁴ Trent University, Canada

Throughout mainland Southwest Asia, Epipaleolithic (c. 10-20 kya) hunters-gatherers experimented with plant and animal management and developed long-ranging, complex networks of exchange and movement, ultimately leading to the Neolithic. On adjacent Mediterranean Islands, these events are either absent or poorly documented. Cyprus, however, is an exception, where both late Epipaleolithic (ca. 10,000 cal.BC) and early Neolithic occupations have been documented. These hunter-gatherers and early farmers had considerable knowledge and nuanced uses of landscapes, as well as technological innovations that allowed them to leave the mainland and explore new regions across the Mediterranean Sea.

The Ancient Seafaring Explorers of Cyprus (ASEC) Project was developed to expand our understanding of the Epipaleolithic in Cyprus. We explore how wayfinding, placemaking, and technological use allowed for the early exploration of Cyprus. The focus of ASEC is on systematic survey and test excavation along the central southern coast. In addition to documenting sites, we address the social contexts for innovations that allowed for exploration and survival in new environments. Here we present the initial results of the ASEC Project. This includes site documentation during the 2018 and 2019 survey seasons, and anticipated 2023 excavation at two new potential Epipaleolithic sites.

The ASEC Project contributes to our broader understanding of landscape use and movement of early groups during the initial phases of occupation and exploration of Cyprus, ultimately leading to its full colonization, which occurred during the early Neolithic. The project also addresses issues through a larger circum-Mediterranean framework examining pre-Neolithic seafaring abilities and exploration.

A Palace at the Cypro-Archaic Kingdom of Marion? Ceramic Evidence for Elite Lifestyles and Intercultural Connections with the Aegean World

Nassos Papalexandrou

The University of Texas at Austin, USA

This paper presents a preliminary assessment of the pottery finds from the excavation of a large elite secular building at the eastern outskirts of Polis tis Chrysochou, previously interpreted by the author as the palace of Marion (author 2007, 2008). The building, which dates in the Late Cypro-Archaic period, has not been excavated in its entirety and has been subject to various destructions during his history—most recently by intentional destruction by local developers. Despite these pragmatic limitations, its excavation yielded a uniform stratigraphic situation throughout the extent of the excavated area. The excavated strata were formed by the collapse of the structural materials of the building which was also ransacked for the removal of its fine-quality materials (e.g. limestone ashlar blocks). The pottery comprises typical Cypro-Archaic wares of both large, medium, and small-scale storage vessels but the same deposit yielded numerous specimens of small-scale drinking vessels, whose number and types yield important information regarding the nature of elite consumption in this building during the Cypro-Archaic period. The Ionian imports to Marion, in particular, provide evidence about systematic trade and perhaps about elite intercultural exchange between the two areas. Overall, this new evidence provides a backdrop against which this paper pursues two questions: what is the practical and conceptual function of a “palace” in Cyprus during the Archaic period? Does the large secular building indeed qualify as the “palace” of the kingdom of Marion? Both questions are addressed in light of evidence about palaces in Cyprus and the Near East.

Hellenistic And Early Roman Levels at Idalion: A Change of Identity?

Pamela Gaber

Lycoming College, USA

Changes occurred on Cyprus at the beginning of the Hellenistic period. Some were adapted during the Roman period. The site of the city-kingdom of Idalion has been excavated under Dr. Pamela Gaber from 1987 until 2017 (“the American Expedition”). These excavations have revealed physical changes in parts of the ancient city that appear to underline a cultural shift in the Hellenistic and Roman periods. In 1991 the Department of Antiquities of Cyprus began rescue excavations under a roadway between the two acropoleis of the ancient city and discovered evidence of Hippodamian town planning in the form of roads approximately 15 meters apart (Dr. Maria Hadjicosti, oral communication). However, excavations in the elite structures of the administrative center and in the Lower City domestic and Industrial area did not reveal any similar arrangement. In 1992 the American Expedition began excavations on the terrace of the East Acropolis in a sacred grove that later became known as the Adonis Temenos. Hellenistic and Roman structures were present just below the topsoil. These structures were oriented somewhat N-S/E-W. When continued excavation reached the underlying Classical and Archaic levels, they revealed a different orientation. The earlier structures were oriented NW-SE. Similarly, excavations in the “City Sanctuary” were carried out from 1998 to 2017, and a much starker shift of structural orientation was discovered there. The question of when the transition took place was solved in the 2017

season of excavations in the “City Sanctuary,” the Lower City South. Was there a shift in identity?

SESSION: 2B. Archaeology of the Near East: Bronze and Iron Ages II (Continental Room B, Lobby)

Chairs(s): J. P. Dessel, University of Tennessee, USA

Reevaluating Ivory Exchange of the Late Bronze and Iron Ages Southern Levant (Virtual)

Harel Shochat¹, Ayelet Gilboa¹, Guy Bar-Oz², Cheryl A. Makarewicz³

¹ School of Archaeology and Maritime Cultures, and the Zinman Institute of Archaeology, University of Haifa, Israel. ² School of Archaeology and Maritime Cultures, University of Haifa, Israel. ³ Institute of Prehistoric and Protohistoric Archaeology, University of Kiel, Germany

Extensive excavations in the southern Levant have yielded hundreds of artifacts made of the highly valued and prestigious material of ivory, dating from the mid-second to the mid-first millennium BCE. As an exotic, locally limitedly available material, ivory was thus perceived as a charismatic medium enabling reconstruction of social structures, inter-cultural connectivity, economic exchange spheres, and trade networks. To date, these questions are being studied by attempts to associate the exquisite artifacts’ decorative style with cultural identity. The Levantine Ivory Research Project is the first comprehensive study to focus on the raw material itself for investigating how ivory artifacts and their meanings were embedded in Canaanite and other Levantine societies.

We developed an interdisciplinary investigation protocol for studying ivory exchange. The core archaeological practices were applied to study ivory uses, distribution, and consumption trends. We applied analytical methods - microscopy, stable isotopes, and proteomics – as taxonomic and geospatial tracers of the raw material sourcing pools.

In light of current network-based approaches, we successfully outline ivory’s exchange biography for the first time from an empirical perspective. Spatial, chronological, typological, and contextual dispersal trends are interpreted to reconstruct the cultural role of ivory as a symbol of authority and as a manifest of the personal success of the individuals engaging in its exchange. The bio-molecular analyses successfully trace the raw material origins to sub-Saharan landscapes of east African woodlands. It allows us to reevaluate Egypt’s and Nubia’s pivotal agency in ivory’s supply chain network and in shaping its exchange mode as specialized trade.

Bathing for Kings or Gods?: A Closer Look at the “Bathroom” in the Back Building 7050 at Hazor

Laura Mazow¹, Jennie Ebeling²

¹ East Carolina University, USA. ² University of Evansville, USA

Constructed in LBIIA near the center of Hazor’s acropolis, Building 7050 has been interpreted by its excavators and other researchers as either a palace or a temple. One of the criteria used to argue its function as a palace is an installation made of coarse clay built into the southern end of the westernmost room of the building. The excavators call it a “bathtub-like structure” or “bathtub” and suggest that it may have been connected to drainage channels identified outside of the rear wall of the building. A closer look at the installation, its context, and the artifacts found in its vicinity offers an opportunity to investigate how such a feature may have functioned in a palace or temple context. This analysis will provide a new source of information in the current debate on the function of Building 7050.

Bones and Stones: Spatial Analyses of Bone, Chipped Stone, and Ground Stone Tool Distribution from the Early Bronze Age III Domestic Area of Tell es-Şâfi/Gath, Israel

Sarah J. Richardson¹, Haskel J. Greenfield¹, Tina L. Greenfield², Jeremy Beller³, Francesca Manclossi⁴, Shira Albaz⁵, Aren M. Maeir⁵

¹ University of Manitoba, Canada. ² University of Manitoba – Near Eastern Biblical Archaeology Lab, Canada. ³ Simon Fraser University – Department of Archaeology, Canada. ⁴ Istituto di Scienze del Patrimonio Culturale – Consiglio delle Ricerche, Italy. ⁵ Bar-Ilan University, Israel

In this paper, we explore the evidence for household activity areas by conducting analysis of the spatial distribution of the animal bone, chipped stone, and ground stone tools from the early urban domestic neighborhood of Tell es-Şâfi/Gath, Israel in order to begin identifying tool kits. Studies of activity areas in early urban households often focus on architectural installations and a few special finds. Nevertheless, a wealth of other data is collected by most excavations. The data collected from Tell es-Şâfi/Gath allows materials that were not identified as special finds in the field but are later identified as, in this case, tools to be mapped as basket data and contribute to the spatial analyses of their material type.

The excavation data from the Early Bronze Age residential neighborhood (Area E) at Tell es-Şâfi/Gath have been digitally recorded since 2012, and the earlier top plans and excavation notes have been digitized allowing a GIS approach. This approach provides the opportunity for detailed spatial analysis of the wealth of bone, ground stone, and chipped stone tool remains beyond the remains identified in the field. These tool corpora presented here provides insights into the intensity of tool use and their spatial distribution between and within individual houses, and between substrata in the last Early Bronze Age phase (E5) associated with these data. Inherently, these analyses also allow insight into the changes of distributions in the domestic contexts through generational changes in inhabitants of the same area as delineated by individual substrata.

Radiocarbon Dating and Iron Age Chronology in the Southern Levant: Region-wide Analysis and Future Directions (Virtual)

Lyndelle Webster

Austrian Academy of Sciences, Austria

The chronology of Iron Age remains in the southern Levant has been a source of vigorous debate for almost three decades and for much of this time radiocarbon dating has played an important role. While substantial progress has been made, there is currently a sense of stagnation or stalemate, and skepticism about the ability of radiocarbon to bring further clarity. Yet there is reason to be optimistic. As highlighted in this paper, a region-wide analysis of new and previously published data for the Iron I–IIA period shows intriguing patterns that must be investigated further. Since even small datasets that coarsely represent site stratigraphies are contributing valuable evidence, there is clearly much room for advancement through radiocarbon-based approaches. While calibration curve limitations and small regional offsets should be considered, the primary limiting factors to Iron Age chronology are arguably still data quantity and adequate representation of stratigraphic sequences. I will also argue that future research must put more emphasis on directly dating and synchronizing strata with radiocarbon, rather than setting absolute dates for material culture typologies.

The Amman Theater Statue and Shalmaneser III’s Reference to “Baasha son of Ruhubi”

Joel S. Burnett

Baylor University, USA

The most extensive Assyrian account of the 853 B.C.E. Battle of Qarqar also figures for many scholars as the earliest datable reference (by more than a century) to an Ammonite king or kingdom. Shalmaneser III’s Kurkh Monolith Inscription lists among the anti-Assyrian coalition of “twelve

kings” a certain 'ba-'a-sa DUMU ru-ḫu-bi KUR a-ma-na-a-a (ii 89b –102). Alternatively, others maintain a reference to “Bêt Rehob,” a kingdom associated with Mt. “Amana” in the Anti-Lebanon and southern Beq'á region.

The Amman Theater Statue discovered in 2010 depicts an Ammonite ruler and—based in part on parallels of material, scale, and motifs with a basalt statue of Shalmaneser III—dates ca. 850–825 B.C.E. (Burnett forthcoming). That art-historical comparison and dating of the Ammonite statue invite the question of whether it portrays the same Ammonite king many scholars recognize in the Assyrian account.

In this presentation, I will consider the possible relationship between the Ammonite statue and the Assyrian text in view of the art-historical parallels and the debated aspects of the Kurkh Monolith passage. As I will show, the Amman Theater Statue's lack of an accompanying inscription precludes a definitive identification of the ruler it portrays. Yet as a monumental royal artifact from Amman dating art-historically to the ninth century B.C.E. and reflecting cultural contact with Assyria in the time of Shalmaneser III, it provides additional support for reading KUR a-ma-na-a-a to mean “Ammonite” in Shalmaneser's Kurkh Monolith inscription.

SESSION: 2C. Figuring Violence: Images of Terror and Terror of Images II (Continental Room C, Lobby)

Chair(s): Laura Battini, CNRS, Collège de France, Paris | Anthony SooHoo, Pontifical Biblical Institute, Rome

Fear and Terror as Appropriate Responses in Assyrian Royal Inscriptions (Virtual)

Sarah C. Melville

Clarkson University, USA

That royal inscriptions invariably represent the Assyrian king as righteous and his enemies as oath-breaking scoundrels goes without saying. Yet beneath the binary representation of the king and his opponents lies a complex array of ideas about man's place in the cosmos, his capacity to choose his own course, and the extent to which gods and their chosen king determine outcomes. Within this intellectual setting, fear and terror become the enemy's rational response to the realization that his own bad choices have caused the gods to abandon him. The enemy king's fear then spreads to his own troops and they flee in panic. Although Assyrian royal inscriptions flaunt the their king's accomplishments and pious character, they also contain strong moral lessons about the wages of the enemy's treaty-breaking and blasphemous behavior. Despite formulaic topoi and conventional language, Assyrian royal inscriptions offer a sophisticated explanation of how kings benefit or ruin their people.

'May Aššur decree an evil and unpleasant fate for you': Curses in Neo-Assyrian Royal Annals and Reliefs

Anthony P. SooHoo

Pontifical Biblical Institute (Rome), Italy

In the *ade*-oaths, vassals swore fealty to their Neo-Assyrian overlords, promising to act according to the stipulations. After ritually enacting punishments that would occur due to upending the agreement, this legal document was sealed and deposited in a prominent locale in the vassal's land as well as in Assyria. The performative speech and solemn public acts involved calling upon deities of both parties to serve as witnesses and judges to the agreement. They also had a social function, impressing upon the entire community that all were responsible for upholding the treaty. In order to avert the danger of breaking the *ade*-oaths, Assyrian kings resorted to a variety of violent metaphors and images, often focusing on the disintegration of a person's bodily, psychic or social integrity and relationships.

Neo-Assyrian royal annals and reliefs document the violence perpetrated against defeated enemies. This presentation argues that the curses from the *ade*-oaths account for some of the types of violence recorded. In doing so, the Neo-Assyrian kings portrayed themselves as agents of divine justice, avenging the wrong due to the oath-breaker's failure to uphold their promises. The acts of individual and communal violence, bringing about the the destruction of personhood, including communal bonds, parallels the dissolution of the treaty relationship between the vassals and their overlords as well as the human and divine parties involved. The royal annals and reliefs concretize and idealize the violence in the service of empire that is articulated in the *ade*-oaths.

Warrior versus Saviour: Royal Rhetorics of War in the First Millennium BCE (Virtual)

Jinyan Wang

University of Toronto, Canada

War and its violence have been celebrated in traditional mythological texts and royal inscriptions in ancient Mesopotamia since the third millennium BCE. During the Neo-Assyrian period, the royal image as warrior was used as the primary way to legitimize kingship. Royal inscriptions and iconography featured detailed and vivid depictions of furious battles, cruel punishment against enemies, and attacks on animals in royal hunts. On the other hand, Neo-Babylonian royal ideology adopted a different approach to the theme of warfare. The royal inscriptions avoided detailed descriptions of battles, portrayed the king as a savior in war accounts, and downplayed the physical strength and power of the king. In order to explain this contrast, this article examines the mythological and social context of the rhetorics of war in the Neo-Assyrian and Neo-Babylonian periods.

SESSION: 2D. Gender in the Ancient Near East I (Waldorf Room, 3rd Floor)

Chairs(s): Stephanie Lynn Budin, Near Eastern Archeology | Debra Foran, Wilfrid Laurier University

Lamaštu's Cold Feet: Transgressive Marriage as a Means to Dispel Monstrosity

Kelsie Ehalt

University of Michigan, USA

In Lamaštu incantations, a variety of ritual and symbolic acts are detailed, all attempting to oust Lamaštu and prevent her from doing harm. One line is particularly puzzling: “*ušāḫizki kalba šalma gallâki*,” which Farber translates as, “I have made you seize a black dog your nemesis.” But, I posit that there are deeper strata of meaning here, relating to the institution of marriage. In normative marriage contracts, the husband performs the *aḫāzu* action to finalize the marriage process. The act of legitimation has been variously argued to be consummation or the husband bringing the wife into his household.

This paper will look at Akkadian marriage texts to explore the implications of the use of the Š stem of *aḫāzu* and argue that this line adds to the characterization of Lamaštu as non-normative and monstrous, while simultaneously using the concept of marriage to tame and ostensibly keep her away. Besides the obvious non-normativity of the couple (a dog is apparently seen as an appropriate husband for a monstrous lady), the structure of the marriage is also out of the ordinary. Unlike attested marriage contracts, here a first-person agent causes Lamaštu, the perhaps not-so-blushing bride, to *aḫāzu* her husband. Additionally, the *aḫāzu* action usually only occurs after material transactions between the families involved. Lamaštu does not bring a dowry, and gets no bridal gift. Lamaštu's marriage to a dog is a tool to banish her, but even then, her marriage is still not quite right.

Tablet-room Talk: Sex, Violence, and Scribal Training in OB Nippur and Beyond (Virtual)

Noam Cohen

New York University, USA

The value in making coursework relatable to students is no modern discovery and is apparent in scribal texts from across ancient West Asia, such as in the presence of humor in texts chosen for copying assignments. Hypersexuality and gendered violence are topics that might interest anyone, but perhaps most stereotypically teenage boys, the standard demographic of advanced scribal students. It is no surprise, then, that scholars have posited a pedagogical function for the hypersexuality and gendered violence in the Book of Proverbs and in biblical marriage metaphors. While biblical texts likely had origins in scribal exercises, this history can only be reconstructed. OB scribal texts, however, allow for more concrete analysis of the use of sex and violence as a pedagogical tool in scribal training. In this presentation I use the corpus of Sumerian model court cases, many of which are from Nippur, as a test case. One characteristic feature of model court cases as opposed to true court records is the inclusion of hyper-literary details, most of which involve hyper-sexualization or gendered violence. I suggest that this trend is best explained as a pedagogical effort by instructors and/or students to make the typically staid genre of court records more engaging to young male scribal students. Scholars often postulate the presence of sexual and violent male fantasies in ancient texts, and this study offers a new, more historically localized contextualization of this fetishization of women's bodies, linking it to the gendered culture of the schoolhouse.

An Awīlu, a Girseqū and an Assinnu Walk into a Bedroom: Suggesting a New Approach to ANE Homosexuality Studies

Stephanie L. Budin

ASOR, USA

The current discourse on homosexuality in ANE studies comes from the Greco-Roman paradigm established by Dover and Foucault. In this paradigm, penetrative sex is about hierarchy and power: Whoever penetrates is the dominant, masculine power, while the penetrated is passive, subordinate, effeminate. All studies of male homosexuality in all genres are predicated on this model, whereby homosexuality is understood to be problematic, even condemned, because one male partner inevitably humiliates the other, rendering him less than a "real" man. This discourse fails to consider two essential ideas. First, do the data pertaining to the Classical world pertain to the ANE? Second, were Dover and Foucault even correct in their assessments to begin with? The answer to both questions is: No. This paper looks at the formation of the Dover-Foucault paradigm and current Greco-Roman studies that indicate that Dover's original construction was inaccurate, especially as it extrapolated an atypical and localized practice into a culture-wide phenomenon. The presentation then considers two case studies in Mesopotamian omen texts to see how the Dover-Foucault paradigm has skewed standard interpretations: Šumma ālu omens CT 39 44:13 and CT 39 45: 32-34. Examining these texts in the absence of the corrupting Greco-Roman influence, we see that here, and throughout ANE studies generally, there is no evidence of penetration effeminizing any "passive" partner, and that male homosexuality may have been seen in a neutral or even positive light in the ancient Near East.

Putting on a Show: A Re-analysis of Gender and Performativity at the Royal Cemetery of Ur

Nora Al-Aati

University of Pennsylvania, USA

The Royal Cemetery of Ur presents an astonishing case of elite/royal mortuary contexts, with "human sacrifice" and elaborate grave goods that separate it from other funerary sites in Mesopotamia. Woolley, the

excavator of the Royal Tombs, provided detailed descriptions of gendered assemblages in his site reports, but his stark categorization of gender is problematic and requires re-evaluation through newer theoretical lenses. In this paper, I look at royal tombs PG 1054, PG 800, PG 1618 and private grave PG 755 through the lens of gender performativity to argue for flexibility in the performance of binary gender. These four graves provide examples of gender-ambiguous practices. On the one hand, powerful women integrated masculine ornaments into an otherwise feminine dress; this was a method of power display that separated them from other women in Early Dynastic IIIa Ur. On the other hand, powerful men integrated feminine ornaments into an otherwise masculine dress. In his descriptions of these practices, Woolley had to work to find explanations for these incongruities that fit his understanding of clearly demarcated binary gender boundaries. He, therefore, claimed that they might be ornaments of a secondary burial or that they were offerings placed in the grave by another. My paper outlines these incongruities in gendered ornaments and gender identities in the four graves as a way to challenge Woolley's rigid gender categories and help us rethink our understanding of gender in Early Dynastic Sumer.

SESSION: 2E. Olive Oil Production and Use in the Southern Levant in the Bronze and Iron Ages (Astoria Room, 3rd Floor)

Chair(s): Jeffery R. Chadwick, Brigham Young University | Aren M. Maeir, Bar-Ilan University

Soothed with Oil: Olive Oil as Remedy in the Ancient Near East

Eric Lee Welch

University of Kentucky, USA

From its earliest appearance in the archaeological record, olive oil has been identified as a staple product of the eastern Mediterranean economy. While the scholarly treatments of the production of olive oil are constantly enhanced by the discovery of new material remains, discussions surrounding the consumption of olive oil often remain at a surface level, stopping at categorizing the consumption of olive oil as either food, lamp fuel, or as a product applied or consumed for health purposes. In this paper, I will survey the known textual data from the Near East and neighboring regions that describe the uses of olive oil for health and wellness in the Bronze and Iron Age. The goal of this work is to present for the first time a robust overview of the ancient consumption of medicinal olive oil, with specific attention to the ailments targeted, the compounds created using olive oil, and the methods used to administer the treatments.

The Olive Oil Industry at Tell Beit Mirsim

Michael Freikman, Igor Kreimerman

Hebrew University in Jerusalem, Israel

The renewed excavations of Tell Beit Mirsim are conducted on behalf of the Institute of Archaeology at the Hebrew University of Jerusalem. The major goal of the current expedition is the extensive exposure of the upper stratum dated to the late 8th cent. B.C. destroyed by the army of Sennacherib.

One of the highlights of the 2021-2023 seasons was the excavation of the oil production facility located in the South-West part of the tell. While some similar installations are already known from Tell Beit Mirsim itself as well as from other Iron Age Sites in Israel, the data collected in the course of this excavation may be an important contribution to the study of the oil production in Judea.

In this paper we shall present a detailed description of the architectural remains of the oil press installation, other related buildings, and numerous finds discovered among the walls of the complex. Later on, we shall present our interpretation of this data, including the reconstruction of the process of the preparation of olive oil and other

kinds of related production. In our analysis, we will consider also the architecture, finds and the location within the urban fabric of similar installations excavated by Albright at Tell Beit Mirsim and in other sites.

In addition, we will discuss the evidence of the storage, administration activities, and production inside the compound, and as well the evidence of the destruction of the compound attributed to the Assyrian army in 701 B.C.

The Olive Oil Industry at Iron Age II Tel Miqne-Ekron: Exploring Industrial Oil Production as Compared to Domestic and Household Oil Production

Jeffrey R. Chadwick

Brigham Young University Jerusalem Center, Israel. Brigham Young University, USA

The seventh century BCE olive oil production zone which surrounded the late Iron Age II Philistine city of Ekron was the largest, most impressive industrial oil extraction operation in the ancient near east. Ekron's oil production zone was discovered, surveyed, and excavated in the 1980s-90s by the Tel Miqne-Ekron Excavations and Publication Project (1981-1996) directed by Seymour Gitin (W. F. Albright Institute of Archaeological Research, Jerusalem) and Trude Dothan (Hebrew University of Jerusalem). A surveyed and excavated total of 164 olive presses in 115 installation combinations around the tel's periphery may only partially represent a total more than double that number. The minimum estimated annual oil yield was figured at 245,000 liters, a number which could easily be quadrupled if capacity were recalculated above minimum levels and if undiscovered presses around most of the tel were also factored in. The concentration of oil production in the *Shfelah* region of Israel to the industrial center at Philistine Ekron developed in the aftermath of the Assyrian destruction of Judah's cities and the deportation of much of its population at the end of the 8th century BCE. This resulted in the sudden availability to Ekron of thousands of hectares of land for olive gardens that supplied their industry. Finds at Tel Miqne-Ekron will be discussed at the 2023 ASOR Annual Meeting in Chicago, along with the contrast between industrial production versus domestic and household production. The presenter assisted in the excavation and the publication of Ekron's olive oil industry.

General Discussion

SESSION: 2F. Archaeology of Deserts: Theoretical and Methodological Approaches I (Private Dining Room 2, 3rd Floor)

Chair(s): Laurel Darcy Hackley, University of North Carolina at Chapel Hill

The Occasional Desert: Sistan in Green and Brown

Mitchell Allen

University of California Berkeley, USA

We know historically it is untrue to say "once a desert, always a desert." In the Sistan region of southwest Afghanistan, the vacillation between green agricultural land and brown clay covered with sand dunes is a feature of the Sar-o-Tar basin to the east of the Helmand River delta. Now barren and covered with huge dunes, our archaeological work in the 1970s showed that this basin flourished numerous times in the past from the 10th century BCE to the 15th century CE, heavily occupied and agriculturally rich, interrupted by periods of abandonment and desertification. Similar fluctuations took place along the western edge of the Helmand basin, where large sites like Shahr-i Sokhta occupied the area in the Bronze Age, followed by an occupational gap of 1200 years. We use findings from our survey and excavation in Sistan, geological and hydrological evidence, other recent studies, modern observations, medieval Islamic texts, and European visitors' writings of the past two

centuries to document these changes and the perceptions of these changes for inhabitants of the area. Why did later cultures rebuild in an area that had clearly been covered with sand in earlier times? What evidence do we have of their attempts to limit the return of the dunes? How did ancient and recent occupants of, and visitors to, Sistan perceive the fluctuation between green and brown?

Centering the Periphery: New Perspectives on the Centrality of Arid Environments and the Independence of its People in the Economic History of Central Asia

Mariana Castro

New York University, USA

In Near Eastern and Central Asian archaeology, deserts have often been perceived as hostile environments unfit for human presence. This view promoted the development of various racist and inaccurate narratives concerning desert-dwellers. In Central Asia, for example, Dependency Theory argued for the incapacity of mobile-pastoralists to thrive in their homelands while successfully maintaining sustainable and independent forms of subsistence, craftsmanship, and resource extraction. Taking the Kyzylkum desert in modern Uzbekistan as a case-study, this paper contests the view that deserts have been peripheral or remote places in the economy of regional and interregional exchanges, particularly in relation to settled, cosmopolitan areas of the pre-modern world. In reality, the Kyzylkum was an essential source of mineral resources to the surrounding oasis regions, especially of gold, copper, and turquoise.

A perspective centering deserts and its peoples fits within the recent academic wave of scholarship focused on returning agency to nomadic and semi-nomadic groups in the archaeological record, and opens the dialogue for a more inclusive and complete view of past societies. It also challenges the core-periphery models often applied in Landscape Archaeology and highlights the role and resilience of mobile-pastoralists in shaping regional and interregional history. Pursuing a better understanding of these various issues within the arid landscapes of the former Soviet Union is particularly timely, especially if we consider the ancient and modern development of the so-called "Silk Road" and the increasingly fundamental place of Central Asia in global historical narratives.

Curvilinear Architecture: A Gift of Semi and Arid Zones to More Fertile regions in Late Prehistoric Times in the Levant? (Virtual)

Eliot L. Braun

WF Albright Institute of Archeological Research, Israel

Beginning in the earliest Levels of the Late Chalcolithic (Chalcolithique Récent) of Byblos, a significant number of houses of curvilinear (sausage-shaped) plans appeared alongside traditional structures of rectilinear mien; these last a continuation of a hoary Levantine and wider ANE tradition begun in PPNB times. From whence came this revolutionary new concept in house construction? This paper suggests a possible explanation. It surmises that plans of curvilinear structures derived from temporary shelters of inhabitants in semi-arid and arid zones where animal husbandry was the primary basis for subsistence. Such structures, now known from footings of single lines of undressed fieldstones, would have had superstructures of less substantial materials, hides, fabrics or thatch-like materials, that would have allowed for their removal and continued use as humans followed herds to new pastures. This paper speculates that specific circumstances at the beginning of the 4th millennium BCE offered opportunities for dwellers in those marginal zones to infiltrate more fertile regions that offered mixed economies of farming and animal husbandry. It suggests that those newcomers to the well-watered regions learned from their new, sedentary neighbors how to construct more permanent domiciles fitting the demands of a wetter climate, while adapting them to their own traditional, curvilinear

templates. This presentation will suggest evidence in the archaeological that may point to such a transition.

SESSION: 2G. Archaeology of the Near East: The Classical Periods II (Lake Ontario Room, 8th Floor)

Chair(s): Simeon Ehrlich, The Hebrew University of Jerusalem | Robyn Le Blanc, The University of North Carolina at Greensboro

A Byzantine Church or Cult Palace in Front of Pan's Cave in Paneas/Caesarea Philippi (Virtual)

Adi Erlich

University of Haifa, Israel

During the years 2019-2021 excavations were carried out in front of Pan grotto, above the springs of the Hermon stream in Paneas (Banias) in Northern Israel. The place served as a cultic center dedicated to Pan since the Hellenistic period, and a Roman city named Caesarea Philippi. Previous excavations by Zvi Ma'oz exposed a terrace with temples, shrines, courtyards and niches, that developed throughout the Roman period. The westernmost part, in front of the Pan grotto, was left mostly unexcavated.

The recent excavations revealed an open cult place from the Roman period in front of the Pan Grotto. Later, in the fourth or fifth century CE, the place was turned into a roofed building, with two halls paved with a mosaic. The larger hall at the south was entered through three doors and is flanked by benches. The smaller hall, in front of the cave, turned into a small chapel, using one of the Roman niches as an apse substitute. At some point, probably in the sixth century, an earthquake destroyed the building, followed by a refurbishment. The large hall was divided into several rooms and a courtyard, while the chapel remained with some alternations. Evidence for Christian cult and pilgrimage was found across the building, including crosses.

This Byzantine cult place is about 200 m from the church excavated south of the springs in the 1990'. This paper will present the Byzantine buildings and will focus on their possible meanings and functions, in light of Christian traditions.

Exploring the Significance of Water Management Systems in Classical Archaeology in Jordan (Virtual)

Alaa M. Ababne

Autonomous de Barcelona University, Spain

Water management systems were integral to the survival of ancient civilizations, and their significance is evident in the remains of classical archaeological sites in Jordan. This paper explores the significance of water management systems in classical archaeology at selected sites in Jordan, focusing on their function, design, and cultural significance. The study provides a detailed analysis of water management systems at selected sites, including Petra, Jerash, and Umm Qais. It examines the engineering and architectural techniques employed in the construction of these systems and the challenges faced by ancient communities in maintaining a reliable water supply in arid environments.

The paper also investigates the cultural and symbolic significance of water in classical societies, highlighting its importance in religious practices, social customs, and artistic expressions. The study explores the impact of water management systems on the development and sustainability of urban settlements in Jordan and their role in shaping the cultural heritage of the region. The research sheds light on the critical role of water management systems in classical Jordanian societies and their significance in the archaeological record of selected sites. The study underscores the importance of preserving and promoting these ancient systems as a means of promoting sustainable water management and cultural heritage conservation in Jordan.

Directing the Flow: Reassessing Water Networks at Jerash and Umm Qais

Clare K. Rasmussen

Bryn Mawr College, USA

Water infrastructure, despite being a vital part of urban life, is generally an overlooked data set in the study of ancient cities, especially those in the Roman Near East. When considering hydrology, the focus is often on the engineering of aqueducts and the architecture of monumental fountains, ignoring how and why water was used within urban settlements.

Adhering to ancient sources like Vitruvius and Frontinus, scholarship has adopted a standardized view of Roman water supply, that water was delivered from a central tank to all basins, fountains, baths, and private houses. Water distribution in the Roman provinces, however, does not necessarily follow the same trajectory and varies both regionally and locally. To fully understand their relevance, urban water systems should be studied within their local context as functioning networks, as well as independent monuments.

This paper analyzes the water systems of two cities within the Decapolis region of Jordan: Jerash and Umm Qais. By examining the water features in context, this paper reassesses the narrative regarding water use in ancient cities, showing their connection to a larger supply network. Furthermore, it reveals understudied applications, such as the multipurpose use of public buildings for water retention and distribution, along with the connection between water and extramural cult centers. This paper attests to the widespread diversity of Roman water systems and is an example of how regional needs can shape their overall development.

SESSION: 2H. Archaeology of Islamic Society I (Lake Michigan Room, 8th Floor)

Chair(s): Ian W. N. Jones, University of California San Diego | Tasha Vorderstrasse, University of Chicago

From Christianity to Islam. Religious Change in Nubia in the 2nd Millennium CE.

Artur Obłuski

Polish Centre of Mediterranean Archaeology, University of Warsaw, Poland. Oriental Institute, University of Chicago, USA

The presentation sums up results of the European Research Council Starting Grant UMMA. UMMA is a multidisciplinary project aimed as the first study of the liminal phases of a Christian African community inhabiting Dongola, the capital city of Makuria (modern Sudan). It concerned the twilight of Christian Dongola and the metamorphosis of its urban community into a new entity organised along different social and religious paradigms. It investigated the impact of the weakening of the central authority and migrations of Islamic Arab tribes on the kingdom's capital city and its community. The talk presents the religious conversion to Islam in Nubia and Old Dongola in particular, its scale, various levels and dynamics in diachronic perspective as it was not a rapid but a lengthy process spread over several centuries.

Pottery Indicators of Metamorphosis between Christian and Islamic Society in Nubia. A Study Case from Old Dongola

Katarzyna de Lellis-Danys

University of Warsaw, Poland

The paper aims to illustrate the dynamics inherent in the transition between Christian and Islamic society in Nubia through the example of Old Dongola. The works of ERC Starting Grant "UMMA" brought to light new data on the period between the dawn of Christianity and the rise of Islam (14th-15th century CE). The phasing of the material, established by pottery studies through seriation and 14C analyses, can be used to identify changes in pottery production. The rapid shift from the dominant wheel-made shaping technique to handmade has been

interpreted as a sharp breakdown of the ceramic craft. Vessels from the Islamic period have been viewed as technologically and aesthetically lesser than those from the previous one. The ongoing research hypothesises phenomena of continuity and innovation instead. The data from Old Dongola suggest an uninterrupted transfer of knowledge in pottery production and the conscious choices taken by potters. The Islamic handmade vessels present continuity with the Christian period in the technological and functional aspects. The disappearance of fine, wheel-made wares is hypothetically related to the decline of the Christian Kingdom of Makuria by implicating the presence of a 'Great and Little Tradition'. Issues of continuity and the complexity of the transformation will be illustrated by the analysis of changes in construction techniques and decorative motifs, proving the continuity of certain ideas notwithstanding the technological shifts.

Use, Reuse, and Abandonment. Urban and Household Dynamics Through the Assemblages of the Islamic Period Settlement of Old Dongola (Sudan).

Lorenzo de Lellis

Polish Centre of Mediterranean Archaeology - University of Warsaw, Poland

The research conducted under the Erc Starting Grant UMMA directed by prof. A. Obłuski provided for the first time a vast array of data concerning the post-Makurian settlement in Old Dongola, revealing the complexity of an urban sequence that lasted until the eighteenth/nineteenth century. The project offered an unprecedented opportunity to investigate the continuity, discontinuity, social, and technological changes during a period that has seldom been the focus of archaeological research in the area. Five years of extensive excavations have revealed the urban layout and architectural typology of the settlement. However, understanding the dynamics of use and reuse of the inhabited spaces proved challenging upon initial data screening.

This paper presents a selection of case studies from the site with the intent of clarifying such dynamics. Starting from the archaeological sequence, the data about the assemblages underwent both statistical and spatial analyses to clarify their relationship with the built space. Consequently, the seemingly straightforward sequence of primary (residential) and secondary (dump) function was found to be a multifaceted and intricate pattern of use. This analytical approach provided a deeper understanding of Islamic-period society, its conception and use of space, and how assemblages can inform about the values and practices of a society.

Islamic and Indian Glass in the Christian Kingdom of Alwa

Joanna Then-Obłuska¹, Laure Dussubieux²

¹University of Warsaw, Poland. ²Field Museum, USA

Archaeological evidence as well as textual sources leave no doubt about Alwa's (Alodia's) intense transcultural connections, further corroborated by understudied overseas glass imports found there. This paper presents the results of an analysis of glass beads and shards from Soba, the most prosperous capital of medieval Nubia. Compositional analyses using laser ablation-inductively coupled plasma-mass spectrometry (LA-ICP-MS) have identified glass belonging to a number of broad compositional groups. The majority of fragments were made of glass produced in the Middle East (Iran, Iraq) and in the East Mediterranean (Levant and Egypt) between the 9th and 12th centuries. Results for shards from the medieval Soba are partially consistent with the early Islamic glass evidence as presented for other parts of Africa around the 10th century, the Middle Nile region including. Studies of bead glass from Soba bring more comprehensive evidence in tracing overseas trade connections of the medieval capital in Sahelian Africa. The majority of the beads were made of North Indian glass.

Seeb Community History Project: Survey of a Medieval Town on the Coast of Oman (Virtual)

Maria M. Gajewska¹, Leila Araar², Rosalind MacDonald³, Charlotte Nash-Pye^{4,5}, Alix Normandeau⁶, Eve MacDonald⁷, Seth M. N. Priestman⁸

¹University of Cambridge, United Kingdom. ²University of York, United Kingdom. ³Independent, Canada. ⁴University of Kent, United Kingdom. ⁵British Museum, United Kingdom. ⁶Independent, Oman. ⁷Cardiff University, United Kingdom. ⁸Durham University, United Kingdom

Seeb is the site of an extensive coastal settlement located in the northern suburbs of Muscat, now under imminent threat from urban development. Previous investigations by a team directed by Romolo Loreto in 2013 indicate the presence of areas of deep stratigraphy, intact occupation deposits and architectural remains covering most phases of the Islamic period. More recently, documentation by the local community has continued to highlight the exceptional quality of the finds assemblage, with artefacts drawn from across the Indian Ocean world, often closely comparable to material from other key urban centres in the region such as Sohar, Samarra or Siraf. The existence of a large urban centre on the southern Batinah remains to be better integrated into our wider historic reconstruction of the medieval topography of Oman.

The paper discusses the results of a field-walking survey undertaken in January 2023. The work involved mapping, surface collection, and integration of community-collected material (mainly pottery) into the analysis. It clarifies our understanding of the size, chronology, and spatial development of Seeb and the extent of its international connections. The project has been conceived in partnership with the local community, whose existing interest in local heritage was a motivating driver in the plan and design of future research. Public workshops, social media and continuing conversations with residents and other stakeholders form important channels in the pursuit of the project. Integration of community interests into Islamic-period archaeological project in Oman is unprecedented and will be discussed alongside the survey data.

SESSION: 21. Archaeology and Biblical Studies II (Lake Huron Room, 8th Floor)

Chair(s): Stephen Cook, Virginia Theological Seminary

The Battle of Kadesh: Meaning for Israel and the Bible

Peter Feinman

Institute of History, Archaeology, and Education, USA

The Battle of Kadesh in year 5 of Ramses II between Egypt and the Hittites is one of the best documented battles in the ancient Near East. Records of the battle exist in multiple copies and formats throughout the land of Egypt including in giant billboard color. By now Egyptologists know that these accounts should not be taken as gospel. Instead they are royal propaganda by a king who did not win the confrontation. This paper takes the position that there are specific elements in the battle report that can be identified as contributing to the royal propaganda. These elements do not reflect historical events even though they give appearance of doing so. By examining these incidents and motifs, it is possible to determine if there is a pattern to them or their message. In other words, they do not exist by chance. Quite the contrary, they reflect a conscious decision by Ramses and are directed towards the audience who would read, see, and hear, about the battle in these reliefs distributed nationwide. They reveal the historical context not in which the battle was fought in year 5, but the subsequent context in which that battle was spun. Some of the incidents and motifs in these versions have direct bearing on both the history of Israel and the writing of the Hebrew Bible.

The Trail of Sennacherib's Military Camps Through Judah

Stephen C. Compton

Independent, USA

Sennacherib's 701 BCE invasion of Judah is, historically and archaeologically, one of the best-documented events in the Bible. However, the archaeological remains of the royal siege camps depicted on Sennacherib's palace walls have never been found. By comparing the textual and visual representations of these distinctive oval camps with the surroundings of the cities besieged (in person and via archaeological and historical data, aerial and satellite imagery, surveys, and early maps), likely locations are proposed, including for the biblically significant Assyrian camps at Lachish and Jerusalem. These likely camp sites are found to have all had the same Arabic name on early maps, *Mudawwara* (مردورة), which, in the Middle Ages, referred to the "large tent of rulers ... when the army was on the march." At times, the name was extended to *Khirbet Mudawwara*, referring to the ancient stone ruins thereof. The pattern of distribution of this toponym is found to correspond with what is known of Sennacherib's route and of the cities conquered. It also resolves some longstanding questions, including contributing to identifying the locations of the cities of Nob, Libnah, and Ushu.

Collective Memory of Neo-Assyrian Campaigns in Amos's Oracles Against the Nations: An Argument for their Date of Composition (Virtual)

Gad Barnea

University of Haifa, Israel

The Amosian oracles against the nations (Amos 1:3–2:16) with the superscription (Amos 1:1–2), present an important source for all disciplines of peri-exilic scholarship—from biblical studies to Ancient Near Eastern history and archeology. This paper suggests a new approach to their dating. While scholars have generally maintained that the Amosian corpus displays no knowledge of the Neo-Assyrian campaigns of the eighth century BCE, the analysis presented here shows a striking adherence—especially to the annals of Tiglathpileser III, but also to his immediate successors—revealed through carefully a crafted and systematic use of paronomasia, allegories and metaphors. These are often the same metaphors used by the Neo-Assyrian monarchs in their own inscriptions and were intended by the Amosian author(s) to appeal to the collective memory of their hearers.

General Discussion

SESSION: 2J. Archaeology of Petra and Nabataea I (Lake Erie Room, 8th Floor)

Chair(s): Cynthia Finlayson, Brigham Young University | David F. Graf, University of Miami (Florida)

Collecting Life in the Desert: Nabataean Water Strategies on the Ad-Deir Plateau, Petra and What We Can Learn from Them in Our Age of Fresh Water Scarcity

Cynthia S. Finlayson

Brigham Young University, USA

The Nabataeans were known as the premier water control and collection engineers par excellence of the ancient Southern Levant. Recent GPS surveys, photogrammetric mapping, and excavations on the Ad-Deir Plateau in Petra, Jordan by the Ad-Deir Monument & Plateau Project (AMPP) have documented and studied four different types of Nabataean water containment structures and strategies that allowed for both the containment of seasonal erosion events but also the collection and storage of massive amounts of fresh water supplies. These engineering feats were accomplished by an impressive Nabataean knowledge of both seasonal weather patterns in conjunction with the local topography of Petra. Rather than imposing

large man-made structures over the landscape in the Roman style of massive above ground aqueducts, Nabataean engineers integrated water control measures and containment systems into the natural landscape in a number of ingenious ways. While the Nabataean bell-shaped cistern is well documented in modern scholarship, the other three water containment strategies noted on the Ad-Deir Plateau have not been adequately studied or described in previous articles. This paper will thus discuss massive Nabataean cliff cisterns (holding over 500 cubic meters of fresh water), three-sided rock-cut cisterns, and enhanced natural crevice cisterns, in addition to enhanced bell-shaped cistern complexes on the Ad-Deir Plateau. Additionally, this discussion will put forward new protocols for reviving Nabataean water system strategies in our modern world of evolving fresh water scarcity.

Nabataean Gold Jewelry from Wadi Mataha, Petra, Jordan

David J. Johnson

Brigham Young University, USA

Between 2005 and 2021, thirteen pieces of Nabataean gold jewelry; earrings, pendants and studs were found in burial contexts in the upper Wadi Mataha in Petra. This jewelry provides new insights into Nabataean art, technology and iconography including production techniques, solar and fertility symbolism, and the use of jewelry as apotropaic devices in daily use and funerary rites.

A Report on the Second Season of Excavations of Element 139, Ad-Deir Plateau, Petra, Jordan

Josie M. Newbold

Heritage Museum of Layton, USA. Brigham Young University, USA

The BYU Ad-Deir Monument and Plateau Project began in 2013 as a conservation project to learn about and restore the Nabataean water control systems. In 2019, as a continuation of the conservation project, excavations started on Element 139, a walled structure on the Ad-Deir Plateau near the circular pool and water control structure known as the Great Circle. The goal of the Element 139 excavations was to better understand how Element 139 was related to the Nabataean water control systems associated with the Great Circle. Initial investigations suggested that Element 139 was a building constructed during the early Nabataean occupation of Petra with a kitchen area and a Nabataean pit grave. Excavations in 2022 led to the discovery of at least four different wall types in Element 139. There was also evidence that the building was either damaged by fire or was reutilized as a midden in antiquity. Artifacts recovered from the excavations allowed the building to be dated to between 20 BCE and 106 CE. There are still a lot of questions about the purpose and use of this building.

The Nabataean and Roman Uses of the Eastern Complex at Iram (Wadi Ramm, Jordan)

M. Barbara Reeves¹, Dennine Dudley²

¹ Queen's University, Canada. ² University of Victoria, Canada

The Nabataean site of Iram in Jordan's Hisma Desert is located in a large well-watered bay near the southern end of the Wadi Ramm canyon. The site contains the remains of a Nabataean to Roman period temple, an open air shrine, a small village, and an elite structure known as the Eastern Complex. This latter building was cleared out by the Department of Antiquities in the 1960s and then documented and probed in 1990s by the authors prior to consolidation by the Department of Antiquities. The goal of this paper is to discuss the nature of the Eastern Complex and to present evidence regarding its function in the Nabataean and Roman periods. It will be argued that this prominently situated structure, with its multiple rooms and its own bathing complex, was built as an isolated villa or residence for a Nabataean elite and then possibly reused in the Roman period as a base for Roman soldiers who watched over Iram's important water supply and religious sites.

THURSDAY, NOVEMBER 16, 2023 | 1:00–2:00Pm (CST)

Early Career Scholars Brown Bag (Boulevard Room C, 2nd Floor)
(CST)

THURSDAY, NOVEMBER 16, 2023 | 2:00–4:05pm (CST)

SESSION: 3A. Archaeology of Cyprus III (Continental Room A, Lobby)

Chair(s): Kevin Fisher, University of British Columbia | Catherine Kearns, University of Chicago

Neolithic Islanders: What Have We Learned About Early Settlements of Cyprus?

Alan H. Simmons

University of Nevada, Las Vegas, USA. Desert Research Institute, USA

In Cyprus, as on the mainland, much Neolithic research has focused on permanent villages and domesticates, iconic images of this transformative period. In recent years, Cyprus has emerged as a unique example of early Neolithic life, painting a picture that differs from its mainland counterparts. Previously the Cypriot Neolithic was regarded as something of a footnote to mainland developments. While there was an early aceramic Neolithic on the island (the Khirokitia Culture), it was relatively late by mainland standards. Now we know that the Cypriot Neolithic was much more complex than previously thought and as early as the mainland. While permanent villages and domesticates occur, the island's Neolithic is very diverse, with occupations extending to the uplands. And yet it appears that early Neolithic peoples were not isolated, and interacted both with other settlements throughout the island as well as common sea-voyages to the mainland.

I summarize how our understanding of the Neolithic on Cyprus has changing as more research is conducted. As a case-study I look at Ais Giorkis, located in the uplands, where a small community exploited a number of resources in nuanced ways. This included medicinal use of wild plants and lumbering activities that may have been used to refurbish boats. In the Cypriot Neolithic, while domestic resources were present, hunting of imported wild animals continued throughout the period. Other differences also distinguish it from the mainland. All of this contributed to the development of a unique island-focused identity that continues to this day.

On the Cosmic Context of the Sanctuary of Apollo Hylates at Kourion

Bede C. Carpenter

Lipscomb University, USA

The inhabitants of ancient societies had a proclivity to *cosmicize* their structures of habitation, to fashion them in the image of a greater cosmic reality. The reasons for doing so were inextricably linked to the acknowledgment that the world was inherently sacred, being the product of divine beings and realities that were recognized to be the source of its existence. Arguably, the past work of Mircea Eliade and the recent work of Mario Baghos respectively provide useful heuristic terms for conceptually understanding these traditional views of the sacred and the cosmicization of ancient structures, namely the terms: *axis mundi* (“center of the world”), *imago mundi* (“image of the world”) and *ecosystemic agency* (the cosmic role of a divine or ruling agent).

Utilizing these concepts and terms, various archaeological and epigraphic materials derived from the Sanctuary of Apollo Hylates at Kourion, Cyprus will be assembled in this presentation in order acquire a better understanding of the role of the Sanctuary site as well as that of Apollo Hylates in the cosmic purview of the inhabitants of Kourion. Through a compilation of these various archaeological and epigraphic

materials, which have hitherto been overlooked or remained dispersed, the religious and cosmic context by which the inhabitants of the city of Kourion oriented their lives and shaped their urban abode will be demonstrated.

Orienting the Classical Canon: The Kourian Harpocrates-Apollo's Contribution to Art History

Charles A. Steward¹, Laura A. Swantek², Lucas P. Grimsley³, Thomas W. Davis⁴

¹ Benedictine College (Kansas), USA. ² Arizona State University, USA. ³ Azusa Pacific University, USA. ⁴ Lipscomb University, USA

In 2022 the Kourion Urban Space Project (KUSP) uncovered a life-size marble statue of Harpocrates who, in the context of Cyprus, was equated with the infant Apollo. For the sake of convenience, our team titled it the *Kourion Harpocrates-Apollo Holding a Goose* (or, alternatively, abbreviated as the *Kourion Harpocrates-Apollo*). The statue had stood in an affluent building before it was toppled over by walls and ceiling that collapsed over it, during a mid-4th-century CE earthquake. At other archaeological sites around the Mediterranean region, such as Pompeii and Los Cantos (Spain), statues of male infants were quite popular since the first century; these statues are assumed to be representations of geniuses or daemons, similar to wingless cupids, or as merely mortal toddlers. Given the sealed archaeological context of the statue, the significance that this deity has been re-evaluated regarding its relationship with other images of Apollo, especially since this god was particularly sacred to Kourion and his cult was growing in popularity up to the legalization of Christianity. This has led to other important insights concerning its hairstyle (with the topknot) and its particular Egyptian symbolism, which has ramifications for other statues, such as *Barberini Eros-Harpocrates* (now in the Louvre Museum, Paris) and famous *Apollo Belvedere* (now located in the Vatican Museum). In Cyprus, the fusion between the Greek Zeus and the Egyptian Amun is well known in archaeological publications; however, until now, the Harpocrates-Apollo association has not been so obvious.

Roman Cyprus: New Research and New Thoughts on Roman Urbanization in Cyprus (Virtual)

Craig Barker

The University of Sydney, Australia

There has been a revolution in approaches to Roman Cyprus over past decades. New excavations and new examination of material including architectural, hydraulic, epigraphical and sculptural has opened up a range of new ways of thinking about this remarkable period of the island's history, particularly within the theoretical framework of internationalism and isolationism. The first three centuries of Roman Cyprus were prosperous and relatively peaceful, so how did this wealth manifest itself materially on the island. The development of Roman urban infrastructure on Cyprus is a particularly rich area in which to ask larger questions such as how 'Roman' was Cyprus and how much influence Rome on the way the cities of Cyprus operated and looked.

Using the University of Sydney's work at the site of the theatre of Nea Paphos and surrounding infrastructure as a case study, this paper aims to explore some of the larger contemporary discussion on understanding Roman Cyprus.

The Diaspora of Ancient Cypriot Art

Ann-Marie Knoblauch

Virginia Tech, USA

When Luigi Palma di Cesnola sold two collections of Cypriote antiquities—around 20,000 objects—to the Metropolitan Museum of Art in 1872 and 1876, the collection became the largest corpus of Cypriot antiquities outside of Cyprus. While Cesnola served as the first director of the museum from 1879 until his death 1904, the collection remained

intact, but within a couple of decades the Museum began to deaccession certain “duplicates,” selling them most notably in a sale held over four days in the spring of 1928. At that time five thousand antiquities, mostly Cypriot, were auctioned off. Museum president Robert W. DeForest wrote in a letter placed at the front of the auction catalogue that the sale could promote interest in ancient art. “There is no better way of stimulating its appreciation than by placing such objects of art in as many museums, colleges, libraries and private houses as possible. This paper investigates the circumstances around that sale. What was sold and why, and where the objects ended up.

SESSION: 3B. So What? Finding Meaning in Near Eastern Studies – Workshop (Continental Room B, Lobby)

Chair(s): Susan Cohen, Montana State University | Marwan Kilani, Swiss National Research Foundation, Basel University | Regine Pruzsinszky, Albert-Ludwigs-Universität Freiburg

Why “So What” Matters So Much

Susan Cohen

Montana State University

In recent years, whether viewed in terms of parsing details of text, language, or grammar, or represented by analyses of the minutiae of specific typologies of material culture, or presented in highly technical terms related to various scientific methodologies and techniques, ancient Near Eastern studies have become increasingly specialized and, in many cases, opaque. These trends result in production of reports, articles, and presentations that, while providing a wealth of data and material, often fail to situate or contextualize this detailed information within broader questions relating to the human past or to analyze the significance of these data for humans in the present. In short, ancient Near Eastern studies not only are increasingly impenetrable, often even to those within the field itself, but frequently seem to lack relevance beyond the immediate subfield or specialty, whether simply to the larger field of ancient Near Eastern studies or beyond it.

Asking “So what?” draws attention to this problem and suggests ways of addressing it. Asking “so what?” requires engagement not only with data and details but also with their broader contextual importance in the field. Further, it requires examining the relevance of ancient Near Eastern studies itself in the modern world. This submission will discuss these issues to emphasize the significance and importance of asking “So what?” in scholarship of the ancient Near Eastern world.

What Attracts Attention? A Statistical look at BASOR’s Readership

Marwan Kilani

Basel University, Switzerland

One way to approach the “so what?” question of this workshop is to ask: what topics attract the most attention in the field of Ancient Near Eastern studies? BASOR provides an excellent test case for this. This paper will look at statistics on the number of downloads of BASOR articles over the last few years, trying to identify the types of articles that have attracted the most attention. We will start by looking at the absolute numbers - which articles are the most downloaded? Then we will look for potential typological patterns (or lack thereof) in the articles - are certain studies/topics/periods/geographical areas read more than others? We will check whether non-scientific aspects influence the number of downloads - e.g. are articles written by established researchers proportionally more popular than contributions by early career researchers? Finally, in the conclusions we will put these data into a broader perspective. What do the numbers of downloads really tell us, and what can we do with them? We will emphasise the need for caution, as popularity (in the form of downloads) is not necessarily a direct proxy for scientific relevance, and it would therefore be wrong to assume that an article that is often downloaded is also an article of greater scientific value. Scientifically crucial contributions may in fact be hidden in articles

attracting little attention. This in turn raises interesting questions about the potential actions we, as publishers and academic community, might consider in response to the picture emerging from this data.

Knowledge for Knowledge’s Sake?

Marian Feldman

Johns Hopkins University, USA

Is the concept of “knowledge for knowledge’s sake” dead? Should it be? The provocative question posed by this workshop’s organizers -- “so what?” -- is intimately linked to epistemological questions of knowledge production and their real-life effects in and on the world. If we dispense with knowledge for knowledge’s sake, accepting that all knowledge production is grounded in/embedded in tangled networks of competing agenda, how do we determine the validity of any given “knowledge product”? Should we strive for consensus to be established within the field of Near Eastern Studies? And if so, how? If consensus cannot/should not be reached, how can we determine what matters, that is, what constitutes worthy enterprises for research and publication, and by implication for job placement and promotion (the “so what”)? This short contribution to the workshop seeks to open up discussion of Ancient Near Eastern Studies at the epistemological level; its questions are posed non-polemically and in the spirit of intellectual exchange, with no predetermined conclusions.

So, What If the Ancient World Had No Boundaries? Thinking About and Publishing for an Antiquity Without Borders

Steven Garfinkle

Western Washington University, USA

The Journal of Ancient Near Eastern History was created in part to challenge the traditional cultural, geographical, and chronological barriers that divide the study of the ancient world into a series of regional specializations that often discourage broader, and more interdisciplinary, conversations. At JANEH this has meant not only a very broad definition of the region we define as the ancient Near East, but also a direct engagement with surrounding areas such as the Indian Ocean, South Asia, the Mediterranean and North Africa.

In this paper, I will discuss the idea of an antiquity without borders and the challenges and successes that arise from such an approach. The breadth for which we are advocating requires a flexible and diverse editorial board to support the editors in their work, and the depth that we seek to achieve relies on the goodwill of colleagues willing to break down scholarly barriers that are both conceptual and social. I will conclude by highlighting the ways in which we can challenge disciplinary paradigms through the traditional medium of a peer reviewed journal.

The Case for a Global Turn for Framing (Theorizing) the Past in the Southern Levant: Achieving Relevance for our Discipline Through Engaging Discourses on the Anthropocene

Oystein S. LaBianca

Andrews University, USA

The presentation will make the case for a “global turn” for framing (theorizing) the past in the Southern Levant. In so doing, the archaeology of our region can be transformed into a laboratory for investigating the long-term story of human-environment interactions that have led to the current crisis of our planet becoming increasingly inhospitable to human well-being. To the unfolding of this story, nearly all ANE fields of study have something to contribute, not only our prehistorians but also those of us researching the many historical pasts of our region. The story is also one of great consequence for the current inhabitants of this region, as it already is a hotspot for some of the most devastating effects of global warming. Engaging global history and the Anthropocene discourse also has relevance for promoting time literacy among policymakers and the public where understanding the present and the future is concerned;

moving beyond divisive nationalist agendas and exclusivist heritage-making discourses; and for learning about human resilience in dealing with risks associated with extreme events. The presentation thus promises to open for discussion of the relevance of scholarship on the Ancient Near East in dealing with the global-scale challenges facing humanity today. The presenter's experience in shaping narratives about the past at Tall Hisban and the Madaba Plains in Jordan will be drawn upon for examples of exertions to make archaeology relevant to the situation in the region and the world today.

Why Save Ancient Studies? (Virtual)

David Danzig

ISAW, NYU & Save Ancient Studies Alliance, USA

The recent closings of the Ancient Near Eastern Studies Department in the School of Oriental and African Studies at the University of London, the Department of Archaeology at the University of Sheffield, and the Classics Department at Howard University again raised the alarm about the declining health of Ancient Studies fields. Over the past decade Ancient Near Eastern Studies, like other fields in the Humanities, has faced cuts in funding and institutional support.

Save Ancient Studies Alliance (SASA) is a non-profit organization that was founded in early 2020 as a reaction to this devaluation of the study of the ancient world in our educational systems. SASA works to build a grassroots movement in order to increase exposure, inspire engagement, and provide access to the study of the ancient world.

A key issue for Ancient Studies fields is to explain to the public the value of these fields and pursuing degrees in them. As part of SASA's educational sociology research project regarding Ancient Studies fields, we are exploring the ways in which institutions and departments in the USA present the value of their fields. In this research, we collect, organize, and analyze value statements and compare them with recent research on similar value statements about the Humanities. This leads to the development of several avenues for better understanding the variety of values of Ancient Studies, which may guide improved approaches to the representation of Ancient Studies to prospective students and the general public.

Disseminating Archaeological Discovery Via Podcasts, Or, Behind the Scenes at the This Week in the Ancient Near East, the Happy Funtime Tell-All Edition

Alexander H. Joffe¹, JP Dessel², Rachel Hallote³

¹Independent Scholar, USA. ² University of Tennessee, Knoxville USA. ³ Purchase College SUNY, USA

What's the point of doing archaeology? The too-obvious answer is to move the discipline forward, but so what? Archaeology and ancient studies need to be more than simply the advancement of knowledge for its own sake, a process which is often rarified and not all that exciting. Archaeology needs to be more conscious of engaging the public which funds the enterprise through sponsorship of projects and tax dollars, as a matter of ethics and self-interest.

Direct outreach to the public, however, remains the exception. University public relations departments are inconsistent in their marketing, while journalists often sensationalize, frequently get details wrong, and sometimes take credit for insights generated by professionals. By presenting archaeology to the public ourselves, we are taking the discipline back.

We started our podcast This Week in the Ancient Near East almost 3 years ago to entertain ourselves during the pandemic, and to present archaeological discoveries and reasoning to the public and colleagues in a novel, engaging, and amusing way, by letting people hear conversations between three senior scholars who don't take themselves so seriously. Much to our surprise, the podcast has achieved a kind of popularity (or

notoriety), if only measured by the fact that it has been downloaded many thousands of times (apparently by one enthusiastic listener).

This presentation is an opportunity to remind ourselves and others that conveying the enthusiasm and sense of fun inherent in archaeology is critical for the well-being of the profession and its relationship with the public.

The Meaning and Ethics of Scholarship: Why Do We Do What We Do? Sunwoo Lee

University of Chicago Graham School, USA

In his intriguing article "Egyptology and Political Theology: An Examination of the Ethics of Scholarship" (JNES 80, no. 1 [2021]), Jonathan Winnerman suggests that scholars in Egyptology and other ancient Near Eastern studies need to prioritize ethical considerations in their research. Winnerman writes, "there is no inherent value in...reading a text which no one has read in three thousand years...Such publications...should be viewed as a means to an end rather than as ends in themselves." In this talk, I take the questions raised by Winnerman's article as a starting point for further discussion. More specifically, I seek to reframe how we think about ethics in our fields. Ethics is frequently understood as referring to the "correct" methods of scholarship tied to social and political agendas. I argue that a more fundamental consideration of ethics takes into account the "why" aspect of our scholarship: for what reason(s) do we do what we do? This is admittedly a deeply philosophical question, which may require probing into personal and existential motivations. Yet, precisely for this reason, keeping this question constantly in view has the potential to render our scholarship more attuned to personal and existential reality. As this "why" question is something that we all think about at one point or another, but rarely gets discussed among scholars, it is hoped that this presentation will stimulate productive conversations among the participants of the workshop.

Into the Deep: Ancient History and Humanity's Self-Awareness

Pavla Rosenstein

Yale University, USA

The "so what" question echoes particularly loudly in today's climate of humanities de-funding. In 2018, The College Board cut Ancient History from its AP World History course. In 2020, SOAS cut its Ancient Near Eastern Studies. Yet while STEM scholarship enables humanity to produce new technologies, it is humanities scholarship that enables us to understand the context and impact of those technologies.

I will explore two key tenets of the "so-what" question as regards ancient history:

1 – The identification of meaning, which provides the only acceptable answer to the "so what" question - in other words: "because it means something." I will propose that the meaning behind ancient history is that of deep self-awareness, which leads to the ability to function consciously and ethically. While self-awareness has been prioritized in the last century or so on an individual level through psychological analysis, examination of ancient history allows to understand ourselves more deeply on a societal level.

2 – The creation of meaning, which needs to be maintained through effective communication. Current tenure-track career pathways dismiss pedagogy and public scholarship, focusing on specialist publishing, which gate-keeps meaning from a broader population eager to learn more. I will propose that today's academics need to produce more accessible curricula, teaching materials and public scholarship aimed at schoolchildren, undergraduates and members of the public, highlighting a few recent examples, including my own experience producing content for the Yale Babylonian Collection's Instagram account and the feedback received from followers across different locations and demographics.

SESSION: 3C. Defending the Past in the Present: Making the Case for the Study of the Ancient World – Workshop (Continental Room C, Lobby)

Chair(s): Emily Miller Bonney, California State University, Fullerton | Leann Pace, Wake Forest University

A Blessing and a Curse: Using Material Culture in Undergraduate Pedagogy

Cynthia Shafer-Elliott

Baylor University, USA

Teaching the cultural context of ancient Israel and Judah to undergraduate students can be both a blessing and a curse. When confronted with information that counters what they have been previously taught (especially as it pertains to the Hebrew Bible), it can lead to a variety of student reactions including astonishment, confusion, and even outright hostility. This is where the use of material culture can be most helpful in assisting students to grasp the physical reality of the ancient world. In this workshop, I will demonstrate how I use material culture to help students better understand that the world of ancient Israel and Judah was vastly different from their own. To illustrate this approach, I will use artifacts related to religious rituals to address the physical reality of Israelite and Judahite cultic practices and how this information can enrich their understanding of ancient Israel/Judah and the Hebrew Bible.

Reflections on Teaching Environmental History

Christopher W. Jones

University of Helsinki, Finland

What makes our disciplines relevant? In many cases, academics have sought to make their fields relevant by attempting to use their scholarship and teaching to speak to contemporary issues. While such an approach often risks putting scholars in the position of reacting to public discourse rather than setting it, the study of the ancient past is well equipped to speak to certain issues such as climate change. It is only by studying changes in societies over deep time that we can learn how humans have adapted to changing climates, and draw lessons for how to adapt in the future. In the spring of 2022, I taught a course designed around this argument called “Environmental History of the Pre-Modern World.” We discussed ways in which the natural environment shapes human subsistence patterns and societal organization, before examining the major environmental changes at the beginning of the Holocene. We then turned towards the Mediterranean, examining deforestation, natural disasters, famine, plague, and war. We concluded the semester with two weeks applying our newfound knowledge to discuss the effects of climate change, focusing on possible ways for modern civilization to adapt, the possible consequences of these adaptations on social structures, the significance of fears of apocalypse, and whether scientists or political figures should ultimately be in charge of political decisions related to climate change. This suggests a way forward for finding meaning in Near Eastern Studies: notably, that scholars should not be afraid to ask and answer macro-questions about the course of human societies.

Exploring Present Issues in the Past through Ashkelon Burial 375: Infant Death, Commemoration, Migration, and Mixed Ethnicity

Kristine Garroway

Hebrew Union College, USA

My answer to the question posed by the workshop is that bringing the past and present together reminds us of our shared humanity, not just with the past, but with other contemporary cultures that differ from our own. My artifact for this workshop is Ashkelon Burial 375. This burial belongs to an infant, placed in an Egyptian store jar, and interred under the floor of a late Iron I house. The burial is unusual for a few reasons.

First, there is the issue of the Egyptian, not Canaanite or Philistine, store jar. Second, the jar was inscribed, and finally, the deposition of the jar in a pit lined with stones breaks from the usual pattern of burials at Iron I Ashkelon. These aberrations open up a conversation about the ways infant deaths are commemorated. In addition, the timing and location of this burial allows for connections to other contemporary issues. Ashkelon was a bustling international port city, with many peoples coming and going. During the Iron I period, it was home to Canaanites, Egyptians, and Philistines. Therefore, this unique artifact also brings up questions about how migrant families or families with mixed ethnic heritages were incorporated into a society, as well as how a society may have drawn upon the ethnic practices of migrants living among them.

Agatha and Me: Or How an Object Can Tell a Story and Not Always the One You Expect

Amy E. Barron

Fleming College, Canada

In this era of internet searches, streaming services, and online courses it seems that everyone wants to learn about history. Lifelong learners have become wonderful champions for the validity of learning and teaching about the past. But how does one go about presenting topics that seem too ‘academic’ to the general public? The secret is in weaving stories that connect across place, time, and even subject matter to make the past more accessible to the present.

History is about people. The objects that remain are only the tangible artifacts that we use to tell their stories. But archaeologists are people too. People whose passion and love for those objects become part of their story. Linking the stories of ancient peoples who used an object with the real-life people who discovered them, researched them and displayed them in museums, provides a relatable continuum that brings a distant object right up into the present through the people who have cared for that object.

Raising awareness of the past and engaging a modern audience in its stories in turn increases people’s understanding of a global humanity that spans thousands of years and yet binds us all together.

An Enigmatic Bracelet and an Enduring Question: Distinguishing Jews, Samaritans, and Christians (Virtual)

Megan Nutzman

Old Dominion University, USA

In 1957, a fragment of a late antique bronze bracelet was discovered on the surface in Caesarea. On its outside is the holy rider image, a lion, and a Greek inscription, “One god who conquers evil.” On the inside is a Samaritan inscription from Deut 33:26, “There is none like God, O Jeshurun.” The identity of this amuletic bracelet’s original owner, namely to which ethnic, cultural, or religious group they belonged, has elicited considerable scholarly discussion. At issue is the way that such groups are demarcated using textual and material evidence. This question carries significance both for the scholars consider this evidence and for those groups who understand themselves to be descendants of the ancient communities that we study. I would suggest that a productive way to look at the ambiguities inherent in this bracelet relates to Rogers Brubaker and Frederick Cooper’s 2000 article, “Beyond ‘Identity.’” Brubaker and Cooper differentiate between “identification and categorization,” which could be done by a modern scholar or an ancient author, and the “self-understanding and social localization” of an individual under consideration, in this case, the bracelet’s user. By adopting the latter perspective, this bracelet allows us to appreciate diversity, in antiquity and today, among those with a shared “self-understanding and social localization,” despite the tendency of both scholars and the broader public to categorize people and rituals as Jewish, Samaritan, or Christian.

An Impression of Presence and Loss: Archaeology's Voice in Confronting Climate Change (Virtual)

Emily S. K. Anderson

Johns Hopkins University, USA

Archaeology has the power to make people reconsider their “being here” in very particular ways. In this paper I walk around a piece of clay that was impressed by an engraved stamp seal held in the clutch of a person's hand over three thousand years ago in Crete. This thing, tiny, friable and fragmentary, draws out the problematic marriage of our human interest in persistence and our recognition of ephemerality, which is felt especially urgently in the global present of climate change. I first consider the clay seal impression in terms of the ancient context indicated by its deposition—as an intentional mark, accidentally preserved for millennia, which opens into huge implications concerning its past present. I then fold this consideration of the ancient context into an appreciation of the clay impression's existence as an archaeological object, and how, in that position, this unassuming thing forces us to consider the magnitude and tininess of our “impression” in the march of global time and the accrual of strata. My aim ultimately is to suggest how archaeologists can powerfully and peculiarly contribute to an emergent field of humanistic studies of climate change at undergraduate and graduate levels, as well as in public-facing arenas. One element of this involves newly reflecting on our own practice in response to emergent concerns, such as climate change-related erasures of both ancient and present-day cultural heritage.

Ancient Memorials and Modern Memories

Fredric R. Brandfon

Expedition to the Coastal Plain of Israel, USA

Memorials, whether ancient or contemporary, while “written in stone” are changeable. The object I will use for the workshop is the Arch of Titus near the Forum in Rome. It was erected in 81 CE by the Emperor Domitian to glorify his dead brother Titus who conquered Judaea, sacked Jerusalem, destroyed the Second Temple and, for those accomplishments, was defied upon his death. The Arch has survived, with some considerable 19th Century restoration, until today. But it is no longer a testament to Titus's grandeur. It has come to be seen as a monument to the persistence, despite Titus, of the Jewish people. As Francesco Rutelli Rome's Mayor said in 1997, “The conquering Romans are a footnote of history, but the Jewish nation continues to thrive.” Without endorsing the Mayor's sense of history (footnote?), we can agree that neither Titus nor Domitian intended that their legacy commemorate the endurance of those they conquered more than themselves. Therefore, I would answer the question “Why study antiquity?” as follows. The present always needs a context. No matter how compelling our present problems are, study of the past puts them in perspective. Our understanding of other people—which is what the Humanities are—expands with time. History is not prophecy and no amount of study of the past will predict our future. But by providing a healthy respect for the dimension of time, historical study can multiply the different ways we see the present.

Shall We Remember the Past, or Repeat It?

Brent Davis

University of Melbourne, Australia

Imagine a world in which growing globalization and interconnectedness cause both benefit and harm. The elite are more and more enriched at the expense of most people. Resistance against these trends leads to social unrest. Wars and natural disasters such as climate change make subsistence difficult in many parts of the world, encouraging economic migration. Pressures build everywhere, threatening a wholesale breakdown of social systems. I could be speaking of the present—but in fact I'm speaking of the end of the Bronze Age.

That ancient story ended badly, with widespread destructions, mass migrations, and centuries of darkness—and even those who escaped that fate paid a heavy price, as illustrated by a famous Egyptian relief from Medinet Habu. Thus that ancient past has something valuable to teach us about avoiding such an outcome in the present. In Santayana's famous aphorism, we ignore the past at our peril, and avoid repeating it by remembering it. In this talk, I make a case that studying the ancient past, far from being an ivory-tower pursuit, has a very real and tangible benefit for all of us in the present.

SESSION: 3D. Gender in the Ancient Near East II (Waldorf Room, 3rd Floor)

Chair(s): Stephanie Lynn Budin, Near Eastern Archaeology | Debra Foran, Wilfrid Laurier University

Pregnancy and Childbirth Rituals in the Ancient Near East and the Bible

Susan Ackerman

Dartmouth College, USA

Rainer Albertz, in the 2012 book *Family and Household Religion in Ancient Israel and the Levant* that he co-authored with Rüdiger Schmitt, suggested that many scholars of ancient Israel, whether biblicalists or archaeologists, either “deal only very broadly with Israelite rituals surrounding pregnancy, labor, and birth” or “deemphasize or even overlook the ritual and religious significance of childbirth in ancient Israel”—perhaps due, Albertz suggests, to the Bible's “scant attention” to the topic (Albertz 2012: 269). This paper suggests, however, that a survey of comparative data from elsewhere in the ancient Near East can help us identify rituals that may have been deployed during an Israelite woman's pregnancy, labor, and delivery. Specific rituals to be considered include (1) mothers-to-be seeking oracles about their pregnancy and the outcome of their delivery; (2) the use of amulets during pregnancy and at the time of parturition; (3) knot-magic rituals to prevent miscarriage during pregnancy and to ease delivery when the time of parturition is nigh; (4) the ritual use of anointing oil during the delivery process; (5) a midwife's reciting incantations and enacting other protective rituals to keep harm away from a delivering mother and her newly delivered children and subsequently to determine the newborn child's fate; (6) the bathing of a newborn baby and rubbing it with salt; and (7) the tying of a red thread around one of a newborn's limbs.

Esther and the Problem of Consent: The Taking of Women in the Biblical Text and Ancient Near East

Sarah Gane Burton

Andrews University, USA

In the age of #MeToo and discussions about sexual consent, scholars have reexamined biblical and ancient Near Eastern narratives concerning women and sexual agency using modern definitions of sexual abuse. This is a valid enterprise. However, it is necessary to situate the narratives in their cultural context to understand how the events were perceived by the narrator and received by the ancient audience. The book of Esther presents a complicated example of what might be termed “sexual exploitation.” This paper seeks to contextualize Esther against the backdrop of other biblical, Persian, and Greek texts regarding royal courts and harems in order to identify its own ethical indicators, which can illuminate the relevance of the narrative for modern society.

In Pursuit of In/Visibilities in Levantine Material Culture: An Object-Based Approach to Gender History

Bruno Biermann

University of Bern, Switzerland. University of Zurich, Switzerland

Seals are miniature objects of ancient daily life, found especially as stamp seals in the Levant and have become a vital aspect of the study of

ancient social, economic, and religious history. However, they have not been engaged by gender archaeology. What better way to study gender as embodied than through objects they wore on their bodies and with which they interacted with their world?

This object-based approach to southern Levantine stamp seals will address the following questions: How can we engage in alternative readings of texts and archaeological data in the past, often presented with modern androcentric biases? How are seals and sealing producing gender and normativity? How are seals as material culture and in literature part of doing gender and becoming gendered bodies?

This paper will provide insights into my PhD thesis, analysing gender and glyptics from various angles as an object-based gender history: First, epigraphy—focussing inscribed seals with personal names. Second, bioarchaeology—stamp seals in relation to osteologically sexed skeletons. Third, iconography—the construction of gender and gender ambiguity in the iconography of seals. Fourth, the literary uses of seals and sealing in literature from the Second Temple Period. These epigraphic, archaeological, iconographic and textual approaches are unified by the object of study—stamp seals—thereby providing an outlook on how gender archaeology can provide new narratives and epistemologies for the study of material culture and texts.

Engendering Creative Expression in Bronze Age Cyprus

Louise Steel

University of Wales Trinity Saint David, United Kingdom

This paper explores the Red Polished figured world of Bronze Age Cyprus, focusing on the so-called Early-Middle Cypriot scenic compositions. These are examined as the product of creative practices by which communities were crafted in clay, a “telling by hand” in which gender was explicitly materialized, shaped and communicated. Three broad groups have been identified, depicting human figures engaged in a range of activities. These are: 1) rectangular clay plaques (bucranial shrines and a ploughing scene); 2) modelled scenes organised around the shoulder or rim of jugs and bowls; and 3) two outliers – the scenic model placed within the Vounous Bowl and a group of figures positioned around a rectangular trough. The figures, some of which are clearly marked as male or female, are primarily depicted in a variety of what appear to be daily household activities; some however, appear to be involved in ceremonial actions, possibly related to life-cycle events. The embodied activities and material gestures of the figures draw attention to evanescent social practices and ritual performances by which identities were constructed to co-create engendered communities.

SESSION: 3E. Archaeology of the Southern Levant (Astoria Room, 3rd Floor)

Chair(s): Sarah Richardson, University of Manitoba

Neolithic Lithic Sickle Blades of Tell Abu Suwwan from the 2005-2008, 2014, 2015, 2016 and 2022 Seasons

Jalal Abedalaziz Alheji

Jordanian, Jordan

The study of the agricultural sickle blades is relatively low in the Levant. Sickle blades first appear early in the sequence of the transition to agriculture. In the past, detailed qualitative research on silica bearing blade stone tools focus on the characterization of use-wear traces such as polish types and accrual rates.

In this paper we approach the study of sickle blades slightly different, choosing to examine the life-history tool by developing a method to quantitatively estimate harvesting intensity. The method centers on an experiment of cutting cereal stalks and measuring stone blade edge thickness under a scanning electron microscope as a proxy for cutting time. We end with regressing the experimental results to provide an estimation of how intensively archaeological sickle blades recovered

from the site of Jebel Abu Athawwab ain Ghazal, Jordan were used for harvesting. The results, while preliminary, enable an initial interpretation of sickle blades as important tools with long use-life histories during the Neolithic (the YARM Culture of Tall Abu Sauwwan site) in the Southern Levant. Researchers can return to the critical question of how to measure use of intensity and understand how important certain stone tools were to the people who made and used them in prehistory. The results support that this type of tool illustrates the period of discovery of agriculture, which this led to a surplus of productivity for man, and then the emergence of civilization.

Tel Dan in the Early Iron Age: The 2018-2022 Excavation

Aaron A Burke¹, David Ilan², Jacob C. Damm³

¹University of California, Los Angeles, USA. ²Hebrew Union College, Jerusalem, Israel. ³SUNY Cortland, USA

Wide exposures of the Late Bronze and early Iron Age at Tel Dan provided a sense of the site's overall character (see *Dan IV*), but the sampling for radiocarbon, faunal, botanical, and residue analyses was less than robust. In 2018 and 2022, members of the Turning Points research program in collaboration with the Tel Dan archaeological project continued excavations in Area B focusing on the Late Bronze Age to early Iron Age strata (VIIA-IVB). The aims of new exposures were, (a) to pursue a robust collection of such samples, and (b) to refine Tel Dan's LB/early Iron Age stratigraphic sequence by employing more careful stratigraphic methods along with radiocarbon dating of these contexts. As a result, two seasons of excavations yielded an especially robust sequence of early Iron Age strata with numerous pits containing ample floral, faunal, and ceramic samples. Thus, an improved stratigraphic and chronological sequence from the end of the Late Bronze Age through the early Iron II has now been achieved. This talk summarizes preliminary results through summer 2023, while identifying various challenges and avenues for further research of early Iron Age contexts in the southern Levant.

The Origins of the Exodus in Hellenistic Construction Fill? Iconography of Power and the “Memory” of Late Bronze Age Canaan (Virtual)

John Will Rice

Heidelberg University, Germany. Tel Aviv University, Israel

Through the LB colonial encounter, the Palestinian “iconography of power” was coded in Egyptian(izing) language, and this mode of expression continued in the region even after Egyptian withdrawal. Even in royal Israelite and Judahite iconography, such Egyptian(izing) motifs were common—such as the winged scarab and winged uraeus often found on Palestinian stamps or the smiting pharaoh found among the Samaria ivories. However, rather than seeing these within the context of religious symbolism (and especially Yhwh as a solar deity), or as an attempt at elite emulation, this paper focuses on them as a localized expression of wealth and power in continuity with the iconography of power of the Late Bronze Age. In this, such iconography served to anchor Late Bronze Egyptian–Palestinian hegemonic relations within the “implicit collective memory” (Erl 2022) of Iron Age Israelite and Judahite elite. Furthermore, this paper proposes seeing the exodus tradition as rooted within this iconographic context. Scholars have long suggested the exodus as reflecting a “memory” of LB Canaan (so, e.g., Na’aman 2011; Hendel 2001; Liverani 1990) but without offering an acceptable avenue for such transmission and transformation. This paper suggests that the iconographic world in which the biblical scribes lived, in elite zones decorated with Egyptian(izing) iconography, may provide such an avenue.

Aegean Pottery in the Late Bronze Age Eastern Mediterranean: a New Technological Look at Selected Materials from Beth Shean

Stephen Czujko

University of Missouri-Columbia, USA

This paper presents the preliminary findings of an ongoing, multimethod technological study of Aegean(-type) pottery in the Eastern Mediterranean from the terminal phase of the Late Bronze Age (13th-12th c. BCE). The larger study aims to identify varied technological signatures and link these to artisans of different cultural and geographic backgrounds, in key zones of interaction. Today, we still lack clear visibility on how these cultural landscapes shifted at the end of the Late Bronze Age. Importantly, this study offers a cross-comparison of assemblages, sites, and zones of interaction from this phase: assemblages of Aegean(-type) pottery from Enkomi in Eastern Cyprus and Beth Shean at the junction of the Harod and Jordan Valleys have been chosen for targeted study.

The findings here belong to a selection of 12 ceramics from Beth Shean, of which some are of the Levanto-Helladic type. This selection of ceramics, with the support of the University of Pennsylvania Museum of Archaeology and Anthropology, were subjected to limited scientific testing. Using neutron activation analysis (NAA), scanning electron microscopy (SEM), and thin-section petrography, small portions of each were used to gather specific information related to their manufacture: (1) raw materials selection; (2) processes of producing ceramic fabrics; (3) processes of producing decoration; (4) pyrotechnology.

The Contribution of Khirbet Bet Netofa to the Study of Rural Life in Galilee Over a Long Period of Time

David Hamidovic

University of Lausanne, Switzerland

The region of Galilee (Israel) is best known for the urban sites of Sepphoris and Tiberias. Rural life remains largely unknown. Since 2021, the excavation of the site of Khirbet Bet Netofa, which overlooks the agricultural plain of Bet Netofa looking west and which seems to be off the ancient and medieval roads, aims to measure the changes and continuities of rural domestic life in the Galilee over a long period of time, from the Persian period to the Crusader-Mameluke period. Excavations in 2022 and 2023 reveal a Roman-period (1st-4th c. CE) farmstead with a double enclosure and two constructed caves. In addition, two oil presses and a wine press were excavated. Through micromorphological analyses, the excavation aims to better understand the domestic and agricultural use of the caves and the practice of grazing in enclosures. In addition, the question of the ethnicity of the site's inhabitants remains.

General Discussion

SESSION: 3F. Archaeology of Deserts: Theoretical and Methodological Approaches II (Private Dining Room 2, 3rd Floor)

Chair(s): Laurel Darcy Hackley, University of North Carolina Chapel Hill

Desert Landscapes of South-East Iran (Virtual)

Friederike K. Jürcke¹, Benjamin Mutin²

¹University of Cambridge, United Kingdom. ²Sorbonne Université, France

Arid environments retain some of the best examples of archaeological landscape survival. The volatility of such extreme environments coupled with oscillating periods of occupation present specific opportunities for understanding regional-scale human-landscape co-evolution. Focussing specifically on evidence for water management, preservation and site location analysis this paper will examine the challenges and opportunities of survey and remote sensing approaches in arid landscapes using new and legacy survey data, historical and modern high-resolution satellite

imagery, and advanced image analysis to assess cycles of change. The vast desert basins of south-east Iran, especially the hottest desert today, the Dasht-e Lut, and their surrounding arid and semi-arid plains present an ideal setting for this endeavour. Using case studies from different areas within south-east Iran, including the Bam region on the southern periphery of the Dasht-e Lut and the Bampur region in the Jazmurian basin, we explore cycles of change in prehistoric human-landscape dynamics of arid environments between the Neolithic and Bronze Age.

When the Margins Weren't Marginal: Remote Sensing and Ground Truthing in the Black Desert, Jordan

Austin C. Hill¹, Yorke M. Rowan², Morag M. Kersel³

¹University of Pennsylvania, USA. ²University of Chicago, USA. ³DePaul University, USA

From afar, deserts appear as empty, marginal places of low significance. Archaeologists studying arid environments can fall into the trap of conceptualization past desert landscapes based on present conditions, imagining them as austere, remote, and inaccessible in both the present and the past. In the Black Desert of eastern Jordan, the massive infrastructural network of ancient hunting traps known as desert "kites" presents an intriguing test of how we think of the creation and use of space in ancient desert environments. This network represents an enormous and long-term investment in building permanent, functional, and visible structures across the region. Remotely sensed data provide the opportunity to map this vast network, but much less research has been done on the ground. Reconciling evidence from satellite and drone imagery with real and visceral experiences of the landscape on the ground is a challenging task. In this paper, we tackle this integration of data by drawing upon the perspective of the Kites in Context Project, a new investigation of kites in the eastern Black Desert. This project examines kites holistically from the air and the ground, incorporating them with other anthropogenic structures. We consider the impact of personal and instinctual interactions with the landscape, on the ground and across multiple seasons, as a way of gaining insight into the construction and use of the traps and landscapes.

Desert Potential: Reframing Human Interaction with Landscape in the Egyptian Western Desert

Julian Thibeau

University of Michigan, USA

Rather than a barren or abandoned landscape, the landscape of the Egyptian Western Desert could be more productively viewed as a locus of potential. This paper will destabilize the traditional binary of fertile land and desert in the field of Egyptology by positioning the desert as a space that holds the potential to be cultivated as well as traversed. This potential can be realized at the intersection of environmental conditions, available technology, and human decision-making. The potential of the desert has been realized in similar ways in antiquity and in the present, but modern technology has allowed for more intensive use of the desert landscape, often leading to the destruction of traces of ancient activity in the same landscape. The overexploitation of the desert landscape in antiquity and in modernity has led to ongoing environmental issues. If we move from viewing the desert as an inert and mostly empty space to a place that is full of potential, we can better understand why people in the past chose to inhabit, cultivate, and travel through the desert as well as how modern attempts to capitalize on the desert landscape have led to the destruction of ancient cultural heritage and the environment. This paper will use several case studies from the Egyptian Western Desert to analyze the desert landscape through the framework of potential.

The Personal Oasis: Perception, Phenomenology, and Large Datasets in the Eastern Desert

Laurel D. Hackley

UNC Chapel Hill, USA

This paper discusses theoretical approaches to building research programs and conducting archaeological fieldwork in desert environments, and the unique range of possibilities and constraints that desert fieldwork creates. Using the Eastern Desert of Egypt as a case study, it will then introduce some novel methods applying these ideas, including phenomenological approaches, ethnographic work, data-recording strategies, and GIS techniques that incorporate dynamic environmental factors at both landscape and human scales.

Using results from a recent season of survey in the Eastern Desert, the paper will show the usefulness of these methods for nuancing our understanding of local and long-range networks; the periodization, seasonality, and intensity of mining, travel, and subsistence activities; and the daily task-scapes of settled, seasonal, and pastoralist populations. The results are presented as an argument for the productivity of theoretical and methodological approaches tailored specifically for arid environments.

SESSION: 3G. Digging up Data: A Showcase on Ongoing Digital Scholarship Projects – Workshop (Lake Ontario Room, 8th Floor)

Chair(s): Melissa Cradic, The Alexandria Archive Institute/Open Context | Tiffany Earley-Spadoni, University of Central Florida | Leigh Anne Lieberman, Princeton University

Considerations for Digital Data Collection, Processing, and Visualization Methods for Architectural Features in Southcentral Cyprus

Graham C. Braun¹, Caroline Barnes²

¹University of Cincinnati, USA. ²University of British Columbia, Canada

This paper is presented as the developing digital component of a project on monumental building practices embodied in Late Bronze Age (LBA) Cypriot ashlar masonry, especially through the lens of architectural energetics, in association with the Kalavassos and Maroni Built Environments Project. The first season of this research includes the recording of extant ashlar buildings at an LBA site in southcentral, Kalavassos Ayios Dhimitrios, through spatial data collection methods including 3D terrestrial laser scanning, iPhone scanning, photogrammetry. Our paper will first discuss the comparison between these methods, the first two being relatively new to the archaeological discipline and the latter being a staple of 3D archaeological recording. Considerations for price, data collection speed, ease of training, and data processing options will help inform other projects considering methods for recording archaeological features for visualization and future analysis. This comparison is presented in the context of our data collected in Summer 2023 and its consequent processing and visualization, through which the advantages and disadvantages of these methods are highlighted. Of key importance to this particular project is the ease with which the spatial data collected in the field can be used for producing published state plans, 3D models for scholarly articles, as well as interactive learning resources for public audiences. Issues of data complexity and accessibility for online presentation and manipulation are particular focuses, and we hope for this to lead to vibrant discussion throughout the workshop.

In the Footprints of Monsters: Mapping the Many Geographies of Archaic Creature Pots (Virtual)

Liz Neill

Boston University, USA

How has the ancient and modern movement of Greek vases impacted our study of the ancient world? A map-based digital tool will highlight the origins of creatures and their pots, perceived geographies for imagined creatures, ancient use-lives, and modern provenance, all in the same online place for easy access. The project will also include a provenance reliability index, which assigns different tags to objects depending on their provenance status. Juxtaposing the perceived and real geographies of creature pots over time will enable those conducting research on Archaic pots, creatures, and/or provenance(s) to engage with geographically-based data. This will encourage public and scholarly engagement with the creature corpus, as well as critical engagement with the issue of how to treat, exhibit, and study vessels with incomplete or uncertain provenance. Featured map states will address useful tensions among geographical nodes and how those correspond with ancient and modern perceptions about the oikoumene. Pending appropriate permissions, at completion, any interested institutions with creature pots in their collections will be provided open embed links.

Digital Scholarship and Ancient Terracottas: the Case of 1st Millennium Terracotta Figurines from Tell Mardikh (Virtual)

Maria-Gabriella Micale

Freie Universität Berlin, Germany

As part of the program *Digging Up Data: Turning an Idea into Digital Scholarship* (Alexandria Archive Institute / Open Context in partnership with ASOR ECS), this paper will present and discuss the case study of a sample of unpublished terracotta figurines from the Persian-Achaemenid settlement at Tell Mardikh, Syria. By examining these terracottas as objects as well as considering their distribution, the paper will address the re-examination of terracottas as a form of material and visual media throughout the region and their possible connection to the existence of communities unseen or misinterpreted in traditional scholarship. At the same time, it will explain why these objects need to be studied with a transversal approach that allows their material and visual qualities to be bridged, and how (or even if) digital tools can contribute to this scope. Machine learning techniques together with data-driven/statistical perspectives on the classification of these figurines can push current terracotta scholarship beyond traditional art historical classification schemes and help gather additional information that is not accessible without the use of digital tools.

A Digital Initiative: Recoloring Ancient Artifacts via Decorrelation Stretch and Reflectance Transformation Imaging (Virtual)

Lauren K. McCormick

Syracuse University, USA

Pigmentation in the form of whitewash and paint was customary on Judean Pillar Figurines (8th-6th century BCE), but has largely worn away. I collaborated with Cultural Heritage Imaging to procure Reflectance Transformation Imaging (“RTI”) data on one figurine fragment that has well-preserved pigmentation. I will design a web-exhibit for this object on The Badè Museum of Biblical Archaeology’s website. In the exhibit, I will explain Judean Pillar Figurines to a generalist audience. Then I will situate RTI as a modality that contributes topographic information for paint analysis. Decorrelation Stretch (“DStretch”), on the other hand, contributes chromatic information. By taking these imaging technologies together, I am able to suggest a full reconstruction of paint on this particular figurine fragment. RTI reveals thickness of paint in the pupils, as if they received multiple layers of paint while other parts of the figurine did not. Artisan intentionality seems implied. Further, paint chips in the eyes may indicate the loss of an applique. These features have never been perceived. My web exhibit will translate the RTI data for public audiences and also benefit anyone interested in learning about RTI, DStretch, recolorization, and/or Judean Pillar Figurines.

Succeeding Through Failure: Problems with Archaeological Database Creations (Virtual)

Bethany Hucks

Heidelberg University, Germany

Over the course of my PhD, I have spent several years compiling information regarding aegyptiaca romana and related materials from 4 sites in Rome and Tivoli dating to the 1st-3rd centuries CE using Microsoft Access. Each object is described using drop-down, multi-selectable fields and there are photographs attached. The data is designed to answer questions such as ‘do object material origins reflect the origins of their stylistic/aesthetic elements?’ and ‘Is there a difference between religious, and secular or public and private?’ The answers inform an analysis of the relative importance of ‘authenticity’ to Romans in relation to aegyptiaca, religion, and cultural identity. The Microsoft Access database is my third attempt at collating this data in a way that is both relatively easy to understand and shareable. I am also using the data to create 3D models of each site, placing objects back into their original contexts to visually recreate the mixture of Roman, Greek, and Egyptian themed elements in order to redress historical museum collection practices wherein the objects were separated by much later perceived cultural differences. This presentation will discuss the successes and failures of my particular research as well as the difficulties of autodidactic digital literacy and the importance of creating best practices that are accessible and easily disseminated for students and ECRs.

SESSION: 3H. Archaeology of Islamic Society II (Lake Michigan Room, 8th Floor)

Chair(s): Ian W. N. Jones, University of California, San Diego | Tasha Vorderstrasse, University of Chicago

An Archaeobotanical Investigation of 13th and 14th Century Foodways and Kitchen Culture at Tall Hisban, Central Jordan (Virtual)

Alan Farahani¹, Bethany Walker²

¹SciScope Solutions, USA. ²Universität Bonn, Germany

Documentary research on the 13th and 14th centuries CE of Jordan – a time coterminous with the Ayyubid and Mamluk empires -- has detailed the extensive and intensive agricultural strategies used by communities to supply food to local groups and imperial elites. Moreover, textual research on medieval cookbooks has elucidated some of the recipes combining plant and non-human animal ingredients that formed cuisines consumed at the level of the individual. In this paper, the preliminary results of continued archaeobotanical research during excavations at Tall Hisban in 2018 and 2021, located in central Jordan, are presented. Analysis of over 50 flotation samples from a series of rooms in a farmhouse structure dating to these periods have yielded archaeobotanical remains that provide complementary insight to these textual sources. They specifically illustrate local 13th and 14th century kitchen cultures at Tall Hisban, that is, the particular dishes that were potentially eaten, and how they may have been prepared. For instance, one of these rooms was a well-preserved kitchen space containing several tannurs alongside a fully preserved Ayyubid-period cookpot. This ‘kitchen’ and its associated contexts indicate predominantly wheat, barley, and legume preparation in this room in this period. However, Mamluk period rooms contain additional remains of grape, olive, peach and wild plants foraged from the landscape (Syrian hawthorn fruit), among others. The social, cultural, and political mechanisms impacting local Ayyubid-period cuisine in contrast to the Mamluk period are discussed.

The Islamic Baydha Project: Investigating the Archaeology a Rural Islamic Community in the Hinterland of Petra

Micaela Sinibaldi

University of Warsaw, Poland. Cardiff University, United Kingdom

The Islamic Baydha Project, a project of archaeological investigation, training and community engagement researches, since 2014, an Islamic-period village in the hinterland of Petra, Jordan. Research has revealed what is so far the most extensive available evidence of an Islamic community in the Petra region, as well as the only two mosques ever found and excavated in the area until now. The phases of the village associated to the Islamic mosques support the conclusions, already established by the Late Petra Project, and based on growing archaeological evidence, that the Petra region was never completely abandoned after the Byzantine period—contrary to the widespread, traditional narrative, that sees a complete lack of stable settlement in Petra through the Islamic period, only interrupted by a short revival during the Crusader period.

The Islamic settlement at the village, probably consisting of a few hundreds of inhabitants, was built on earlier phases of the Nabataean and Byzantine periods. While the population of the region is documented as being largely Christian until well after the Franks controlled the area in the 12th century, the Baydha village was inhabited by Muslims already from the Middle Islamic period. The stratigraphy of the site suggests that one of the mosques was destroyed by an earthquake, and that the second one was built at a later moment. The material culture of the rural mosques, which display differences and similarities, reveal a simple life standard and building techniques for the community of worshippers, whose economy was based on agriculture.

Reconstructing Social Networks Through Archaeometry: The Ties That Bind in Mamluk Syria

Salama Kassem

Islamic Archaeology Research Unit, University of Bonn, Germany

From an archaeological perspective, clay refers to the raw material used for making pottery. Charting its mineralogical and chemical composition can unlock many details of the inner working of ancient societies, including technical knowledge transfer, the cultural reasons for selection of certain clays, social networks, and human migration. Pottery has, moreover, become one of the most informative sources concerning questions of cultural evolution, due to its ubiquity as a material used by people and its post depositional durability. This paper is concerned with the archaeometrical study of Mamluk pottery to Combine materials analysis (Lab work) with textual analysis to reconstruct the social and economic ties between two towns Tall Hisban in Transjordan and Khirbet Beit Mazmil in West Jerusalem. This, in turn, links to broader issues of rural vs. urban production and their bearing on the wide distribution of glazed and unglazed ceramics in the Middle Islamic period across the region. The method of this study analyzes the Middle Islamic glazed and unglazed pottery of Tall Hisban and Khirbet Beit Mazmil by means of petrography (thin section), X-ray (X-ray diffraction (XRD), X-ray fluorescence spectroscopy (XRF)), and Electron microprobe analysis (EMPA). In addition, historical sources, stratigraphy and geological survey studies are extensively consulted.

Yenişehir-i Fener (Larissa); an Ottoman Urban Center in the Greek Mainland

Anastasia Thamnopolou

University of Bonn, Germany

Larissa, known as *Yenişehir-i Fener* during the Ottoman times, was founded in antiquity and remains an urban center of modern-day Thessaly, in central-north Greece. After the Ottoman conquest, typical architectural structures, and urban organization ‘ottomanized’ the “new city”, which gradually developed into an important commercial and trading center, with its own local production and markets, that connected its inhabitants with the global markets at the time.

Following a “bottom-up”, interdisciplinary approach that combines the study of textual sources and material remains, valuable information can

be revealed regarding the local individuals and the different, co-existing ethnic groups, the social dynamics and hierarchies among them, while suggesting a way to explore production and consumption and trace the factors that resulted in the economic growth of the city. How is the economic situation reflected in the urban landscape and the material remains? How strong is the city's presence in local and more distant markets and how did this affect local population dynamics? This presentation attempts to be an opportunity to explore in what way production and consumption patterns are shaped and affected by the geography and historical progress of this urban settlement.

Subsequently, this paper aims to shed some light on the less frequently discussed topic of Ottoman archaeology in Greece and give a glimpse into the daily life, social organization, and world connections of a typical urban Ottoman center through the material record.

General Discussion

SESSION: 31. The Journey to Document Minorities' Heritage in the Maghreb (Lake Huron Room, 8th Floor)

Chair(s): Emna Mizouni, Carthagina

The Challenge and Promise of Protecting Ethnic and Religious Minority Heritage in the Maghreb and Sahel (Virtual)

William Reynolds

ASOR, USA

This presentation discusses the latest results from ASOR Cultural Heritage Initiatives ongoing work with partners in Tunisia, Morocco, Mali, Niger, and Burkina Faso to document and protect heritage sites associated with religious and ethnic minorities. It includes reflections on the outcomes of training, documentation, and outreach efforts conducted to date and identifies the most promising pathways that ASOR and its partners in civil society and government might pursue towards more substantive and inclusive cultural heritage protection.

How Grassroots Initiatives Preserve and Protect Tunisian Cultural Heritage

Barbara Anglitz

Independent scholar, USA

The Medina of Tunis is an iconic, ancient Islamic city and a UNESCO World Heritage site. The Medina is a haven for disadvantaged and vulnerable groups and a welcoming and protective environment inclusive to all types of people including ethnic minorities, the LGBTQ, battered women, and single mothers. However, it is presently in a vulnerable state with many historic palaces, ancient dwellings, and monuments confronting neglect, leading to an alarmingly rapid rate of deterioration. In December 2021, an independent ethnographic research study was conducted in the Medina of Tunis in collaboration with Blue Fish, a social enterprise consultancy, and with support from Boutique Hotel Dar Ben Gacem. Through assessing local heritage values and the extent of community awareness on the significance of preserving historical assets, the research contributed to local knowledge creation so that heritage advocates can better understand the challenges around preserving the Medina and implement practical strategies and interventions to strengthen preservation efforts. The results of the research highlighted the important role that grassroots heritage organizations such as Blue Fish and Carthagina play in shifting existing negative perspectives of the Medina, educating the public, and raising awareness around the Medina's rich heritage.

In this session, a narrated video will first be presented to tell the story of the Medina. This will be followed by a presentation of the highlights of the research findings, demonstrating how cultivating grassroots heritage organizations and inclusive participation have proven successful in

promoting awareness, stimulating revitalization, and protecting heritage in the Medina.

Documenting Endangered Heritage as a Tool for Connecting Tunisian's Minority

Jamel Ben Saidane

Carthagina, Tunisia

This intervention will focus on different activities launched to document, preserve & promote endangered minorities' heritage as a tool to create bridges between the different minorities in Tunisia.

The first part will be dedicated to present and enumerate the different activities that took place to encourage and help these minorities to take part in the documentation process and the preservation of their own heritage.

We will explain how this approach led to the acceleration and improvement of the documentation process and present the results.

In the second part, we will speak about how a regular, even simple activity such as documentation, can be a powerful tool to create bridges and reinforce the existing ties between different minorities by creating a common ground that serves more communication and joint works to preserve their heritage.

Ibadi Mosques on the Island of Djerba: Different Functions

Safouane Tlili

Carthagina, Tunisia

With the entry of Islam into the Tunisian island of Djerba in the year 47 AH, 668 AD, and the spread of the Ibadi doctrine there, the religious facilities were not limited to their spiritual functions only from a place designated for prayer but various other functions were gathered and multiplied in its mosques.

In this article, we will seek to enumerate these various functions, which varied between political jobs, through the Ibadi Azzaba circle, between defensive/military roles through the castles/forts models of mosques, between educational and teaching roles, and economic and social roles through the system of al-habass and judicial councils.

Le Cimetière Israélite de la Ville de Soliman en Voie de Disparition (Virtual)

Awatef Bahroun

Université de Manouba, Tunisia

According to literary and archaeological documents, the Jewish community existed in Tunisia since antiquity. In 2005, archaeologists unearthed in the city of Kelibia a synagogue dating to the 4th century CE proving the existence of this community in the region of the Cap Bon since the early first millennium. Jewish patrimony is scattered in this region but is mostly in a state of neglect or disrepair. An example of this cultural heritage is the Jewish cemetery in Soliman dated to the late 19th and 20th centuries that witnessed substantial destruction of the graves. The cemetery lies in an open field exposed to natural elements and vandalism. The study of this cemetery became a part of my Ph.D. dissertation dealing with the Jewish presence in the Cap Bon. For their project on documenting minorities' cultural heritage in the Maghreb, I teamed up with ASOR to document geographically and photographically the totality of the tombs that remain on the site. My paper will present the different types and styles of tombs as well as a discussion on the stylistic décor and the remaining epitaphs. The motifs engraved on the tombstones such as the Star of David, the palm, and the doves are symbols loaded with meaning that go back in time to the cultural roots of the Jewish sacred texts. Inscriptions engraved on tombstones were written in three languages: Hebrew, Judeo-Arabic which is Hebrew written in dialectal Arabic letters, and French which is present from the 19th century.

SESSION: 3J. Archaeology of Petra and Nabataea II (Lake Erie Room, 8th Floor)

Chair(s): Cynthia Finlayson, Brigham Young University | David F. Graf, University of Miami (Florida)

A Comparative Analysis of Mortuary and Domestic Artifacts from Petra's North Ridge (Virtual)

McClellan Pink, Megan Perry
East Carolina University, USA

Interpreting the use of material culture in mortuary contexts provides an intimate view of the social identity of both the deceased and the mourners in ancient societies. However, the material remains of Nabataean mortuary practices throughout the Nabataean Kingdom have not been sufficiently investigated. Comparing the material culture between contemporary mortuary and domestic contexts allows for the preliminary characterization of uniquely mortuary material culture, and highlights objects that have a dual purpose within both spaces. This study focuses on portable material culture from at least three domestic complexes and five rock-cut shaft chamber tombs located on Petra's North Ridge dating to the 2nd century BC to the 2nd century AD. Through this comparative analysis of the small finds recovered, we found that artifacts related to personal ornamentation, tools, figurines, coins, and storage were found in both contexts. However, object types may be more abundant in one context than another. Additionally, items including game pieces and coffin studs are specific to mortuary contexts, while household items like pestles, spindles, and spoons are found solely in domestic contexts. Therefore, this research not only provides insight into the social organization and identity of the community living on the North Ridge but also sheds light on Nabataean views of death, mourning, and the treatment of the deceased.

Animal Afterlives at Petra

Kathryn Grossman¹, Lubna Omar², Bénédicte Khan³

¹North Carolina State University, USA. ²Binghamton University, USA. ³Archaios, France

In this paper, we present new zooarchaeological data from the Petra North Ridge Project (Petra, Jordan) and use that data set to explore human-animal relations at the site. We focus in particular on the production of bone tools. Our zooarchaeological analysis will answer two questions: First, what was the nature of the animal economy at Petra during the first through sixth centuries AD? Second, how can the bone tool production process shed light on the workings of multispecies communities? We aim to construct an account that not only considers how humans used animals as economic resources but also how the lives of humans and animals were entangled in complex and multifaceted ways.

The Nabataean and Roman Ceramic Tradition from the Petra Garden and Pool Complex: Beyond Typology

Pamela K. Koulianos¹, Sarah Wenner², Leigh-Ann Bedal³

¹Independent Scholar, USA. ²University of Cincinnati, USA. ³Penn State Erie, The Behrend College, USA

The Petra Garden and Pool Complex (PGPC) is one component of a monumental palatial complex laid out along the Southern Terrace of Petra's City Center. Excavations have revealed evidence for the site's transformation from an elite pleasure garden to an agricultural field following the Roman annexation and the decline of Petra's economic status. Due to the function of the site as an open-air, heavily cultivated space, the majority of the excavated material culture is in secondary contexts, primarily washed down from the Ez-Zantur ridge or thrown in as rubbish during Post-Classical occupation of the neighboring "Great Temple." Regardless, the multiple layers of soil and debris that fill the monumental pool and its associated architectural features do provide a

stratified context for the excavated material culture. As a result, the archaeological study of the PGPC assemblages makes an important contribution to our understanding of Petra pottery. This paper will not only present the site's typology, but it will also move beyond discussions of forms to address larger concerns that the study of ceramic materials encompasses.

IG XII Suppl. 307: Proxenia and Second-Century Nabataea

Anna Accettola

USA

Inter-state cooperation was a staple of Mediterranean life in the second century BCE. However, Greco-Roman sources viewed second-century Nabataea as underdeveloped in such relationships and relegated to a peripheral sphere of influence. Sometimes portrayed in modern interpretations as nomadic with tribal divisions loosely unified under kingship or single actors working outside of state institutions, the development of Nabataean kingship in the mid-Hellenistic period has only recently been appreciated. Alongside the long-known Halutza/Elusa inscription of ca.168 BC and references in 2 Macc 5:8, new discoveries, such as the third-century Posidippus fragment (Graf 2006: 47-68) and recent re-analyses of Nabataean coinage (Barkay 2019: 1-180), show an earlier coalescence of Nabataean kingship.

In this talk, I will add the Tenean inscription *IG XII Suppl. 307* to this body of evidence and argue that it provides evidence of Nabataean integration into the institutional norms of the Hellenistic Aegean. A Nabataean, Salamenes, was awarded a highly coveted *proxenos* position by the Tenean council, granting him access to rights normally reserved for citizens. In addition, this honor bridged the cultural and physical divide between the two states, guaranteeing a facilitation of social and economic movement. Such a public honor may be read as additional evidence for early Nabataean state formation and its growing influence in the Aegean.

Nabataean Embassies to Rome: The Epigraphic Evidence

David F. Graf

University of Miami (Florida), USA

In 1940, excavations in the area of Sant'Omobono on the Capitoline in Rome, a number of dedicatory inscriptions were discovered that were published in 1954 by Degrassi with other similar texts from the area that have accumulated since the Renaissance. These mostly fragmentary inscriptions record dedications by embassies of Asiatic kings, cities and communities to the *populus Romanus* and/or Jupiter Optimus Maximus. Degrassi suggested they were from a monument of the late Republic on the Capitoline dating to Sulla's dictatorship and reconstructed under Augustus. The building has been identified with the temple of Fides that was located near the temple of Jupiter Optimus Maximus on the Capitoline. Among these texts is a fragmentary bilingual Latin-Greek text providing the names of envoys from Nabataea, dated by paleography to the Augustan era. Various proposals have been made to fill in the lacunae by Degrassi (1954), Moretti (1968), and Bowersock (1998) that have been followed subsequently that bear re-examination. Secondly, in 1988, a Nabataean-Latin bilingual inscription was discovered on the Palatine in Rome. The fragmented text preserves a dedication made to Dushara dated to the reign of Malichus. Unfortunately, no precise date is preserved. It has traditionally been assigned to Malichus I (59-30 BCE) based on the assumption the paleography is compatible with the Nabataean Aramaic script of the first century BCE, but a date in the reign of Malichus II (40-70 CE) seems more likely, both from the perspective of the script and historically.

THURSDAY, NOVEMBER 16, 2023 | 4:20-6:25pm (CST)

SESSION: 4A. Celebrating Thomas E. Levy's Career: Archaeology in the Eastern Mediterranean and Beyond (Continental Room A, Lobby)

Chair(s): Erez Ben-Yosef, Tel Aviv University | Ian W. N. Jones, University of California, San Diego

The Architectural Bias in Biblical Archaeology: Response to Recent Criticism

Erez Ben-Yosef

Tel Aviv University, Israel

Tom Levy's research in Wadi Faynan has significantly altered our comprehension of early Iron Age nomadic or polymorphic societies. His work has revealed that these societies were capable of establishing fully functioning kingdoms. Recently, the present author has drawn attention to the challenges posed by this new understanding to the prevailing practice of biblical archaeology through a series of papers. These papers include "The Architectural Bias in Current Biblical Archaeology" (*Vetus Testamentum*, 2019), "And Yet a Nomadic Error: A Reply to Israel Finkelstein" (*Antiquo Oriente*, 2020), "Rethinking the Social Complexity of Early Iron Age Nomads" (*Jerusalem Journal of Archaeology*, 2021), and "Complexity Without Monumentality in Biblical Times" (*Journal of Archaeological Research*, 2023, co-authored with Zachary Thomas). These publications have sparked an ongoing discussion, in which different critiques have been offered by established scholars such as Israel Finkelstein (nothing is unique about the Aravah case), Piotr Bienkowski (the metal-producing society was not nomadic), Nadav Na'aman (nomads cannot found kingdoms) and others. In this presentation, I will address this recent criticism and demonstrate that it stems from an outdated neo-evolutionary approach, which has become a fixation in biblical archaeology primarily due to scholars' fear of being accused of naiveté concerning the historical interpretation of biblical texts.

Assessing the Impact of Arabah Copper Production for Historical Research

Sarah Malena

St. Mary's College of Maryland, USA

Ancient exploitation of the Arabah's copper resources has been the subject of scholarly inquiry for nearly a century. Nelson Glueck's publications in the early to mid-20th century piqued scholarly and public interest in the region, and Beno Rothenberg's excavations at Timna later in the 20th century expanded knowledge of Late Bronze and early Iron Age copper production, as well as the intercultural exchange that was associated with it. Despite the fact that excavation of these areas was relatively well-known, the full impact of the Arabah's ancient copper industry is only beginning to come into view through more recent survey, excavation, and analysis (e.g., Levy et al., 2014; Kiderlen, et al., 2016; Ben-Yosef, 2018; Vaelske 2019; Eshel, et al., 2021). This paper begins with a brief review of 21st century research into the Arabah copper trade and the peoples who lived and worked in the region before focusing on the potential impact of this research on historical narratives. This review of evidence and interpretations will demonstrate that recent study of the Timna and Faynan regions has had a profound impact on our understanding of the early Iron Age, necessitating reevaluation of many preconceived notions. It is reasonable to propose that, even with an abundance of new information at present, the importance of the region and the copper production that defined it will continue to generate lively and consequential debate in discussions of the southern Levant and the greater West Asian and East Mediterranean worlds.

Cyber-Archaeology and Public-Oriented Dissemination: Non-Linear Archaeological Storytelling in 3D in Iron Age Faynan, Jordan

Matthew D Howland¹, Brady Liss²

¹Wichita State University, USA. ²University of California San Diego, USA

One of Tom Levy's major contributions in his career is his advocacy for a cyber-archaeology, in which digital technologies contribute to data acquisition, curation, analysis, and dissemination. Of these four aspects of cyber-archaeology, dissemination is arguably in the greatest need of new approaches. Traditional archaeological publication is often limited to paywalled, English-language journals. As such, there is a need for more accessible publication of archaeological data, available to stakeholders. Moreover, stakeholder-oriented publication should demystify the process of archaeological interpretation, which is based on analysis of the relationship between object and context. We aim to address this challenge by developing a non-linear, user-driven storytelling module based on the publication and interlinking of 3D models illustrating the Iron Age copper-producing society of Faynan, Jordan. This project consists of a public-facing aspect in English and Arabic aimed at engaging students and stakeholders with interactive and annotated 3D models of archaeological sites, contexts, and artifacts, and a scholarly component providing detailed contextual descriptions for these models as linked open data. More specifically, dozens of 3D models collected as part of fieldwork in Faynan will be published on the 3D model viewing social platform Sketchfab and on Open Context. Users of the project will be able to freely navigate within and between models to develop their understanding of the archaeology of Iron Age Faynan based on user-driven exploration of research-based content. This work therefore provides a new model for the dissemination of cyber-archaeological data to a public consisting of stakeholders around the globe.

All Things Must Pass: Exploring the End of Industrial-Scale Copper Production in Iron Age Faynan, Jordan

Brady Liss¹, Erez Ben-Yosef², Mohammad Najjar¹, Thomas E. Levy¹

¹University of California San Diego, USA. ²Tel Aviv University, Israel

During the Iron Age (ca. 1200-800 BCE), society in the Faynan region of southern Jordan experienced intertwined technological and cultural revolutions, transforming from opportunistic copper production by segmentary tribes of pastoral nomads to industrial-scale metallurgy connected to a regional polity. Previous research in Faynan identified a pinnacle in metallurgy in terms of scale and efficiency during the 10th-9th centuries BCE; yet these advancements were followed by an abrupt industry abandonment by the Late-9th century BCE with no associated evidence of natural or human intervention such as drought or warfare. While several theories concerning this industrial end have been presented, it remains debated in the scholarly discourse. This paper reviews these current understandings and contributes new evidence gleaned from a systematic study of the metal produced in Faynan during the Iron Age. Specifically, copper prills entrapped in slag excavated from Khirbat al-Jariya and Khirbat en-Nahas (two of the largest Iron Age copper smelting centers in Faynan) were elementally analyzed with scanning electron microscopy. Using the slag mound excavations from the Edom Lowlands Regional Archaeology Project as a chronological scaffold, this robust dataset provides a diachronic record of the copper produced in Faynan during the Iron Age. The analytical results contribute to the notion that the industrial abandonment in Faynan was likely driven by socioeconomic factors in the greater Eastern Mediterranean rather than internal disruptions to the metallurgical industry.

Patterns of Settlement and the Organizing Principles in Early Bronze Age Copper Manufacturing

Aaron D Gidding

University of California, Santa Barbara, USA

Metals played an important role in the maintenance of elite structures as an item of “wealth finance” in ancient societies. The affordance structure that supported the production of metals in particular provides an important mechanism to describe the organization of the elite structures that relied on metals. In one of his earlier works, Thomas E. Levy created a “metallurgical chain” for copper production at Khirbat Hamra lfdan in the region of Faynan in southern Jordan. I further develop his model with additional data on the chaîne opératoire of production within the Khirbat Hamra lfdan. The data from the chaîne opératoire is supplemented by radiocarbon data from the broader region that illustrates changes in the intensity of settlement regionally. The application of Behavioral Archaeology in Schiffer’s idea of the performance matrix is utilized to show changes in copper production in the region of Faynan over time in relation to broader socio-political changes in the broader southern Levant.

“Phaeno, the place where the copper is dug”: A Fragmentary Archaeology of Late Roman Khirbat Faynān, Southern Jordan

Ian W. N. Jones

University of California San Diego, USA

In 2011–2012, Tom Levy and Edom Lowlands Regional Archaeology Project (ELRAP) codirector Mohammad Najjar led excavations at the large, multiperiod site of Khirbat Faynān in southern Jordan. During the Roman and Byzantine periods, the site was the *metallum* of Phaeno/Phaino, where settlement was organized primarily around copper production. Although ELRAP’s work at the site was unfortunately cut short, the two excavation seasons uncovered a wealth of information on the settlement of Khirbat Faynān from the Early Bronze Age to the Late Islamic period. This paper’s starting point is the identification of a remarkable sherd of a Late Roman period application-decorated bowl unearthed in the 2012 excavations at Khirbat Faynān. Prior to this identification, the known distribution of this type was limited to a ca. 35 km radius around Jerusalem, its production center. This find extends distribution of the type an additional 100 km southeast. This paper uses the surprising presence of this sherd at Late Roman Phaino to explore the entanglements of identity, religion, and metallurgy that have been at the heart of much of Tom’s work, particularly his work with ELRAP in Faynān. While the evidence remains patchy and inconclusive, the sherd, in combination with other artifacts found in Khirbat Faynān Area 16, may hint at the presence of metallurgical laborers or administrators from the Jerusalem region at Phaino and provide a glimpse into worship of Dionysus or Qos during the Late Roman period on the site’s western slope.

Respondent

Thomas E. Levy

University of California, San Diego, USA

Professor Thomas E. Levy will provide a brief response at the end of the session.

SESSION: 4B. Environmental Archaeology of the Ancient Near East (Continental Room B, Lobby)

Chair(s): Elise Laugier, Utah State University | Brita Lorentzen, Cornell University

A View from the Jezreel: Initial Findings from the Hellenistic Archaeobotanical Assemblage at Tel Shimron

Alexander T. Dorr¹, Kathleen J. Birney², John M. Marston¹

¹Boston University, USA. ²Wesleyan University, USA

Tel Shimron sits on the north side of the Jezreel Valley, along a well-traveled road that led from the Mediterranean coast to the Jordan Valley and beyond. During the Hellenistic period, preliminary ceramic analysis points to robust exchange with the Eastern Mediterranean, most likely via the port of ‘Akko-Ptolemais. Following several seasons of excavations and in-lab analysis, the archaeobotanical assemblage from Hellenistic Tel Shimron presents the opportunity for analysis and interpretation of what agricultural activities were occurring at the site. The preservation of a Ptolemaic-Seleucid transition in the excavated material further allows for a diachronic comparison of shifts in different agricultural activities in the same area under different regimes. Initial analysis of the botanical assemblage from Tel Shimron indicates that during the Ptolemaic occupation of the site (3rd c. BCE) emmer wheat was grown in some quantity. Emmer also appears in other Hellenistic botanical assemblages, which may suggest an outsourcing of emmer production to the Southern Levant by the Ptolemaic state. The subsequent occupation of the area under the Seleucids appears to shift towards new economic activities, becoming a zone of industrial production. cursory analysis of the faunal assemblage suggests that the excavation area might have been associated with the production of hides. This work ultimately seeks to expand on our understanding of agricultural economy in Hellenistic Jezreel. Future integration of these analyses with the fully analyzed faunal assemblage will serve to elucidate how plant and animal actors functioned within the larger agricultural regime.

Social Stratification in Urban and Rural Golan During the Roman Period; a View From the Faunal Remains (Virtual)

Ram Bouchnick¹, Arieta Kowalewska², Michael Eisenberg³, Mecheal Osband^{1,2}

¹Kinneret Academic College, Israel. ²University of Haifa, Israel. ³The German Protestant Institute of Archaeology, Germany

The importance of analyzing faunal remains is not only in gathering information about ancient diet, but also, in imparting the ability to reconstruct ethnic and cultural origins as well as in understanding social stratification. This is done by identifying the animal species, consumption patterns and slaughtering techniques. The lecture will present an analysis of the faunal remains from three different types of settlement sites which existed in relatively close geographical proximity during the Roman period: the polis of Hippos, the Jewish center of Gamla and the village of Majduliyya. Cultural and ethnic differences were found in diet, meat consumption and slaughtering patterns. The consumption of meat at Hippos differs from other sites and reflects active markets and is evidence of extensive industrial exploitation of livestock (such as cattle, pigs and sheep). The villages revealed evidence of medium-sized livestock suggesting individual and local consumption, in stark contrast to the faunal remains in the polis.

Seeds of the Crusades: Archaeobotanical Material from Caesarea Maritima, Israel

Jennifer Ramsay

SUNY Brockport, USA

The Crusader period began by King Baldwin I, capturing Caesarea in 1101 CE and establishing a strong Christian presence. King Louis IX of France, who used Caesarea as a base of operations in the Holy Land during his campaign of 1251-52 CE, built the great Crusader walls at the site. However, shortly thereafter Caesarea fell to the Muslims and was destroyed. Caesarea never regained its economic advantage but between 1101 and 1187 CE it prospered nonetheless. It was noted that during this period Caesarea was famous for its wheat, its olive groves, its citrus fruits and its figs (Pawer, 1967: 206-207). Plant material from this important historical period in the Near East is almost non-existent. As a result, the

assemblage from Caesarea, provides rare insight into the agricultural economy during this period. This paper presents an analysis of 87 sediment samples, totaling 855 liters that were recovered during the Combined Caesarea Excavation project to gain a better understanding of the importance of the agricultural economy of Caesarea. These samples contained 2,738 botanical specimens representing 62 taxa. The most ubiquitous species present were barley, lentils, walnuts, wheat, grape, fig, and melon. A large percentage of agricultural weed species were also recovered from the Crusader Period, which suggests that the hinterland of Caesarea continued to be a productive agricultural region, even after its economic decline.

Dendro-archaeo-ecology Evidence for the Environmental Footprint of Religious Artwork Production in Medieval and Post Byzantine Cyprus

Brita Lorentzen¹, Sturt Manning^{2,3}, Nikolas Bakirtzis³

¹University of Georgia, USA. ²Cornell University, USA. ³Cyprus Institute, Cyprus

The Troodos forests in central Cyprus have been a valuable timber resource for Cyprus and the East Mediterranean since antiquity. Multiple millennia of anthropogenic-ecosystem interaction have produced a complex, palimpsestic forested landscape on the island, whose environmental history (and the role of humans therein) is debated and difficult to disentangle. Tree-rings from wooden cultural heritage materials, analyzed in the burgeoning field of “dendro-archaeo-ecology,” can provide a particularly rich source of precise, multi-scalar information on anthropogenic land use and its impacts on forest ecosystems, including data either unavailable or distinct from that of tree-ring records derived from forest and paleoecological contexts.

We provide here the initial results of our investigations using dendro-archaeo-ecology and heritage science methods to analyze wooden cedar icons in the collections of the Kykkos Foundation and from three other Cypriot churches in Praitori, Tsakistra, and Pyrgos-Tyllirias, alongside contemporaneous tree-ring records of endemic Cyprus cedar (*Cedrus brevifolia*) trees growing in the Paphos Forest in western Cyprus. Dendrochronological dating and sourcing indicate that the icon timbers were all locally obtained from Cypriot cedar forests, pointing to local icon production potentially connected to Kykkos Monastery during the 17th-18th centuries. This period of cedar timber harvesting also coincides with periods of heavy growth disturbance in unharvested cedar trees growing in the Paphos Forest.

Wood Resources and Timber Procurement in Lebanon during the Bronze and Iron Ages

Hermann Genz¹, Katleen Deckers²

¹American University of Beirut, Lebanon. ²University of Tuebingen, Germany

It is well-known that especially the higher mountain ranges of Lebanon played crucial role for supplying especially Egypt and Mesopotamia with high quality timber. Studies in the past mainly focused on textual sources and iconography. Archaeobiological sources, especially pollen cores and the identification of wood from archaeological excavations, only became available for Lebanon in the past two decades. It is especially these latter sources which provide crucial evidence for the reconstruction of the vegetation history of the region, human use of the wood resources, and also the impact on anthropogenic influence on the natural vegetation.

In this presentation the current state of research on wood resources and timber procurement in Lebanon will be summed up.

SESSION: 4C. Archaeology of Israel I (Continental Room C, Lobby)

Chair(s): Boaz Gross, Israeli Institute of Archaeology and Tel Aviv University | Felix Höflmayer, Austrian Academy of Sciences

The 2023 Season of the Selz Foundation Hazor Excavations in Memory of Yigael Yadin

Igor Kreimerman

The Hebrew University of Jerusalem, Israel

The ‘Selz Foundation Hazor Excavations in Memory of Yigael Yadin’ take place annually since 1990 on behalf of the Hebrew University of Jerusalem. This presentation will give a detailed report of the finds and main conclusions from the latest season, conducted in July–August 2023. The presentation will focus on the remains of the Late Bronze Age palace that has been excavated in recent years and will review the results in light of other palaces excavated in the Levant, discussing mainly the palace economy and its situation within the social fabric of the city. The presentation will then proceed to discuss the remains of other periods in Areas M and A, as well as the expedition’s excavations in the Lower City.

The Figurines from tell Halif: Recent Discoveries

Nancy Serwint

Arizona State University, USA

Beginning in 1976, excavations at the site of Tell Halif, located in southern Israel on the border between the Shephelah and the hill country, have uncovered important artefacts of the material culture of the site dating from the Chalcolithic through the modern period. It was during Phase III of the work undertaken by the Lahav Research Project (LRP; Mississippi State University, Cobb Institute of Archaeology) that a significant body of ceramic and stone figurines were discovered and subsequently published in Lahav IV that informed about the archaeological context of the figurines and what could be surmised of their use. Subsequent work at Tell Halif has enlarged the corpus of coroplastic sculpture at the site, and this paper will present the terracotta figurines discovered during Phase IV of the LRP (Emory University), focusing on sculptural typologies, the probable function of the objects as critical to household cult, and methods of production. The Tell Halif figurines add to the understanding of what is known of the terracotta sculptural repertoire in the southern Levant during the Iron II, Persian, and Hellenistic periods.

Newly Exposed Insulae at Hippos of the Decapolis and their Contribution to the Understanding of the Cityscape (Virtual)

Arleta Kowalewska, Michael Eisenberg

Hippos Excavation Project, Israel

The polis of Antiochia Hippos, located on Mt. Sussita 2 km east of the Sea of Galilee, has been excavated by the Hippos Excavations Project since year 2000. In 2018, while the western extent of the city’s main street (*decumanus maximus*) south of the odeion was being exposed, a *cardo* was found running towards south. In the following seasons, the *cardo* and its surrounding insulae have been investigated, for the first time giving some understanding of this previously unexplored area of the site. This paper will present the current excavation results of this new city section, including the stratigraphic sequence (Hellenistic walls under the 1st century CE *cardo*, and complete restructuring of the street and its surrounding buildings in the late 4th/early 5th century CE) and special finds (e.g., pieces of high-quality painted Roman stucco decorations sealed under a Byzantine floor), and will contextualize the finds within the polis cityscape.

The Evolution of “Late Philistine Decorated Ware”: New Evidence from the Field III Gateway at Tel Gezer

Stanley Klassen

University of Toronto, Canada

Since first described by Dothan and Freedman in the late 1960’s, “Ashdod Ware” has symbolized a unique style of ceramics attributed to Philistia that has been uncovered at numerous sites in the southern Levant spanning the 11th to the 8th centuries BCE. More recently, Ben-Shlomo, Shai, and Maeir have rebranded “Ashdod Ware” with the term “Late Philistine Decorated Ware” (LPDW), listing decorative attributes that are common to the appearance of this pottery. The earliest LPDW, dating to the 11th-10th centuries BCE, often lacks burnish and has been labeled by Kang and Garfinkel as “Middle Philistine Decorated Ware” (MPDW) or “Ashdod I”, with “Ashdod II” designated for later LPDW. A precise date for the transition from unburnished to burnished decorative style is not entirely clear but appears related to the Late Iron I transition to Early Iron IIA. Although examples of LPDW identified from the HUC excavations at the site of Tel Gezer are limited and date from the mid-10th (Stratum VIII) and the 8th century (Stratum VIA), new analysis of the pottery from the Field III Gateway at Gezer excavated during the 1967-1970 seasons has identified both unburnished and burnished forms considered part of the LPDW tradition. This paper will present this well-stratified material, along with its provenance, suggesting a more precise date for this transition, thus adding to the chronological debate surrounding this distinctive pottery.

The Neo-Assyrian period at Dor: Examination of the Ceramic Assemblages by Means of a New Chronological Tool

Pnina Torn Broers

Hebrew University of Jerusalem, Israel

Dor, located on the northern coast of modern-day Israel, was plausibly a *kāru* in the western periphery of the Neo-Assyrian empire. It is often assumed that Dor was destroyed by king Tiglath-Pileser III in his 732 BCE campaign to the Levant and became an Assyrian centre some time later until its abandonment in the mid-7th century. Most of the activity at the site is known from pits, few architectural remains from this period are preserved.

Thorough analysis of the ceramic assemblages from those pits, might teach more about the period and nature of activity at the site. The examination presented here will use a new chronological tool, recently published by Shalvi and Gilboa (2022). In their paper a scheme of evolution of Phoenician transport jars as seen in the Shiqmona assemblage of the 8th and 7th centuries is provided. Since the Dor pits contain large amounts of Phoenician transport jars, it is possible to use the typo-chronological framework proposed and gain insights in the timeframe of the activity at Dor. Additionally, the large assemblages from Dor can add to the understanding how the ceramic assemblages as a whole developed over the course of the Neo-Assyrian period.

SESSION: 4D. Gender in the Ancient Near East III (Waldorf Room, 3rd Floor)

Chair(s): Stephanie Lynn Budin, Near Eastern Archaeology | Debra Foran, Wilfrid Laurier University

Tiamat – A Woman’s Life in Middle Bronze Age Tel Ifshar (Virtual)

Miriam C. Chernoff

Independent Scholar, USA

The archaeobotanical and ethnographic record can be used to envision a woman’s life at Tel Ifshar during the Middle Bronze Age. In thinking and writing about individual lives, archaeologists can broaden their audience and generate additional research questions. What economic roles would a woman have played? What health challenges might she have faced? What might her aspirations have been? What local

environmental knowledge would she have mastered? What did her systems of relationships and social spaces look like?

Excavations at Tel Ifshar took place between 1979 and 1992. Though a variety of cultivated, weedy and wild plants were found in the archaeobotanical record, we focus on legumes. These included horsebean, bitter vetch, lentil and chickpea and associated wild and weed species found in varying contexts.

A woman we shall call Tiamat is 27 years old and has been married for 13 years. Here is what her life might be like. She lives in a thriving, small port city on the Alexander River in the central coastal plain of what is now modern Israel. Two of her children lived only 1 and 3 years. She teaches her surviving 8-year old daughter about plants: cultivation, harvesting, cooking and trading, as well as use of wild plants. She makes decisions about planting and processing of legume crops. She is always open to new ideas, which she obtains through talking with other women in the town and markets. Her life is hard but she has aspirations and a sense of belonging.

Olive Oil for the Cultic Corner? An Artifact Biography of 3 Iron I Kraters at Tall al-Umayri, Jordan

Monique D. Roddy

Walla Walla University, USA. La Sierra University, USA

Spector’s contribution to *Engendering Archaeology* (1991), “What this awl means”, is a feminist artifact biography of an awl handle, a tool used by a woman in the early years of her life to make clothing and inscribed to record her accomplishments. Spector carries her readers with her on an imagined journey through the awl’s days, and those of the woman who used it, including a dramatic moment of loss and incorporation into the archaeological record. Putting the focus on the woman who used the tool, ethnographic studies flesh out the narrative and bring a simple everyday activity vividly to life. The awl handle creates an opportunity to think about the fullness of life that once surrounded a lifeless object. Similarly, this paper considers a unique collection of three spouted kraters – large, open ceramic bowls with two handles, a spout, and a small drain hole near the base – excavated at Tall al-Umayri, Jordan. These kraters likely served in the production of olive oil, used to separate oil from water after the olives were crushed. The archaeological context, an Early Iron Age domestic structure with a cultic corner, combined with ethnographic and historical observations about the prominent role of women in processing olive oil and in leading domestic rituals, allow for the creation of an artifact-biography narrative centered on these kraters and the women who used them. We follow the women as they prepare oil for storage and then pour it out on a stone altar in their home.

Materiality and Animism as Agents of Iconographical Change: The Anthropomorphism of the Sycomore Goddess in Ancient Egypt (Virtual)

Shirly Ben-Dor Evian¹, Eshchar Gichon²

¹University of Haifa, Israel. ²Tel Aviv University, Israel

Approaches based on theories of materiality and new animism have proven instrumental for the interpretation of archaeological objects. In this study, we wish to take these approaches a step further and explore their consequences on changes in iconographic representation through a case study taken from the evolution of iconography on ancient Egyptian coffins. To this end, we will explore the increased anthropomorphism of the Sycomore Goddess as she is presented on wooden coffins of the second and first millennium BCE in Ancient Egypt and posit a materiality-based causation for the iconographic changes.

Female Leadership in Meroitic Ancient Sudan and South Africa

Abdelmonim Ahmed Abdalla Babiker

International University of Africa (IUA), Sudan

Ancient Sudan and southern Africa share many theological concepts. These theological concepts include Amunthph, Manikongo, Monomotapa, Arkamani and the goddess Saba, Kore or Meri. The concept of Meri is a variant of Mari, Mwari, Meru and Meroe.

The origins of principles of female leadership in southern Africa can be traced back to Ancient Sudan, specifically to Napan- Meroitic period in Sudan. These principles are directly linked to the African cosmology and the goddess Mwari and god Amun or Amani.

The Mudjadi Dynasty of southern Africa, which still exists, the queens having ruled continuously from 1800 to 2006 so far, is traceable to Ancient Sudan. The Rain Queens show striking similarities to the Candaces of Ancient Sudan and the God's Wives of Amun of Ancient Sudan.

The divine origins of kingship could be traced back to Ancient Sudan and Medieval Africa to show the common origins of both, in lessons that may be applicable to modern principles of leadership.

Such a study would explain role of the African Myth in making significant contribution to human civilization and to the understanding of the African cultural unity.

SESSION: 4F. Reports on Current Excavations (Private Dining Room 2, 3rd Floor)

Chair(s): Daniel Schindler, Bowling Green State University

GIS and Photogrammetric Landscape Modeling at Politiko-Troullia, Cyprus

Elizabeth Ridder¹, Patricia L. Fall², Steven E. Falconer²

¹California State University San Marcos, USA. ²University of North Carolina, Charlotte, USA

We explore Politiko-Troullia, Cyprus, from an array of analytical perspectives illuminating this locality amid its dynamic natural and social landscapes. The significance of our research stems from its expanded definition of Politiko-Troullia's Bronze Age community to encompass a broader stage for human behavior that stretched beyond the excavated settlement to include its surrounding terraced hillsides, which witnessed intense agrarian and metallurgical activities revealed by geographical modeling. We utilize drone aerial photography and artistic depiction to convey Politiko-Troullia's setting in keeping with this expanded concept. Photogrammetric and GIS-based modeling allows us to conceptualize and quantify the erosion and deposition of archaeological and alluvial sediments at and around Politiko-Troullia. Architectural shifts linked with Bayesian modeling of calibrated radiocarbon ages document community responses to local erosion, including the downcutting of Kamaras Creek just after ~2000 cal BCE. Our conclusions help explain the substantial and rapid sediment deposition in some parts of this settlement (> 3 m, which is unusually deep for Cyprus). More specifically, our modeling quantifies the stages in Politiko-Troullia's fast-paced record of founding, substantial architectural reconstructions, and abandonment, including a major architectural displacement about 2000 cal BCE. Our multi-faceted investigation of Politiko-Troullia's natural and social landscape dynamics reflects broadened analytical perspectives to enhance scientifically-based archaeological exploration of our human heritage.

The Archaeology of Olive Oil: an EBIV Olive Oil Production/Storage Site at Khirbet Um al-Ghozlan in Jordan

James A. Fraser¹, Caroline Cartwright²

¹W.F. Albright Institute of Archaeological Research, Israel. ²The British Museum, United Kingdom

The Early Bronze IV period (2600-2000 BCE) in the southern Levant has traditionally been described as a rural interlude between the collapse

of the region's first proto-urban centres in the EB II-III and their rejuvenation as a network of city-states in the early MBA. During this period, populations are thought to have dispersed into village communities that practiced simple forms of agro-pastoral farming. These approaches have overlooked the significance of several small but well-defended "enclosure" sites. Such sites were new foundations on the well-drained slopes of the Jordan Rift Valley escarpment, in areas better suited to the cultivation of upland tree crops than the flood-prone Jordan Valley floor.

The Khirbet Ghozlan Excavation Project proposes a model of horticultural specialisation that interprets enclosure sites as processing centres for upland fruit crops such as olive, and suggests they were enclosed to defend caches of seasonally-produced cash-crop commodities such as oil. This model explores how high-value liquid products helped promote a complex rural economy that reconfigured aspects of earlier urban production within smaller-scale exploitation of niche environmental zones. Ultimately, such forms of economic resilience may have underlain the rejuvenation of urban systems in the early 2nd millennium BC. This paper presents the results of the 2017, 2019 and 2022 excavations at the 0.4 ha enclosure site of Khirbet Um al-Ghozlan near Kufr Abil in the Wadi Rayyan. It examines the archaeobotanical, architectural, ceramic and lithic evidence for interpreting the site as a specialised olive oil production and storage site.

Investigating a Late Bronze Age Urban Landscape: Recent Fieldwork at Kalavassos-Ayios Dhimitrios, Cyprus

Kevin D. Fisher¹, Georgia M. Andreou², Catherine Kearns³, Sturt W. Manning⁴

¹University of British Columbia, Canada. ²University of Southampton, United Kingdom. ³University of Chicago, USA. ⁴Cornell University, USA

This paper reports the results from our 2019 fieldwork as well as the planned 2023 season at the Late Bronze Age urban centre of Kalavassos-Ayios Dhimitrios, which flourished in the 13th century BCE. This work is part of the Kalavassos and Maroni Built Environments (KAMBE) Project, a collaborative and interdisciplinary investigation of the relationship between urban landscapes, social interaction, and social change in south-central Cyprus. Our investigations include geoarchaeological data collection aimed at obtaining high-resolution information on the use of particular spaces and site formation processes, as well as the use of high resolution ground-penetrating radar (GPR) survey and other geophysical methods in order to reconstruct how previous and current excavation areas were integrated into a complete urban plan. Our excavations are currently focused on two areas, one of which is Building XVI, a monumental, court-centred structure originally mapped during our GPR survey in 2012. We have excavated part of its bench-lined central court and adjoining spaces, which are yielding possible evidence for feasting activities. We are also excavating the area where the city's major north-south street approaches Building X, revealing the monumentalization of this symbolically charged space through time. These investigations are providing important new insights into the production of social space at this key site and the social dynamics of Late Bronze Age urban landscapes on the island more generally.

A Preliminary Discussion of Ceramics Production at Kefar Shikhin

James R. Strange¹, Mordechai Aviam², Yehoshua Dray³, C. Thomas McCollough⁴, Paulina Wołodźko⁵

¹Samford University, USA. ²Kinneret Academic College, Israel. ³Kinneret Institute for Galilean Archaeology, Israel. ⁴Coastal Carolina University, Centre College, USA. ⁵Institute of Mediterranean and Oriental Cultures, Polish Academy of Sciences

At the site of Shikhin in Lower Galilee, a rich deposit of ceramics and chalk molds suggests that a workshop in the village produced red- and black-slipped wares that included wheel-thrown vessels, mold-made oil

lamps, and incense shovels. Initial analysis of clays, and excavations at other sites, raise some questions. Were these slipped wares distributed throughout Galilee and southwestern Gaulanitis, as Shikhin's crude wares and Northern Undecorated and Northern Darom lamps were distributed, or have they been found primarily at the nearby city of Sepphoris? The authors will draw some preliminary inferences about Shikhin's production and distribution of ceramic wares in the late first and second centuries C.E.

SESSION: 4G. Glyptic Databases: Collaboration and Integration in the Digital Humanities Transition – Workshop (Lake Ontario Room, 8th Floor)

Chair(s): Nadia Ben-Marzouk, The University of Zurich | Ben Greet, The University of Zurich

Studying the Umma Archive through a FileMaket Database

Rudi Mayr

Rosen Collection, USA

The Ur III-period tablets from Umma comprise an archive of some 35,000 tablets. About 20,000 of these tablets have the impressions of over 2,000 cylinder seals that belonged to over 1,000 people who were active in the city of Umma over a period of several decades.

A relational database seemed to me to be the best way to study the archive in any kind of quantitative way.

In my presentation i will show the database i came up with, demonstrate its capabilities and its weaknesses, and discuss some of the challenges in creating it.

Challenges in Documenting Seals in the Yale Babylonian Collection (Virtual)

Agnete W. Lassen, Elizabeth A Knott
Yale University, USA

During a recent Seal Digitization Project at the Yale Babylonian Collection (New Haven, CT), staff members encountered a wide array of documentation challenges—from the ways in which objects are represented through photographs, impressions, and drawings, to the kinds of terminology used to classify and describe seals. In this presentation we highlight the various challenges in creating a standardized terminology for seals. In addition to working with disparate approaches to terminology by seal researchers, YBC staff faced the extra challenge of integrating preferred terminology into the structure of a pre-existing EMuseum database that is used to catalogue all objects in the Yale Peabody Museum, including minerals, scientific instruments, an anthropological collection, and the Yale Babylonian Collection. This presentation highlights a range of problems that other projects may encounter, including the basic categorization of objects; identification of fakes, forgeries, and re-carvings; measurement standards; descriptions of shape, material, and color; and the ascription on unprovenanced objects to particular periods and geographic regions.

From Paper to Bytes – The new Digital Corpus of Stamp-seals from the Southern Levant (Virtual)

Stefan Mürger

Institute of Jewish Studies, University of Bern, Switzerland

The “Stamp seals from the Southern Levant” project is a interdisciplinary and international project that aims to build on the ground-breaking research initiated by Othmar Keel through his Corpus of Stamp-Seal Amulets from Palestine/Israel (1995-2017) by not only finishing the printed Corpus but also engaging in the Digital Humanities transition. The data from over 10,000 stamp seals has been translated into an updated and expandable digital format that will allow for future contributions from scholars worldwide and will serve as a sustainable

reference tool for various disciplines, including the archaeologies of the Mediterranean cultures and beyond.

This paper will first outline the development of a data model suitable for glyptic studies that resulted from the transfer from Keel's analog Corpus to a fully relational and non-redundant digital format. This process that involved ca. 20 staff members over the past four years led to significant changes in our approach to the accession of glyptic data, to the expansion and re-analysis of the original datasets and to a new understanding how this data is then interpreted and presented to the wider scholarly and public communities. Additionally, some of the major challenges encountered through this process will be highlighted, including, but not limited to: the standardisation of language and establishment of a shared taxonomy; the integration and interpretation of glyptic typologies; and the creation of a research-focused user interface.

Personal to Communal: Combining Individual Databases of Indus Seals

Marta E. Ameri¹, Gregg Jamison²

¹Colby College, USA. ²University of Wisconsin-Milwaukee, USA

Any scholar starting a research project is faced with the challenge of collecting and organizing data. For people studying Indus seals, this process has meant designing databases that form the foundation for research. These databases are highly personal and idiosyncratic, designed around our individual interests and limited by the materials we can access. The data is often a hodgepodge drawn from excavation reports, publications, and other scholars. These collections typically reside on our personal computers and are rarely shared, except as needed in published work.

Researchers studying Indus seals are few, and the corpus is extensive and widely dispersed. Resources and institutional support, however, are scarce. Despite these challenges, the growing accessibility of file sharing technology paired with the renewed willingness of scholars to share data, lead us to believe that the time is right to imagine a more complete and accessible database of Indus seals. With this in mind, we have begun a project that brings together the data that we have been collecting and collating individually throughout our careers. Due to the distinct and idiosyncratic nature of our databases (and our lack of grad student labor) we are also exploring a collaboration with Colby College's Davis Institute for AI. The goal of this project is twofold. On a small scale, we seek to create a better source of data for ourselves. The larger goal however, is to create systems that will allow scholars working independently with similar materials to combine their data in productive and functional ways.

Toward Developing a Shared Research Tool for Glyptic: Exploring Some Potential Challenges of Working Across Regional and Disciplinary Boundaries

Nadia Ben-Marzouk, Ben Greet
University of Zurich, Switzerland

In the last five years, glyptic scholars have experienced the successful funding of projects utilizing technological tools in innovative ways. Alongside the other projects in this workshop and our own work on a large-scale database for the Corpus of Stamp Seals from the Southern Levant, other projects are pursuing similar goals across different regions and glyptic typologies: such as the Annotated Corpus of Ancient West Asian Imagery: Cylinder Seals at Freie University and the Corpus of Minoan and Mycenaean Seals at the University of Heidelberg. These projects are driven by regional research interests, tied to the use of digital tools to answer new questions. Such similar projects offer an unprecedented opportunity to compare and learn from shared needs, challenges, and best practices, and to develop an integrated and collaborative approach to glyptic data in the future.

In this short reflection, we share our own collaborative experience within the CSSL project, as well as the valuable input we've received via discussion with core members of other large-scale digital glyptic projects. Our goal is to explore how a shared research tool for glyptic might be developed, and to discuss some challenges that arise from pursuing a joint research tool that crosses regional and disciplinary boundaries. Such challenges can include different typologies, taxonomic language, research interests, political restrictions, issues of authorship and copyright, and how these all relate to issues of funding.

FRIDAY, NOVEMBER 17, 2023 | 8:20-10:25am (CST)

5A. Ancient Inscriptions I (Continental Room A, Lobby)

Chair(s): Jessie DeGrado, University of Michigan | Madadh Richey, Brandeis University

Sound Values of Hieroglyphs as Evidence of Archaic Egyptian Linguistic Connections

Brendan Hainline

Metropolitan Museum of Art, USA

The values of Egyptian hieroglyphic sound signs (phonograms) were derived from Egyptian lexemes through the rebus and/or acrophonic principles. For example, the eye sign (Gardiner D4) has the biliteral value ⟨jr⟩, from the Egyptian word *jrt* “eye.” There are, however, quite a few phonological signs whose values cannot be derived from any attested Egyptian word. Instead, these phonological signs are evidence of Archaic Egyptian words that we can reconstruct to have existed when the hieroglyphic system was developed, but were then lost (and often replaced) in later periods. In this workshop presentation, I will introduce my research on how these hieroglyphs and the lost-but-reconstructable words they attest not only can provide us with information on the vocabulary of Archaic Egyptian, but also can reveal linguistic interconnections between Egyptian and its relatives and early neighbors. In a few cases, connections have already been drawn between the values of these reconstructed words and potential cognates in related languages — most often Semitic, but some of the words also show parallels in the other African branches of Afroasiatic. Additionally, some of these words might even provide evidence of language contact and lexical borrowing between Archaic Egypt and its neighbors.

Blessings and Curses in the Assyrian Royal Inscriptions (Virtual)

Zozan Tarhan

Sofia University St. Kliment Ohridski, Bulgaria

The Assyrian royal inscriptions are a continuation of a tradition which humble beginnings have been placed in the 3rd millennium B.C. They travelled a long journey of development. The Old Assyrian king Šamši-Adad I made a major contribution by setting a certain line of style and manner borrowed to some extent from the early Mesopotamian tradition and enriched further. This line was additionally developed by the Middle and Neo-Assyrian kings, who kept improving the style of the different story lines and ideological persuasions.

From the time of Aššur-uballit I on, the previous kings started being acknowledged much more than before for the buildings and inscriptions erected by them; in this regard a recommendation was made to the next rulers to maintain and preserve the monuments, followed by blessings for those who fulfill this testament. From the time of Arik-dēn-ili on, curses also appeared – directed against those who desecrate the monuments or become a cause for their poor condition. Remarkable “improvements” of the curses were made under Adad-nērārī I whose type became a model followed by the future rulers.

Textual accounts about the Assyrian kings' building activities and erected inscriptions are one of the contexts where one finds blessings

and curses in their royal inscriptions. Other contexts, changes in the style of blessing and curses, their explanation behind and importance will be discussed further. Additionally, a comparative analysis between the textual accounts derived from the royal inscriptions and other related sources will be conducted.

Hieroglyphs as Memory: Reading Images in Egyptian Royal Decrees

Victoria Almansa-Villatoro

Harvard University, USA

This paper unveils hidden literacies by exploring knowledge that was transmitted or restricted through hieroglyphs' pictoriality in Old Kingdom royal decrees. Beginning in the 4th Dynasty, Egyptian kings started to publicly display epigraphic messages of tax exemption, cult inauguration, or concession. These documents, known as royal decrees, have not received enough attention as channels of ideology and authority in the highly complex scenario of royal-private power struggle between the Old Kingdom and First Intermediate Period. The decrees showcase a very curated political discourse that emphasizes service, social solidarity, and the king's distinct position in the community. However, what was the purpose of placing these ideological messages in very trafficked areas if they could not be understood by a majority of illiterate Egyptians? This paper proposes that selected messages were semiotically understood by illiterate audiences by means of different mnemonic strategies, such as the use of ideograms instead of phonograms, the presence of explicitly iconic determinatives, or the recurrence of abnormal spellings. This research, conducted through an in-person examination of the royal decrees, challenges a binary understanding of Egyptian literacy that restricts the audience of epigraphic texts to a small percentage of educated population. It also reveals bureaucratic efforts to inform and involve Egyptians in their country's events. Finally, this paper draws attention to the specific words that are made accessible, namely those related with the monarchy and the state. Hieroglyphs could thus be working multifunctionally, and strategically, to concomitantly reveal and preclude access to knowledge

Reading the Layout and Design of the Amarna Tablet as an Instruction Manual for Readers

Alice H. Mandell

Johns Hopkins University, USA

The Canaanite Amarna tablets were crafted according to conventions of written, linguistic communication—such as the memorization of epistolary formulae and training in how to write the body of a letter—but also according to conventions about how words were to be materially encoded into clay. The materiality and design of the Canaanite Letters was an important part of their communicative power and contributes an important body of data regarding scribal education and practice during the Amarna Period. Seeing that the Canaanite Amarna Letters are non-figurative objects, which are not decorated or illustrated, a visual analysis approach to these letters might seem to be a bit of a stretch. We might even ask, what could a few lines and wedges tell us about the scribes, their training, or even their agency as letter writers? However, it is argued in this paper that the layout and visual design elements of the text elucidate the literacy practices involved in scribal training in the process of composing and inscribing a letter. Such extra-linguistic elements of the Canaanite Letters were important facets of the communicative power of the Canaanite Amarna Letters, operating as scribal cues, in the sense that they formed a semiotic system that complemented the core linguistic content, and acted as a guide for scribes reading the letters. Together the formulae and message and the layout and design elements contributed to creating a “reading path” for their audiences about how to hold, orient, engage with, and access the text.

SESSION: 5B. Archaeology of Jordan I – Excavation Reports (Continental Room B, Lobby)

Chair(s): Monique Roddy, Walla Walla University | Stephanie Selover, University of Washington | Craig Tyson, Deyouville

Early Bronze I in Wādī Zīqlāb, Northern Jordan

Natalia M. Handziuk, Edward B. Banning
University of Toronto, Canada

In Wādī Zīqlāb, evidence for Early Bronze I (EB I; 3700-3050 BCE) activity occurs at sites throughout the valley. The Wādī Zīqlāb Project began with a low-intensity survey in 1981, and subsequent surveys and targeted excavations followed until 2009, including at three sites that are the focus of this paper. These are Khirbat Maḥrama (WZ60), an EB IB/EB II site near the headwaters of the wadi; Tell Rakān II (WZ130), an EB IB specialized olive-processing site poised above waterfalls in the central part of the wadi; and al-Basatīn (WZ 135), an EB IA homestead in the lower part of Wādī Zīqlāb. Results from work at these sites illustrate how wādīs draining into the Jordan Valley were integrated into the diverse southern Levantine landscape during EB I. Ceramic data and radiocarbon evidence help to link the wādī into broader EB I phenomena in the northern Jordan Valley.

Expedition 2023 to Khirbat Iskandar, Jordan

Suzanne Richard¹, Jesse C. Long, Jr.², Marta D'Andrea³
¹Gannon University, USA. ²Lubbock Christian University, USA. ³Sapienza University of Rome, Italy

The 2023 campaign to Khirbat Iskandar was the fourteenth season of work at this key Early Bronze Age site in central Jordan. The site is well known for its EB III and EB IV occupation, including evidence for continuity over the EB III/IV transition as reported on in 2022. The site is also known for its megalithic structures (Glueck 1939), including menhirs, circles of stone, and multiple standing stone features. It is primarily on the lower mound east of the main site where Glueck discovered such megaliths, although the famous Khirbat Iskandar menhir (unfortunately destroyed by recent road construction) he documented stood across the Wadi al-Wala to the south. The current expedition has surveyed and documented as many of Glueck's megalithic features as possible prior to destruction by the farmers in the area. This season, the expedition surveyed and documented the megalithic features recently discovered on the hilltop, Um el-Idham, behind the site, on top of which a "high place" had been partially excavated in the past. This paper will discuss the 2023 season of survey, soundings, and restoration. The objective was to survey and map the hilltop and investigate some of the diverse megalithic features, although notorious generally for a lack of artifacts. A second focus was to consolidate a major stone structure at the SE corner of the mound, possibly a tower, in danger of collapsing into the wadi. A contiguous roadcut section was investigated for dating materials from the lowest level of the site.

Khirbat Ataruz 2022-23 Seasons: Excavations, New Findings, and Ground Penetrating Radar (GPR)

Aaron Schade¹, John McBride¹, Chang-ho Ji², Keili Kwong¹
¹Brigham Young University, USA. ²La Sierra University, USA

This paper presents the noteworthy findings of the 2022-23 Ataruz fieldwork seasons, which focused on exploring various areas, including the temple's courtyards, the temple-staircase junction, the southeastern slope, and the northern terrace of the acropolis. The research team also utilized Ground Penetrating Radar (GPR), which played a crucial role in the project's success. The excavations uncovered new evidence of social and community gatherings, food processing, animal sacrifices, and different activity zones inside the outer courtyard. The northern terrace revealed possible residential areas utilized by temple workers and priests. Additionally, GPR data from five areas indicated buried structures,

including the possibility of casemate walls around the city, with a clear reflection at a depth of 1-1.5 meters. The team will excavate two of these areas in 2023 to compare the results with the subsurface features revealed by GPR in 2022. The paper highlights the interdisciplinary approach's value in understanding Ataruz's history and discusses the potential and limitations of GPR in archaeological excavations. Overall, the 2022-23 seasons have significantly contributed to the study of Ataruz.

Introducing the Khirbet al-Khalde Archaeological Project: Initial Results from the Inaugural 2023 Survey Season

Craig A. Harvey¹, Emanuele Intagliata², Rubina Raja³

¹University of Alberta, Canada. ²Università degli Studi di Milano, Italy. ³Aarhus University, Denmark

Located in the Wadi Yutim approximately 26 km northeast of Aqaba, Jordan, the archaeological site of Khirbet al-Khalde sits strategically along the major north-south trade route between Petra and Aila (modern Aqaba). Dominated by a small fort and presumed caravan station, the site holds great potential for the study of local and global trade along this frontier zone. The Khirbet al-Khalde Archaeological Project aims to investigate the resilience and development of the site over the *longue durée* while contextualizing it in the wider framework of local and global economic networks of this region and beyond. This paper introduces the site of Khirbet al-Khalde and this new archaeological project, while also presenting the preliminary results from the project's initial survey of the site in the summer of 2023. These initial results focus on the extant remains of the site's water system, standing architecture, and surface collection. In addition to presenting these survey results, this paper also looks ahead and highlights the significance of planned excavation during the 2024 season at the site.

Surveys and Excavations at the Ancient Town of Nebo (Khirbat al-Mukhayyat, Jordan)

Debra Foran¹, Andrew Danielson², Gregory Braun³, Grant Ginson⁴, Věra Doležálová⁵, Rose Campbell⁶

¹Wilfrid Laurier University, Canada. ²University of British Columbia, Canada. ³University of Toronto, Canada. ⁴Trent University, Canada. ⁵Czech Archaeological Heritage Institute, Czech Republic. ⁶University of California, Los Angeles, USA

Khirbat al-Mukhayyat is located approximately 6 km northwest of the city of Madaba and has long been associated with the ancient town of Nebo. The Khirbat al-Mukhayyat Archaeological Project (KMAP) was established to investigate the economic and ritual importance of Mukhayyat across multiple periods. This paper will present the results of KMAP's survey and excavation work during the summers of 2022 and 2023.

Two fields (B and C) have formed the focus of excavations since our inaugural season in 2014. In Field B, excavations allowed us to determine an Iron Age foundation date for the defensive architecture in this area. These fortifications were reused in the Hellenistic period, at which time renovations were made to various structures and a glacis was added to the defensive system. A collection of over 70 Hellenistic cooking pots were placed within this glacis, perhaps acting as a structural element within this earthen construction. Efforts during the 2023 field season will concentrate on exposing more of the intramural Iron Age occupation in Field B and elucidating the construction techniques used in the Hellenistic glacis.

The three survey seasons conducted to date have investigated a number of Late Neolithic, Chalcolithic, and Early Bronze sites around Mukhayyat. In addition, a number of burial caves, likely dating to the Byzantine period, have been identified in the wadi west of the site. The 2023 survey will be dedicated to revisiting these sites as well as documenting a number of Iron Age hill forts identified during the 2022 season.

SESSION: 5C. Archaeology of Israel II (Continental Room C, Lobby)

(Chair(s): Boaz Gross, Israeli Institute of Archaeology and Tel Aviv University | Felix Höflmayer, Austrian Academy of Sciences)

How to Date a City Wall? The Case Study of Middle Bronze Age Lachish (Virtual)

Yosef Garfinkel

The Hebrew University of Jerusalem, Israel

The methodology of dating a city wall is examined through the case study of the site of Lachish in Israel, where an extremely massive fortification, the so-called “Revetment,” has been entirely exposed over a length of ca. 2 km. Various suggestions, based on historical considerations and the well-known Sennacherib relief that depicts the Assyrian attack of 701 BC, have been made for its dating. Current field observations, however, indicate that this fortification system was built in the Middle Bronze Age, about a millennium earlier than suggested so far.

The Archaeology of the Gaza Strip from Its Earliest Remains Until the Byzantine Period

Wolfgang Zwickel

Johannes Gutenberg-University Mainz, Germany

Far more than 200 archaeological sites existed in the Gaza-strip based on descriptions by ancient travelers, maps, small surveys, and some larger excavations. Until now no full documentation exists of these sites. This paper will present an overview of the actually known sites in the Gaza strip and will offer a period-by-period discussion starting with the earliest settlements in the Neolithic period until the Roman period. Additionally, some remarks concerning the identification of sites mentioned in historical texts will be given based on new studies of the texts and compared with the archaeological results.

The Rock Cut Pool Pollen Analysis

Patrick Scott Geyer¹, Shelby Finch², Madison Amaral¹

¹University of San Diego, USA. ²University of San Diego, USA

Since January of 2010 pollen sampling and analysis of the water system structures underlying ancient Jerusalem’s City of David (Ir David) excavations have been an ongoing project sponsored jointly by the universities of Haifa and San Diego. These have included Channel II, the Siloam Tunnel, the Siloam Pool, the Stepped Street and herein, as a final project, The Rock Cut Pool. This paper focuses primarily on fossil pollen recovered by pollen washes from ceramic storage vessels associated with the structure known as The Rock Cut Pool. However, a secondary focus of this work will be to place these latest findings in the context of the previous results from pollen extracted from plasters lining the surrounding structures, of which they are an integral part. It is the belief of the authors, that fossil pollen recovered from ancient artifacts and structures has and will continue to provide essential economic and anthropogenic perspectives to new and ongoing archaeological research.

The Tombs of Nazareth Pollen Analysis

Patrick Scott Geyer, Gabriella Perko, Shelby Finch

University of San Diego, USA

Since January of 2010 pollen sampling and analysis of structures and the ceramic artifacts recovered from them within excavations throughout the Galilee region have been an ongoing project sponsored jointly by the Israeli Antiquities Authority and the universities of Haifa and San Diego. This paper focuses primarily on fossil pollen recovered by pollen washes from ceramic storage vessels associated with the four adjacent, but separate tomb structures known as The Nazareth Tombs. However, a secondary focus of this work will be the gradual transformation of burial rituals within Israel from the early Bronze to the Late Roman periods. It is the belief of the authors, that fossil pollen

recovered from ancient artifacts and structures has and will continue to provide essential economic and anthropogenic perspectives to new and ongoing archaeological research. This study serves as an example of this approach.

SESSION: 5D. Teaching About the Ancient World with Museum Objects – Workshop (Waldorf Room, 3rd Room)

(Chair(s): Lissette Jimenez, San Francisco State University | Jennifer Thum, Harvard Art Museums | Carl Walsh, Barnes Foundation)

What is Authenticity? Teaching with Fakes, Forgeries, and Copies in Museums

Carl Walsh¹, Kaelin Jewell²

¹New York University, USA. ²Barnes Foundation, USA

Modern productions of ancient, historic, and modern artworks have often been viewed as problematic and undervalued alternatives to the “authentic.” However, as digital copies of objects and artworks become increasingly accessible and acceptable in museum education, particularly after the COVID-19 pandemic, it raises the question of how authenticity be ethically discussed in the classroom with other types of modern productions of museum objects.

In this paper the authors discuss how they have used the collection of antiquities (Egyptian, Greek, Roman, and Medieval) forgeries and restored objects from the Barnes Foundation in Philadelphia, to critically discuss the concept of authenticity. We suggest that transparently discussing these types of objects and artworks provides a holistic perspective of the subject and facilitates important conversations about museum collecting practices, provenance, conservation, cultural heritage, and digital humanities. This comes at a poignant time when the Barnes Foundation is considering producing digital models of the collection to be used by the Adult Education department in their new digital learning platform. The authors are therefore interested in opening conversation on how other educators how used modern productions of ancient objects in museums and formulated ethical pedagogies concerning the “inauthentic.”

Reframing Ancient Egyptian Art in Museum Contexts

Ashley Arico

Art Institute of Chicago, USA

In 2022 “Life and Afterlife in Ancient Egypt” – a new permanent gallery of ancient Egyptian art – opened at the Art Institute of Chicago. Exhibiting ancient Nile Valley artworks in a dedicated space for the first time in a decade, the display also marks the first time since the collection’s 1890 inception that pharaonic objects have been presented under the umbrella of the Arts of Africa. Using the Art Institute’s gallery as a case study, this talk will consider how curatorial choices about narrative, object selection and placement, and the content of didactic materials can foster dialogues with museum visitors that expand conceptions of Egypt in antiquity amongst public audiences. In doing so, it will reflect upon the role museums play in ongoing academic conversations about the categorization of ancient Egyptian culture, reasserting its identity as an indigenous African culture while also maintaining its position as part of the ancient Mediterranean and Middle Eastern worlds.

“Good” Provenance and Bad People: Probing Ethics and Ownership with Students at the Harvard Art Museums

Caitlin C. Clerkin

Harvard Art Museums, USA

In 2022, the Harvard Art Museums acquired ten ancient objects—nine terracotta protomes, appliquéés, and figurines and one Attic red-figure pelike—that had been deaccessioned from the American University Museum in 2021. With long documentation for their presence in two

private and two museum collections since at least 1911, these objects have “good provenance” in terms of the 1970 UNESCO date used as a professional standard for acquisition. Nevertheless, their specific history of ownership may cause a certain ethical “queasiness.” Between 1911 and 1925, these objects were in the collection of American robber baron William Andrews Clark, a Montana “Copper King” who built his wealth through exploitative labor conditions and environmental degradation and attempted to bribe his way to a U.S. Senate seat in 1899. These objects formed a small part of his 1925 bequest to the now-defunct Corcoran Gallery of Art, intended to crystallize his public legacy.

This presentation discusses how this group of objects has been used as a case study with students visiting the Harvard Art Museums to explain the process of provenance research, discuss ethics and “toxic philanthropy,” and explore what ethical obligations such modern object biographies place on holding institutions and audiences today.

How Did this Get to the Museum?: Teaching about Colonialism and the Provenance of Ancient Egyptian Objects

Lisette Jiménez

San Francisco State University, USA

Public calls to action have inspired museums to be more transparent about the histories of the collections they steward. One way to increase transparency and address public concerns is to create educational programming on topics of ownership ethics and the colonial collecting practices that have shaped museum collections. This case study explores how objects from an ancient Egyptian collection purchased in Egypt in the late 19th century and stewarded by the Global Museum at San Francisco State University are used to teach about colonialism and provenance in both the classroom and museum. Object- and inquiry-based approaches inform how activities are developed to engage learners in discussions about colonial collecting practices and how these ancient Egyptian objects were acquired and brought to the museum.

This presentation reflects on the process of and challenges encountered in teaching and learning about the intersection of colonialism and object provenance for museum learners of different ages (K-12 and University level).

From Glyphs to Bytes: Ancient Egypt and the Future of Digital Humanities in Museum-based Learning (Virtual)

Elizabeth Minor

Wellesley College, USA

Undergraduates at Wellesley College and UC Berkeley have grappled with how to ethically engage with ancient Egyptian collections in digital realms through the courses “From Glyphs to Bytes”, “Immersive Archives,” and “Museum Education and Public Outreach”. Students are tasked with learning about Egyptian culture through existing digital museum resources, critically assessing them through a lens of digital humanities best practices, and then creating their own digital resource that explores their own topics. Students identify objects to work with in the Davis Museum, the Hearst Museum of Anthropology, or the San Francisco State University Global Museum collections, and then build immersive interactives that build stories for gallery or home use, also benefiting the museum’s outreach goals. Examples include games that play through the sun’s journey in the underworld, a 3D printing how-to for ancient Egyptian jewelry, a walk-through of an impossible 3D museum, and an escape room that quizzes the player on ancient Egyptian religion.

Along with the technical challenges of creating 3D models, location based games, and multimedia StoryMaps, they encountered ethical questions at the core of all digital archaeology. When adding the interpretive layer of digital visualizations, issues of representation become compounded, especially when the inherent technological gap cuts out descendant voices and audiences. A deeper exploration of these

ethical pitfalls can suggest constructive approaches that are mindful of the developing tenets of decolonized research and outreach. When done correctly, careful and cocreated presentations of digital resources can enhance outreach and bring archaeological data to the public.

Not All Questions Have Answers: ISAC’s Roman sculpture collection and the opportunities it presented as exhibition

Kiersten Neuman

University of Chicago, USA

The recent special exhibition of the Institute for the Study of Ancient Cultures Museum (formerly Oriental Institute Museum), “Making Sense of Marbles: Roman Sculpture at the OI” (2022–2023), presented to the public for the first time ISAC’s full collection of Roman sculpture. Assembled in the 1950s—through both acquisitions from ISAC’s excavations at Ptolemais in Libya (system of partage, or the division of finds) and purchases from the international art market, this group exemplifies the importance of revisiting artifact and archival collections with new questions, perspectives, technology, and scrutiny. In its didactics and modes of display, the exhibition tackled timely questions of collecting practices, provenance and provenance, archaeology and the art market, and authenticity, arguing that museums do not require new artifacts, new acquisitions in order to tell new stories. Using one excavated object and one purchased object and their related archival documents and didactics from the exhibition, I will present an approach to museum display that aimed to provide greater transparency and new learning experiences for students and museum visitors.

Teaching Ancient Nubia: Learning to Look

Sydney A. Pickens

Archaeology in the Community, USA

Ancient Nubia: Pre-Kerma–The Kingdoms of Kush is a curricular unit created in partnership with Archaeology in the Community (AITC) and ASOR that educates students on the rich history and archaeological heritage of ancient Nubia. The unit aims to fill the curricular void in ancient African history in public schooling, bridge the knowledge gap in Nubian Studies research between academics and students, and foster positive identity construction among Black and Brown students. *Learning to Look* is a subunit consisting of five graduated lesson activities inspired by, and modified from, my own experiences as an undergraduate intern and later, working professional at various museum institutions and cultural organizations across the United States. These lesson activities promote object-based, participatory, and practical engagement with history. Its inquiry-based learning structure affords students the opportunity to choose their own adventure and develop critical thinking skills by examining various Nubian artifacts housed in museum collections across the United States. This talk explores the lesson’s design and pedagogical approaches for teaching thoughtful engagement with archaeological materials that encourages students to ask questions, seek answers, and think critically, all towards the goal of building confident, independent thinkers and learners.

A More Inclusive Approach to Ancient Color investigation in Collections: Developing an Accessible, Online Technical Survey Toolkit for Humanities Researchers

Caroline Roberts, Suzanne Davis

Kelsey Museum of Archaeology, USA

This paper describes a project to make research on ancient color accessible to a wider range of institutions and scholars. Funded by the National Endowment for the Humanities (NEH) and hosted at the Kelsey Museum of Archaeology at the University of Michigan, the project involved a large-scale technical survey of Roman Egyptian artifacts and the development of accessible color research protocols, now offered on a publicly available website. The scientific investigation of color on

ancient artifacts is already well-established. Most of these studies, however, examine a small selection of artworks at large museums or research institutions, and they are usually conducted with the support of conservation scientists. Yet many institutions with smaller budgets and fewer staff also have important collections of ancient objects. They—and their affiliated researchers—often lack the equipment and specialized knowledge to conduct this type of study, limiting what we can learn about the colorful material culture of antiquity. To help address this problem, conservators at the Kelsey Museum proposed and were awarded an NEH grant to develop accessible color research protocols and offer them in a hands-on workshop and an online toolkit. The workshop focused on technical imaging methods, while the toolkit features a range of color investigation resources. The project's goal is to make technical color research more accessible to non-specialists—primarily humanities researchers outside the cultural heritage field—and the protocols have been successfully utilized by undergraduate and graduate students as well as faculty specializing in archaeology, art history, and materials science.

Using Ancient Objects to Create a History Lab

Jessica Tomkins

Wofford College, USA

Teaching in Spartanburg, SC, my students have few opportunities to interact with ancient material culture. The closest museum with an ancient collection is the Museum & Gallery at Bob Jones University, a conservative evangelical university an hour away in Greenville, SC. The museum houses The Bowen Collection of Antiquities, a privately collected and donated ensemble intended to display daily life during Biblical times. How can this collection of largely unprovenanced objects with scant curatorial information be useful to students? In Spring 2023, my upper-level Ancient Egyptian History class created a History Lab using Egyptian objects from the Bowen Collection. The museum knows little about them other than an estimated date, possible object function, and that some were found by Flinders Petrie. During the History Lab, students chose objects to work on and worked collaboratively to research what the objects are, scoured museum catalogs for comparanda to estimate dates, researched the materials used and their importance, etc. to provide historically accurate curatorial information missing from the object records. The History Lab model provides an immersive and experiential learning opportunity while encouraging students to take deep-dives into a variety of topics, using their historical knowledge from the course to contextualize their research. While such objects are often problematic for scholars to use for their research due to their lack of provenance (and sometimes lack of authenticity), I argue that they can still be of meaningful use to undergraduate students to teach important research skills and facilitate discussions of museum bias and ethical considerations.

Seeing in Art and Medical Imaging: Radiologists' Encounters with the Ancient World at the Harvard Art Museums

Jen Thum

Harvard Art Museums, USA

Medical humanities initiatives are becoming increasingly common in U.S. art museums, encouraging medical professionals of all kinds to engage with questions about human relationships, emotions, beliefs, and opinions through works of art. In 2018, the Harvard Art Museums began a partnership program with radiologists at Brigham and Women's Hospital and Harvard Medical School. This program, Seeing in Art and Medical Imaging, invites a cohort of radiology residents from Boston's Brigham and Women's Hospital to join museum colleagues for a year-long exploration of such questions. Many of the objects we use to address them are from the ancient world.

When residents come to the museums for the first time, they are already experts at looking: radiologists specialize in examining their patients' bodies using X-rays, CT scans, and other visual technologies. However, their work is conducted at a rapid pace and high volume. Through close looking and object-based exercises, participants have the time and space to develop their interpersonal and communication skills, discuss the big issues and challenges of their profession, and make room for the emotions both they and their patients feel in the hospital context. This paper will present several case studies of object-based learning with artifacts from Greece, Egypt, Rome, and Palmyra that have helped radiology residents critically reflect on their empathy, bias, and doctor-patient relationships. For a field where physicians only meet between 10-20% of their patients face-to-face, people who lived thousands of years ago aren't as distant as we might imagine.

SESSION: 5E. Archaeology of Religion in the Levant during the Second and First Millennia BCE II (Astoria Room, 3rd Floor)

Chair(s): Deirdre Fulton, Baylor University | Ido Koch, Tel Aviv University | Lidar Sapir-Hen, Tel Aviv University

A Spectrum of Possibilities for the Study of Ritual Behaviour in the Iron Age Southern Levant

Diederik J. H. Halbertsma

University of Liverpool, United Kingdom

Recent developments in the archaeology of Iron Age cultic practice have demonstrated the difficulties in formal categorizations of cultic architecture, and how such taxonomies are not well suited to the complex, diverse, and fluid ways in which religious behaviour can be expressed. These developments illustrate the need for novel approaches to and methodologies for describing

This paper will explore recent theoretical developments in the archaeology of Iron Age cultic practice, focussing on religious architecture from the Iron Age southern Levant, while highlighting certain sites that 'fall through the cracks' of current taxonomies. It proposes a different way of approaching evidence for religious practice in the archaeological record, viewing religion as one dimension of social action made visible along a spectrum of ritualization.

Levantine Terracotta Figurines and the Religion of Place: Figurines as Evidence of Commonality or Singularity in Levantine Religion?

Erin Darby

University of Tennessee, USA

Much attention has been paid to female, pillar-based figurines from Iron II Judah and the veneration of a major goddess in that territory. Similarly, female figurines throughout the Levant have largely been treated as evidence of goddess-worship, writ large. While the focus on goddesses and fertility has been critiqued by contemporary scholarship, the prevalence of female terracottas remains a productive ground for critical inquiry. There is still no consensus explaining the dissemination of female figurines throughout Levantine states during the Iron IIB-C and how to interpret the similarities and differences among these corpora. Do the similarities that distinguish the Levantine figurines from those of other regions indicate a widespread diffusion of similar praxis across Levantine religion? Do the unique features of figurine design, technology, and deposition that demarcate the corpora of one Levantine state from another provide evidence for a "religion of place" on a more local scale? And, how should scholars approach iconographic similarities when interpreting the use and function of figurines in different locales? In an attempt to address these questions, this paper uses Levantine female terracottas as a test case to explore the way archaeological data both support and impede a geographically contextualized approach to religious praxis.

Feeding the Living or the Dead? Animal Offerings at Ashkelon, Israel

Deirdre N. Fulton, Christina Olson

Baylor University, USA

A number of extramural burials have been uncovered dating to the Iron I-II periods at Ashkelon, Israel. The non-human faunal remains from the Iron I-II human burials reveal unique behaviors compared to earlier burial practices at Ashkelon, specifically the Middle Bronze-Late Bronze Age intramural tombs. In this paper, we will present an overview of the faunal remains and specifically consider changing ritual practices related to burial customs.

Tuning into the Past: The Evidence of Music in Philistine Cult (Virtual)

Shoshana R. Guterman¹, Shira Albaz², Aren M. Maeir¹

¹Bar-Ilan University, Israel. ²University of Haifa, Israel

The origins of music are unclear, but since its inception, people have woven music closely into almost every aspect of human life. It is an integral part of everyday life throughout history as work songs, prayers to the gods, and more. Music is a significant aspect of early worship in the Southern Levant, and evidence of its presence can be found throughout antiquity. The importance of music in the Iron Age is expressed in various texts and in archaeological finds. Depictions of musical instruments and musicians can be found in artifacts from the Southern Levant dating to the Iron Age, and more specifically its presence in Philistine cult. Evidence of the presence of music in Philistine cult can be determined from finds found at Ashdod, Yavneh, etc. Included in these finds are figurines, cultic stands, and seals, all depicting musical instruments or musicians. Additional finds from Tell es-Safi/Gath include musical instruments from the Philistines dating to the Iron Age IIA. These artifacts reflect the culture of the Philistines and the influence of local culture on Philistine cult and culture. This study will examine the presence and meaning of music in the Southern Levant during the Iron Age, with an emphasis on Philistine worship through examples from texts and archaeological finds.

Religious Discourse and Memory Practices at the Karatepe Gateways

Leopoldo Zampiccoli

Institute for the Study of the Ancient World (NYU), USA

The Iron Age citadel of Azatiwataya, present-day Karatepe in the Turkish province of Osmaniye, has captured the interest of scholars across different fields. Much attention has been given to the socio-political developments behind the Luwian-Phoenician bilingual inscriptions at the two monumental gateways. With this paper, however, I center the attention on how religion and memory play out in the discourse and practices at the site.

I propose a way to include the study of ancient 'religion' into the theoretical framework of cultural memory as defined by A. and J. Assmann. To appreciate the multiple scales at which the religious dimension is entangled with the cultural, political, and social spheres, I approach the monumental context as 'hard memory'. This notion by A. Etkind implies that other, 'soft' practices were also taking place in and around the making and fruition of the gateways, thus situating Azatiwataya in the ongoing institutional (re)making of cultural memory in the local polity of Hiyawa.

By comparison with other Iron Age sites traditionally labelled as 'religious', I argue that the context, architecture, iconography, and inscriptions of Karatepe display religious communication strategies and point to the performance of rituals and processions. Across multiple media, this 'religious discourse' transformed the gateways into a 'sacred space', where the cult of the dynastic founder and of the local Storm-God manifestation intersected with the celebration of political authority.

Ultimately, my paper demonstrates that, though under-explored, a religious dimension is essential to our understanding of Karatepe and its Iron Age regional context.

SESSION: 5F. Problematising the End of the Middle Bronze Age in Anatolia – Workshop (Private Dining Room 2, 3rd Floor)

Chair(s): Müge Durusu-Tanrıöver, Temple University | İlgi Gerçek, Bilkent University | Yağmur Heffron, University College London

Problematising the End of the MBA in Anatolia and the World

Gojko Barjamovic

Harvard University, USA

To what extent has political and social change in Anatolia after 1750 BCE been seen as driven by local shifts in state hierarchy and dynastic custom and to what extent has it been linked to broader systemic transformations in Western Asia with the dismantling of the city-state, the spatial segregation of the royal power base, and shifts in the organization of labor? What do such distinctions tell us about archaeological periodization and historical explanation for change?

Family Matters: Reconstructing the Anatolian Middle Bronze Age

N. İlgi Gerçek

Bilkent University, Turkey

The modern history of the Hittite Old Kingdom (1650-1550 BCE/MB IIB in terms of Anatolian chronology) is a family history; even in its most recent reiterations, it has the contours of an annotated family tree reconstructed from a handful of seemingly disjointed and dissimilar texts, whose dates of composition, history of transmission, or even *Sitz im Leben* remain unclear and fiercely debated. This paper aims to decentralize our historical narrative, and moving the focus away from the Hittite royal family, to explore continuities in governance and administration in central Anatolia throughout the Middle Bronze Age. Through a close examination of the terms and depictions pertaining to (local) governance in Old Assyrian and Hittite Old Kingdom records, it will explore the idea that the political landscape of Anatolia was significantly slower to change than modern accounts tend to suggest.

Interfering in the Affairs of Kings: a Merchants' View on the Last Days of the Old Assyrian Trade Network

Nancy Highcock

British Museum, United Kingdom

A letter dated to the year of Shamsi-Adad's death (1776 BC) recounts how Hurmeli, the king of the Anatolian kingdom of Harsamma, was aggrieved that Assur had sent troops to Hurmeli's rival, the king of the Zalpa. In addition to describing a period of inter-kingdom warfare and general destabilization, this correspondence is particularly interesting as it is between Hurmeli and the city assembly of Assur, circumventing the authority of Shamshi-Adad who, the Assyrians relay, has recently died. The Assyrians communicate that could not prevent Shamshi-Adad from meddling in the Anatolian conflict and that he castigated them for interfering "in the affairs of us important kings." The letter ends with the merchants' hope that Hurmeli will now re-open the roads. Shamshi-Adad's alleged rebuke, however, represents a divergent mode of business between Assur and the Anatolian kingdoms. The past two centuries witnessed the merchant families of Assur very much involved in the economic affairs of kings and exerting their own mercantile authority as a collective connected to, but distinct from, that of their city's native royal dynasty. This letter will thus serve as an entry into a discussion of the fracturing of normative economic and political relations between Anatolia, Assur and neighbouring polities from the merchant's point of view. How was interregional trade affected by changing power structures? How can we get at the lived experience of a community that had previously weathered disruptions of all kinds across the political and cultural borders once open to them?

Where is the Divide? Expanding the Geographic Scope of the Middle Bronze Age to South-Central Anatolia

Anna Berlekamp

University of Chicago, USA

The central plateau within the Kızılırmak and the area to the southwest from the Salt Lake to the Taurus Mountains, while likely closely connected socially, economically and politically, have remained largely separated in the scholarship of the Middle Bronze Age. This division is likely a result of scholarly interests, rather than a real socio-cultural cause; the south-central plateau is viewed as outside the Old Assyrian Trade Network and so not described directly in the *karum* texts. Konya-Karahöyük is one of the largest, as well as one of the only, sites with excavated Middle Bronze Age occupation levels in this part of the central plateau, South-Central Anatolia, but publication of this material is largely incomplete beyond sporadic preliminary excavation reports and glyptic analysis. Because of this Konya-Karahöyük, and the broader region of South-Central Anatolia, has been largely absent from scholarship of the Middle Bronze Age and discussions of changing socio-political organizations in the Late Bronze Age, even though it was likely a powerful central polity for the entire landscape. How should we approach uniting the entire plateau, rather than only primarily focusing on the area within the Kızılırmak bend, into our narratives of continuity, and also political change during the late Middle Bronze Age when we are reliant on poorly published sites, such as Konya-Karahöyük? Both of these questions must be addressed in order to fully understand the developmental trajectory of political formation, culminating in the Hittite state.

Development of Settlement Organization in the Middle to Late Bronze Age Transition: The Impact of the Hittite State

Ege Dagbasi

Julius-Maximilians-Universität Würzburg, Germany

The aim of this paper is to explore the transformation and abandonment of Middle Bronze Age settlements after the foundation of the Hittite state in the Late Bronze Age. Archaeological evidence suggests a gradual change from numerous small sites in the Early Bronze Age to fewer but larger cities with the rise of the Hittite state. Schachner (2009: 18-21) argues that the objective of these settlement changes was to facilitate the consolidate the population into fewer settlements that could be effectively organized and administered. As Glatz (2020: 67) points out, the devastation of major Middle Bronze Age sites such as Acemhöyük (identified by some as the center of the kingdom of Purušhanda) may have been a strategy to reform the new political landscape of Anatolia for the Hittite state. Whether these Middle Bronze Age cities gradually lost their significance, or they were abruptly disenfranchised at the early days of the Hittite state merit further research. Examination of Old Kingdom textual sources may provide us with new perspectives as they demonstrate how the settlements were used by the first kings of the Hittite Kingdom.

The End of the Middle Bronze Age at Zincirli, Türkiye: a View from the Southeast (Virtual)

Kathryn R. Morgan¹, Virginia R. Herrmann², Sturt Manning³, Sebastiano Soldi⁴

¹Duke University, USA. ²Penn Museum, USA. ³Cornell University, USA. ⁴Institute of Sciences for Cultural Heritage (ISPC), National Research Council (CNR), Rome, Italy

Excavations from 2015–2018 in Zincirli's Area 2 exposed a monumental building complex, DD, destroyed in a fiery conflagration. This complex was situated adjacent to the massive (32 x 52 m) foundations of the so-called "Hilani" I, long thought to be an Iron Age palace, now reinterpreted as a Middle Bronze Age broadroom temple. Its destruction can be securely dated by radiocarbon evidence to c. 1632–1610 BCE. On archaeological and ceramic grounds, this event can be synchronized with

others in the region attributed to Hattusili I's campaigns against north Syria, giving the most precise dates yet available for the final phase of the Middle Bronze Age in the Northern Levant.

Yet much about Middle Bronze Age Zincirli, including its function and political affiliation, remains poorly understood. The expansion of Area 2 in 2021 revealed a highly complex occupational sequence following the MB II destruction, including a terminal MB II reoccupation and an ephemeral LB II phase. It furthermore became clear that Hilani I was already out of use, with its foundation reused as a platform, in the MB II heyday of Complex DD. We cannot therefore assume that the activities in Complex DD had anything to do with a temple institution; we must also wonder what can have occurred to disrupt the use of so massive a building. This paper will summarize continuities and discontinuities in the second-millennium material cultural record at Zincirli, with a view towards ascertaining both local significance and its role in broader networks.

Continuity and change in Anatolian sealing practices at the end of the Middle Bronze Age

Oya Topçuoğlu

Northwestern University, USA

Seals and the practice of sealing are among the most emblematic elements of the MBA in Anatolia. Introduced by Assyrian merchants as tools of administration and record keeping, seals provide crucial information about various aspects of MBA society during the so-called *kārum* period. Cylinder seals representing different styles and iconographic repertoires are widely used by Assyrians and Anatolians alike, alongside stamp seals that are exclusively 'local' elements of Anatolian material culture.

However, evidence from Anatolian sites at the turn of the 17th century BCE suggests a fundamental change in sealing practices. Cylinder seals disappear and stamp seals become the preferred medium of record keeping and visual expression. Moreover, seal ownership and use appear to shift from a predominantly personal to an official context.

How does a medium like the cylinder seal, which was widely adopted and used in Anatolia for more than 250 years, disappear completely once Assyrian merchants withdraw from the area? What happens to the practice of personal seal ownership, and the individuals who owned and used seals in personal transactions? Does an entire stratum of society with the means to engage in trade and business, necessitating the use of seals, simply vanish? Do these shifts signal fundamental changes in the organization of Anatolian society during a period of transition and state formation? Or is this simply an absence of evidence and we have yet to look beyond the royal contexts of Hattusha to understand how ordinary Anatolians navigated this period of major political transformation?

From Karum to Capital: The Impact of Political Transition on Animal Economies at Middle Bronze Age Boğazköy-Hattuša

Christine A. Mikeska

University of North Carolina at Chapel Hill, USA

The development of the Hittite capital at Boğazköy-Hattuša at the end of the Middle Bronze Age has long been conceptualized through a lens of conquest, destruction, and subsequent rebirth. This characterization is due largely to the textual dark age that characterizes the transition between the late eighteenth and early seventeenth centuries BC in central Anatolia, as well as to the historical narrative known as the Proclamation of Anitta, which describes the wholesale destruction of Boğazköy-Hattuša prior to Hattušili I's eventual reoccupation of the site in the mid-seventeenth century BC. However, recent excavations, as well as reinterpretations of old archaeological evidence, call this narrative of abandonment and renewal into question. These data indicate that Boğazköy-Hattuša was never completely abandoned and even suggest that certain aspects of the transition between the *kārum* and Old Hittite

periods were characterized by continuity, and perhaps even stability, rather than disaster and upheaval. Considering these developments, this paper presents new archaeofaunal evidence from the MBAIII-IV occupation levels of the northern Lower Town to investigate and recontextualize the effects of the k̄arum-Hittite transition on subsistence economies and human-animal interactions at Boğazköy-Hattuša. Specifically interrogating the Proclamation of Anitta's claims regarding the destruction of the city's agricultural lands, this paper offers a window into contrasting narratives of disruption and stability at the end of the Middle Bronze Age in central Anatolia.

The Burden of Time: Exhibiting Change and Continuity

Pinar Durgun

Vorderasiatisches Museum, Berlin State Museums, Germany

There are two types of archaeologists: Those who get more excited about finding change in the material record and those who get more excited about continuity. There are, however, millions of museum visitors and presumably only few of them would get excited about change and continuity in the Middle Bronze Age. The Middle Bronze Age in my research on the mortuary record in Anatolia is uneventful: many of the traditions and practices of the Early Bronze Age are continued in the Middle Bronze Age, yet there are some changes too that make MBA mortuary practices different from the Early Bronze Age and from the Late Bronze Age. But my question as a museum curator and visitor is, does this change matter in a museum exhibit, when the exhibit is not specifically about the transition from the EBA to MBA or from MBA to LBA Anatolia (which, let us admit, will never be a realized exhibit even if many of us in this workshop will fantasize about such an exhibit). How can change and continuity, then, be exhibited and communicated in museums? Within the grand scheme of the history of the "ancient Near East" which change and continuity is "worth" talking about? In this paper, I question the presentation of archaeological episodes and *longue durée* in museums. Does time put a burden on museum exhibits in relaying information about archaeological questions?

General Discussion

SESSION: 5G. History of Archaeology I (Lake Ontario Room, 8th Floor)

Chair(s): Nassos Papalexandrou, The University of Texas at Austin, Art and Art History | Leticia Rodriguez, University of California, Berkeley

Labib Sorial: An Egyptian Copt and a Tales of Two Tells

Jeffrey R. Zorn

Cornell University, USA

Labib Sorial is today hardly a household name in the annals of ancient Near Eastern archaeology, even for those who specialize in Syria-Palestine. Yet, this Copt from the area of Luxor was extremely active in field work from 1917 (when he began working for C. S. Fisher at Denderah in Egypt) up to 1935, the last season of work at Tell en-Naşbeh (where he worked with W. F. Badè). He worked on over a dozen excavations from Dra Abu' el-Naga' in the south to Antioch on the Orontes in the north. He is best known as a dig architect who surveyed and drew plans and sections. Yet he did a great deal more, managing dig accounts, paying workers, gathering and vetting the *reises* who supervised the digging, securing and transporting excavation supplies and equipment, and undertaking light construction. He was a highly valued worker, always the highest paid non-westerner on most excavations. Yet, after 1935 he drops out of the field and disappears from view. Why? Part of the reason is that in 1925 he ran afoul of A. J. Rowe, director of the excavations at Beth Shean and G. B. Gordon, the director of the Penn Museum, and in 1927 of P. L. O. Guy, director at Megiddo, and James H. Breasted of the Oriental Institute. This presentation lays out how Sorial's career was sabotaged by

the Orientalist and colonial attitudes he encountered as he attempted to navigate the excavation politics of the British Mandate Era in Palestine.

A Brief Look at the Many Professional Contributions Made by Grace Mary Hood Crowfoot and Her Exceptional Family

Beth Alpert Nakhai

University of Arizona, USA

Although the contributions of the Hood and Crowfoot families to our understanding of Near Eastern antiquity have their roots in the first half of the nineteenth century, with John Rustat Crowfoot of Suffolk and William Frankland Hood of Nettleham Hall, Lincolnshire, this presentation focuses on two of their illustrious descendants, John Winter Crowfoot and especially Grace Mary Hood Crowfoot. John Crowfoot's archaeological contributions in Sudan, Palestine, and Jordan (especially Jerusalem, Jerash, Bosra, and Samaria-Sebaste) are well known, as is his leadership of the British School of Archaeology in Jerusalem and the Palestine Exploration Fund. Less well known are the substantial contributions made by his wife, Grace Mary Crowfoot. Molly, as she was known, was a groundbreaking ethnographer, archaeologist, ceramic specialist, weaver and expert in ancient textiles, botanist, illustrator, midwife, social advocate, mentor, and advisor. She received no financial remuneration for undertaking all these professional responsibilities, and she undertook them while caring for her family in their various homes in England, Egypt, Sudan, and Palestine. Molly and John's four daughters developed careers of their own, three in the field of archaeology. Joan became an expert in Near Eastern lithics; Elisabeth an expert in ancient textiles; and Diana a geologist and editor working in the Canadian Arctic Circle. Dorothy, the eldest, contributed to the "family business" – and also received a Nobel Prize in Chemistry. This presentation highlights, in particular, the exceptionally multifaceted, innovative, and compelling work done by Molly Crowfoot over the course of some 60 years.

Three Pioneers of Archaeology in Wadi Arabah: T. E. Lawrence, Fritz Frank and Nelson Glueck

Joseph A. Greene

Harvard University, USA

Three notable archaeologists—T. E. Lawrence, Fritz Frank, Nelson Glueck—explored Wadi Arabah and Aqaba in the early decades of the 20th century, pioneering research in a little-known southern extremity of the Levant. Lawrence (1888–1935) began in archaeology with Leonard Woolley at Carchemish before World War I. In early 1914, he accompanied Woolley on an archaeological survey of the "Wilderness of Zin," a British intelligence operation against the Ottoman army disguised as a research expedition to the Negev. From the Negev, Lawrence went on alone to reconnoiter Wadi Arabah and Aqaba, officially out-of-bounds to foreigners like him. In Aqaba, on the seashore northwest of the Ottoman fort overlooking the Gulf, he discovered surface traces of early Islamic Ayla. Frank (1886–1978), expatriate German Templar, civil engineer and explorer, in 1932 and 1934 undertook, single-handedly, extensive, carefully documented archaeological surveys on both sides of Wadi Arabah between the Dead Sea and the Gulf of Aqaba. Frank was first to identify Tell el-Kheleifeh, on the northern shore of the Gulf, with Biblical Ezion-geber. For this he is chiefly remembered in the archaeological literature. Glueck (1900–1971), student of Albright and charismatic American Biblical archaeologist, conducted his own innovative archaeological surveys in Eastern Palestine in the 1930s and 1940s. In 1938–1940 he excavated Kheleifeh, and, following Frank, identified it as Solomon's Red Sea port of Ezion-geber. By the early decades of the 21st century, subsequent research had tested, adjusted and extended the results produced by these early pioneers of archaeology.

A Mysterious Affair at Megiddo

Eric H. Cline

George Washington University, USA

One of the strangest episodes involving the University of Chicago excavations at the site of Megiddo is the question of exactly what happened there in mid-October 1925, when William F. Albright visited the site just as the project was beginning. The related questions of why it happened, who orchestrated it, and what happened in the aftermath are also extremely relevant, for as Albright himself wrote some eight months later, “the attempt to exclude me from the site of Megiddo...very nearly broke up the Megiddo expedition” (W.F. Albright, Letter to D.D. Luckenbill, 15 June 1926). Now, with the assistance of archivists at the Oriental Institute of the University of Chicago, the American Philosophical Society in Philadelphia, and the Badè Museum of Biblical Archaeology at the Pacific School of Religion, the mystery has been almost entirely solved, and turns out to involve not only Albright and members of the Megiddo Expedition, but also James Henry Breasted, Daniel Luckenbill, George Barton, and ASOR itself.

The Royal Bridge: Carl Blegen and the Hellenization of Troy in the Interwar Aegean

Jacob Engstrom

University of Cincinnati, USA

This paper presents part of a larger archival study that examines Carl Blegen's excavations at Troy (1932–1938) within their intellectual, disciplinary, institutional, and political contexts. Blegen's excavations are approached in the context of contemporary political circumstances in 1930s Turkey, Greek-Turkish relations, and debates over the cultural patrimony of western Anatolia. The history of research at Troy, his classical training, and his strong sense of philhellenism and devotion to the Greek nation influenced the perspective from which Blegen approached the site. The markedly Hellenizing account of Troy that Blegen and his colleagues present is set in high relief when viewed against the interwar political background of the Turkish Republic and Greece. Troy took on the position of a “Royal Bridge,” as Blegen put it, oriented westwards, and linking Bronze Age Greece to Anatolia. Within this framework, Blegen saw Troy as fundamentally Greek—both a cultural touchpoint in Homeric epic and a stopping point in the so-called “coming of the Greeks.” Troy and Homer thereby took on dual roles as intellectual and geographical bridges for Blegen, connecting the prehistoric Aegean to the “classical Greek achievement” and implanting this within the cultural heritage of western Anatolia. Critical histories integrating political, disciplinary, and intellectual contexts are important for historians of archaeology to pursue not as a means of presentist criticism but as projects for contextualizing the past production of archaeological knowledge and its role in informing and sustaining academic thought and perspectives on cultural heritage.

SESSION: 5H. Cultural Heritage in Crisis: People Oriented – Workshop (Lake Michigan Room, 8th Floor)

Chair(s): Tashia Dare, Independent Scholar | Jenna de Vries Morton, Umm al-Jimal Archaeological Project

Destruction of the Elamite Archaeological Sites and Artworks Over the Recent Four Decades (Virtual)

Sara Hajinezhad

Università Degli Studi di Napoli “L’Orientale”, Italy

Human interference, alongside natural erosion, has significantly caused damage to archaeological sites in Iran. This report will discuss the military and non-military factors that have particularly destroyed Elamite archaeological sites and artworks over the recent four decades. After the Islamic Revolution in 1979, during an armed conflict between Iran and Iraq from September 1980 to August 1988, the Château in Susa was

bombed, and the well-known Eagle-Headed griffin statue was destroyed. Moreover, ancient Tells were purposely destroyed to create ramparts for defence against Iraqi troops and to build fortifications on the hills from where Iranian infantry could have the region under control. Sadly, even after the war, there was no will to conserve this precious Elamite heritage. Therefore, the systematic destruction of cultural heritage has been observed all over Iran. Urban development, farming activities, and highway and road construction are the major reasons that have led to the demolition of tells like Tell Barmi, Tappeh Choghpanh, and Tappeh Koreh. Noticeably, in Haft Tappeh, large-scale levelling of land is being carried out with the aim of changing its function to industrial mechanized agriculture. Illegal digs and looting are other reasons for the destruction of the hills and the disarray of layers, for instance, Susa. In the end, mass tourism should be remarked as the main threat to Chogha Zanbil's safety.

Cultural Heritage Professionals: How Can They be Helped in Crisis Situations? (Virtual)

Helene S. Sader

American University of Beirut, Lebanon

This paper will try to answer the following questions: Who are the Cultural Heritage professionals we are referring to? Are they those officially and legally in charge of the management and protection of the Cultural Heritage? In other words are we referring to officers and employees of Antiquities services and Museums or are we including all NGOs and individuals engaged in one way or another in the protection of the cultural heritage? Another question that needs to be answered is what do we mean by crisis situations? The most obvious crisis that comes to mind when looking at the Middle East, for example, is war or armed conflicts but natural disasters and severe economic crises can also put cultural heritage professionals to the test. Finally, when we speak about help, whose help and what sort of help are we talking about? This paper will argue that in some situations, unfortunately, cultural heritage professionals cannot be helped while in others, targeted professional and financial support can bring them relief and assistance. Concrete examples and case studies from Lebanon and other Near Eastern countries will illustrate these situations.

Efforts to Protect Cultural Heritage in Syria during the Conflict (Virtual)

Ahmed Fatima Kzzo

American Center of Research, Jordan

In Syria, the responsible institution for antiquities, historical monuments, and museums is the Directorate General of Antiquities and Museums (DGAM). This Directorate is a public institution centralized in the capital Damascus. With the Syrian war, many regions get out of Damascus's control, which caused a lack of monitoring and protection of cultural heritage. Quickly, different groups, associations, and alternative organizations were organized to oversee cultural heritage.

This paper will spotlight the efforts and initiatives launched to protect the Syrian cultural heritage and its background foundation and orientation.

Supporting Local Cultural Heritage Professionals in Northwestern Syria

Mariako Makino¹, Sari Jammo², Yoko Taniguchi²

¹Research Institute of Cultural Properties, Teikyo University, Japan.

²University of Tsukuba, Japan

Cultural heritage in Syria has been subjected to destruction during the conflict, and the Turkish-Syrian earthquake that occurred on February 6, 2023 caused further damage to cultural heritage sites in northwestern Syria. The lack of humanitarian assistance has left people, including cultural heritage professionals in Northwestern Syria, in an even more difficult situation. A team from the University of Tsukuba, in cooperation

with local professionals, has been conducting several activities for the UNESCO World Heritage Site, “Ancient Villages of Northwestern Syria,” and the archaeological site of Ain Dara. Based on this experience, this workshop will discuss the risks faced by local professionals during the crisis, and the kind of support that should be provided.

Cultural Heritage at War: Who Cares about Monuments (Wo)Men? (Virtual)

Nour A. Munawar

Doha Institute for Graduate Studies, Qatar

This paper explores the attempts of different international and national organizations and entities to document Syria’s tangible and intangible heritage. The increasing worldwide public interest in using social media platforms on a daily basis and as a tool of documenting events is examined to show how such digital techniques have become a vehicle to share: (a) the promotion of documentation practices in Syria; (b) the reports on damaged heritage in post-Arab Spring states and (c) the endorsement and documentation of ongoing heritage-related projects in Syria.

This paper argues that establishing a nexus between heritage practitioners and organizations, such as United Nations Educational, Scientific and Cultural Organization (UNESCO) and its regional offices, International Council on Monuments and Sites (ICOMOS) and International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), users of social media platforms, academics and local cultural memory institutions could help preserve and promote documentary heritage in digital forms, which may ultimately establish added value for reconstruction plans in post-conflict contexts.

The Role of Non-State Actors in Preserving Cultural Heritage in Times of Conflict: Syria a Case Study (Virtual)

Amr Al Azm

Shawnee State University, USA. Qatar University, Qatar

Syria today is going through a traumatic and destabilizing process that has strained the ethnic, sectarian and social fabric of the country - almost all that makes Syria a single unified state - to beyond breaking point. Much of the country lies in ruins today, and its cultural heritage has been a deliberate casualty of the conflict from its earliest days.

The greatest burden to protect Syria’s cultural heritage during this conflict has fallen on local stakeholders and non-state actors, including local councils and NGOs. The majority of these non-state actors are centred on networks of local heritage professionals and civil society activists. These local networks are working in desperate conditions to protect museums and cultural heritage sites, often finding creative and simple solutions to overcome these daunting challenges whilst trying to preserve Syria’s cultural heritage. They are also at the forefront in promoting awareness and strengthening local communities’ sense of ownership of their cultural heritage, in order to mobilize them against looters and trade in artefacts. Yet because they are non-state actors, they are often denied any financial or technical support from international organisations and donors who traditionally deal only with member states and their institutions.

Strength in Numbers: The Importance of Long-term Relationships for Heritage Protection

Darren P. Ashby, Michael D. Danti, Richard L. Zettler
University of Pennsylvania, USA

In conflict areas, local cultural heritage professionals are the best placed to effect meaningful action in response to threats to heritage, while the most exposed to all the risks inherent to a conflict environment. Sustained long-term relationships between international and local cultural heritage specialists developed prior to conflict enables local heritage professionals to anticipate and respond more quickly to

emergent threats at the start of a conflict, facilitates documentation and emergency response activities during conflict, and empowers local professionals to be more agile in their heritage protection work in post-conflict environments. In some cases, these relationships can play a major role in the ability of local heritage professionals to escape from dangerous situations. Long-term relationships can take many forms, including shared membership in research projects, sponsorship of heritage professionals to travel to other countries for education or professional development, and participation in local and international training sessions.

This paper discusses some of the authors’ experiences drawn from decades of developing relationships with heritage professionals in Iraq and Syria in the fields of archaeology and cultural property protection. In all cases, the strength of pre-existing networks—either between the authors and local colleagues, or between local colleagues entirely independent of the authors—played a central role in framing what was possible in terms of heritage protection before, during, and after conflict.

SESSION: 5I. Archaeology and History of Feasting and Foodways I (Lake Huron Room, 8th Floor)

Chair(s): Jacob Damm, University of California

There and Back Again: the Origins of Utilitarian Metallurgy at Jericho Reconsidered

Haskel J. Greenfield

University of Manitoba, Canada

The advent of tin-bronze metallurgy significantly changed the archaeological record through the addition of new technologies. Yet, most researchers studying early metallurgy primarily confined themselves to the study of either metal objects and the decline of stone tools. However, relatively few metal tools have survived in the archaeological record, while stone tools continue to be used even into late antiquity. Thus, they are both biased measures to some extent. Through experimental research, the author demonstrated that microscopic butchering slice marks made by stone tools can be distinguished from those made by metal tools on bone. This method allows for a quantitative assessment of the adoption of metallurgy at a site. In this paper, the butchery data from Kenyon’s excavations at Jericho (Tel es-Sultan) are reanalysed. The author initially analysed the butchering data more than 20 years ago when the method was in its infancy. Reanalysis of the data with improved technology (SEM) and better periodisation of deposits demonstrates that the earlier analysis was incorrect and should not be cited. Here, the evidence from Jericho demonstrates that there is no support for how the use of metal tools for butchering animals during the Early Bronze I-III, or even the Intermediate Bronze. Only in the Middle Bronze II is there significant evidence for butchering by metal tools. These results align the Jericho sequence with other nearby sites (e.g. Zira) and demonstrate that the technology of the Early Bronze really was still very much part of the preceding Stone Ages.

Cover Your Mouth! Methods, Materials, and Contexts for Protecting the Contents of Ancient Vessels.

Gary P. Arbino

Gateway Seminary, USA

Keeping perishable products and comestibles safe and clean was as much a part of the ancient world as it is the modern. Diverse comments relating to this activity have been made in excavation reports and ethnographic studies for well over a century. Focused investigation of evidence from Tel Miqne-Ekron and Gezer illustrates a variety of practices the ancients employed to protect vessel contents in situations ranging from long-term transport to short-term storage to immediate use. Examination of surviving objects used to protect contents within various functional contexts and vessels has enabled an increasingly

nuanced understanding. This is especially true for the ubiquitous reworked ceramic disks, often called (problematically) ‘stoppers,’ but also applies to mud, lithic, and small clay items. This paper discusses these issues, suggests some standardization of terminology, and invites a more context-aware collection of these materials in the field.

Plants as Practice: Bitter Vetch Consumption over the *longue durée* in the Southern Levant

Jacob C. Damm

SUNY Cortland, USA

The attempt to reconstruct socialized learning networks is a core component of delineating communal boundaries and social (re)production in the ancient world, though often such efforts require complex multidisciplinary approaches to technological practices (e.g., ceramics). In this paper, I argue that the exploitation of plants with unusual—even at times harmful—characteristics offers an underutilized body of evidence for exploring such social networks, given that these species often require a specific patterns of processing to render them safe for consumption. Specifically, I will explore patterns of bitter vetch (*Vicia ervilia*) exploitation for both food and fodder over the *longue durée*. Despite having largely been dismissed within archaeological literature as a famine food, it seems instead that bitter vetch played a central role in southern Levantine foodways that transcended socioeconomic status. Moreover, while bitter vetch exploitation connected the southern Levant with the broader regional foodways of the eastern Mediterranean and Mesopotamia, there seems to have been a rigid boundary in relation to the foodways further south, with there being no real evidence for bitter vetch exploitation in regions like Egypt despite the plant being well established as a weed by the Predynastic period. Collectively, the evidence suggests a shared realm of practice that might provide insight into other types of socialized learning networks that provided commonalities both within the southern Levant and in connection to other regions over time.

“Arise, Eat, for the Journey is Too Great for You” - Foods for Travel in the Ancient Near East (Virtual)

Caleb T. Chow

Lancaster Bible College - Capital Seminary & Graduate School, USA

The purpose of this paper is to introduce the question of how food was chosen and carried for journeys and campaigns in the ancient Near East. This study will explore possible avenues for such an investigation by using a layered approach to the various factors in the choice and carry of food in the ancient Near East, starting by identifying and surveying ancient texts that describe food used by travelers and wanderers. Given that such details are generally unimportant and often entirely omitted in ancient accounts and stories regarding travelers, it will also be essential to analyze the extant archaeological and scientific data to identify foods that are ideal for travel in addition to ways in which they might be carried. Such foods may include those that are lightweight, less prone to quick spoilage, and high in nutrition yet low in cost, but some luxurious or counterintuitive items such as wine are also carried. As a result, this study will investigate the reasons for the various choices attested in primary sources by considering the ancient attestations of purposes and methods of travel. Such factors include whether the journey is undertaken alone or in a group, on foot or with beasts of burden, and how itineraries with specified stops may affect food selection. Due to the limitations of the primary data, this study will also explore foods used in travel throughout the Middle East from early modernity to the present day in order to identify potential points of comparison.

SESSION: 5J. So Wicked and So Wild: Aging, Old Age, and Bodily Representation in the Ancient World and Modern Academy I (Lake Erie Room, 8th Floor)

Chair(s): Alison Acker Gruseke, Williams College

“Wise” Women, Sacred Space: Older (?) Women and Israel’s Desert Tabernacle (Exod 35:25–26)

Alison Acker Gruseke

Williams College, USA

In the Hebrew Bible the root *h-k-m*, designating both wisdom and practical skill, describes a wide range of activities— from political governance (1 Kg 3:12) to warfare (Isa 10:13), teaching (Prov 13:14, Qoh 12:9), and multiple types of artistry. Sometimes associated with old age (Job 12:12, 32:7) *h-k-m* also describes the women (Exod 35:25–26) who contribute to the construction of Israel’s desert tabernacle by spinning yarn for its covering. In order better to identify these women, this paper explores the intersection among several related ideas: first, the importance of textiles for marking identity (Bier, 1995); and second, the accumulation of skill over the life course, including the manufacture of textiles by Israelite women (Meyers 2013, 2022). Third, following Lefebvre, the paper positions physical space—including the desert tabernacle and Jerusalem temple— as a social construction and thus a repository for social ideas (Lefebvre 1992; Berquist, 2002). Fourth and finally, it pays attention to Israelite beliefs regarding menstrual and post-partum impurity that significantly inhibited women’s access to and roles within the official cult (Hayes, 2002; Bird, 2002; Ackerman, 2022). The paper proposes that the “wise women” who crafted and handled the tabernacle materials may, in fact, have been oldwomen, highly skilled and post-menopausal, and thus authoritative yet no longer capable of transmitting impurity to Israel’s sacred space.

Aging Women in Mesopotamian Literature (Virtual)

Karen Sonik

Auburn University, USA

This paper examines Tiamat, one of the most powerful female figures in Mesopotamia’s literature, as a primary case study in both ancient portrayals and contemporary conceptions of aging women. It takes up and challenges the traditional representation of Tiamat as a chaotic and monstrous figure (with an accompanying monstrous body), examining the historical roots of this conceptualization within Near Eastern scholarship. And, critically, it brings to the fore Tiamat’s challenging role and materialization within the narrative of Enuma elish as aging queen, a legitimate possessor and agent of political power, if one who stands in the way of a new world order.

Age, Acquired Disability, and Identity: Visual Impairment and Blindness in Hebrew Biblical Narratives (Virtual)

Eric J. Harvey

American Council of Learned Societies, USA

Four ancient Israelite narratives, composed and compiled between the Iron II and Achaemenid periods and now preserved in the Hebrew Bible, portray characters with age-related vision loss: Isaac (Gn 27), Jacob/Israel (Gn 48), Eli (1Sam 3–4), and Ahijah (2Kgs 14). All could probably have qualified as blind based on the profundity of their visual impairments (and they have often been called such in the Bible’s reception), but none of them is ever described with the Biblical Hebrew disability identity term עור “blind.” The language varies, but each narrative employs some metaphorical circumlocution along with a note that the person cannot see.

In this paper, I use the variety of biblical descriptions of visual impairment to argue for a distinction in Biblical Hebrew between bodily difference (called “impairment” under the social model of disability) and disability as a social identity. A disability identity term like עור marks

someone as fundamentally other, categorically distinct from the unmarked *abled* or *normate ideal of embodiment*. *More indirect descriptions avoid this exclusionary recategorization by framing the impairment as a deficiency of body part(s) only, not of the whole person. Further, identity construction is a multivariable process involving interactions between privileging and marginalizing traits, and I suggest that visual function alone did not mark someone an עוור. Specifically, I suggest that life histories of able-bodiedness, respect for elders, and perhaps male privilege mitigated against labeling these old men עוורים.*

The Weeping Elders of Ezra 3:12: Place Attachment and the Identity Formation of the Returnees (Virtual)

Kaz Hayashi

Bethel Seminary and University, USA

The laying of the second temple's foundation leads to a unique account of the elders' weeping, along with the younger returnees' shouts of joy (Ezra 3:10–13). As why they “wept” remains unidentified, scholars disagree whether the elders wept for joy (Myers 29; Smith; Yamauchi 625) or in disapproval of the project (Blenkinsopp 101; McConville 210). Drawing upon place attachment theory (PAT), I argue that the weeping of the elders reflects their emotional detachment from the old temple and reattachment to the new temple. Two insights from PAT are pertinent to the interpretation of the passage. First, the loss of “place” leads to an individual's need to cope with the loss of attachment and the need to develop a new sense of rootedness (Inalhan 2009). Thus, the elders who had “seen the first temple” (v. 12) were grieving the detachment from the former temple and emotional reattachment to the new temple. Second, social cohesion also plays a vital role in the development of place attachment (Turton 2016). Based on this insight, the cry of the elders and shouts of the youth that became a “great cry” (v. 13) can be understood as bolstering the social cohesion of the Judeans. Indeed, the two-fold repetition of “as one” (כִּי־אֶיֶשׁ אֶחָד; Ezra 3:1, 8) emphasizes the unity of the community. Thus, the elders do not present a threat or opposition to the new generation of Judeans. Instead, together they are forming their identity and attachment to the Jerusalem temple.

Biblical Hebrew in Old Age: A Sociolinguistic Description of the Language of Old People in the Hebrew Bible

Dong-Hyuk Kim

Yonsei University, Korea, Republic of

Sociolinguistics aims to comprehend how language and the social characteristics of its users are interconnected. These characteristics comprise factors such as regions, social classes, styles, gender, and age. Although the sociolinguistic study of Biblical Hebrew (BH) corpus has recently emerged, it has incorporated various regional varieties and stylistic differences within BH, as well as the relationship between language and gender. However, Hebraists have yet to investigate the relationship between language and age, specifically the one between language and old age. The latter is challenging because of the scarcity of biblical data and the lack of attention given to the language of seniors in sociolinguistics. This presentation will use corpus linguistics methods to explore the language of elderly individuals in ancient Israel as depicted in the Hebrew Bible. It will also examine any deviations in their language variety from that of non-elderly individuals and seek to understand their social backgrounds.

FRIDAY, NOVEMBER 17, 2023 | 10:25-10:40am (CST)

Coffee Break (Normandie Lounge, 2nd Floor)

Sponsored by Penn State University Press

FRIDAY, NOVEMBER 17, 2023 | 10:45am-12:45pm (CST)

SESSION: 6A. Ancient Inscriptions II (Continental Room A, Lobby)

Chair(s): Jessie DeGrado, University of Michigan | Madadh Richey, Brandeis University

The ba-spirits of Amun-Re: Theology and Visible Language in Achaemenid Period Egypt

Hong Yu Chen

University of California, Los Angeles, USA

The imprints of the Achaemenid Empire is unfortunately sorely lacking in the monumental records of Egypt, which has presented a significant hurdle in our understanding of the relationship between formal Egyptian religious institutions of kingship legitimation and the religious policies of an imposing imperial structure. In this sparse context of indigenous religious practice within empire, Egypt produced one of the best preserved temples of the Late Period: the Temple of Hibis in the Western Desert, whose inscriptions and artistic schema feature incredibly well preserved dedications to the Egyptian supreme deity and sun god, Amun-Re. The religious landscape and the representations of the sun god at the Temple of Hibis find remarkable parallel with the theology of Amun and Amun-Re elsewhere in Egypt, including Thebes, the former site of major royal legitimation. However, due to the sheer scope of the subject of Amun theology, this talk will focus primarily on the invocation of Amun and his ten ba-spirits in the decorative scheme of the first hypostyle hall. As the only site with significant evidence of formal Egyptian religious thought from the Achaemenid Period, the Temple of Hibis offers through its textual and visual schema from paralleled hymns at Karnak temple an opportunity to understand the potential interactions of late first millennium Empire with religious thought in an imperial satrapy, revealing interesting interactions by the indigenous Egyptian elites with Egyptian royal ideology, notions of alterity, and the visual language which interacts with access and understanding.

The Neo-Assyrian “Name Book” Revisited

Michael A. Chapin

Johns Hopkins University, USA

The tablet K 4426 + RM 617 (also known as 5R 44) from Neo-Assyrian Nineveh is sometimes referred to as the “Name Book”. This unique tablet, first published in copy by Rawlinson in 1909, consists of a list of names in Sumerian, Amorite, and Kassite alongside their Akkadian equivalents. Among the names are Old Babylonian, Sealand, and Kassite kings, Middle Babylonian scribes, and a woman known from the Sumerian King List (Ku-BaU). The “Name Book” is particularly significant as it is the only known text from Mesopotamia that gives translations of Kassite names. While many of the name equivalences that appear in the text are straightforward, they are often not exact morpheme-by-morpheme translations; for example, line 12' translates the Sumerian name mu-na-ti-la with a precativ: MU-*lib-ši*. Individual lines of this tablet are frequently cited in discussions of specific names, but the text as a whole has yet to be the subject of a comprehensive study. This paper reexamines the “Name Book” in its entirety and situates the text in its scribal context. The “Name Book” will be presented in the context of scribal name lists, king lists, chronicles, and the Mesopotamian lexical tradition in order to explore the possible purposes behind the composition of the text. A better understanding of this complex tablet has ramifications for our understanding of scribal activity in the first millennium, Mesopotamian onomastics, and our understanding of the Kassite language.

Women and the Goddesses. Engagement of Women in the Cult of Female Deities in the Classical Near East (Virtual)

Aleksandra Kubiak-Schneider

University of Wrocław, Poland

This study wants to emphasize the engagement of women in the cultic spheres. This paper focuses essentially on the role of women in the worship of different female deities: Atargatis, Azzanathkona, Allat, Nannaya, Artemis. The outcome of this study has a big impact on understanding the impact of the societies on the issues of cult of the goddesses and the human agency and their cultural (i.e. gender) role. Through the presentation of written sources, Greek and Aramaic inscriptions his talk will try to find answers on the question of the representation of women – their professions, place in the cult, being active or passive participant in the religious structures? Furthermore, we will take into consideration the proportions of male and female worshippers visible in the epigraphic material. Were the cultic practices towards the goddesses more attractive to the women? The paper leads to the conclusion that there were links between the women's ritual agency and the worship of female deities in the polytheistic systems in the cities of Classical Near East. This proposed study is a part of the ongoing research on the worshippers of Allat and Atargatis within the project Al-At, funded by Horizon 2020, NCN MSCA COFUND Polonez Bis 1 grant.

SESSION: 6B. Archaeology of Jordan II – Artifact Studies (Continental Room B, Lobby)

Chair(s): Monique Roddy, Walla Walla University | Stephanie Selover, University of Washington | Craig Tyson, D'Youville University

The “Moabite cooking pot”: Analysis and Dating

Margreet L. Steiner

Independent researcher, Netherlands

In Moab neckless cooking pots with bag-shaped bodies and thickened vertical rims has been found in such abundance that some have dubbed these the ‘Moabite cooking pot’. They come mainly from the area south of the Wadi Wala and north of the Wadi Hasa. A few are reported from Ammonite sites, while in the Jordan Valley at Deir Alla they are dominant in the later Iron Age phases. They are generally dated between 700 - 500 BC. This paper analysis in depth the possible origin and function of these vessels, their distribution area, the wares and their production techniques, and tries to fine-tune the dating of this type. As C14-dates cannot be used for the period between ca. 800 and 400 BC because of the plateau in the calibration curve, this research may prove to be helpful for the dating of settlement phases in which these vessels have been found.

The Square Rim Cooking Pot: a Review of its Development during Iron Age II

Michael Christian Orellana Mendez

Andrews University, USA. Universidad Peruana Union, Peru

The square rim cooking pot (CP) discovered at places such as Balu 'a and Khirbat al-Mudayna on the Wadi ath-Thamad, has been dated as early as Iron IIA with a possible later development during Iron IIB. The particular design of this pottery and its limited distribution have both ethnic and chronological implications. The publications of Worschech, Daviau, and others helped to understand the first appearances of this type of pottery during the Iron Age II in Moabite sites. Other sites such as Jalul, and Madaba, also produced some samples. Considering all these latest discoveries, it seems to suggest that there were at least two developments of this type of rim. An understanding of its evolution is important to refine the chronological framework of Iron II. However, the scanty and scattered information of this particular CP requires a review of all available data in order to propose a typological seriation. Therefore,

this paper will analyze the evolution and geographical distribution of this cooking pot.

Sacred Time at Home Part 2: Lion Statue, Votive Offerings, Libations, and Incense Burning

Abelardo Rivas

Andrews University, USA

Since 1992 excavations have been conducted at Tall Jalul in central Transjordan. Several fields have yielded substantial architectural remains illuminating our understanding of urban planning during the Iron Age till the Persian Period. Among its buildings, several artifacts point to domestic architecture in fields C, D, and G. Field G, particularly on the southeastern corner of the site, bears noteworthy importance not only because the cultural remains point to ethnic diversity (Ammonites and Moabites), but also because it illuminates how domestic religion might have been practiced during the Iron Age II and the Late Iron Age II/Persian Period. This paper will complete the previous presentation regarding cultic objects from this domestic multiroom structure and suggest possible ritualistic connections. Among the objects are kerno's fragments, miniature vessels, a basalt fragment of a small lion statue, a cup and saucer, and others.

Fashionable Lifestyle or Ritual Purity? Chalkstone Vessels in Early Roman Transjordan

Jeannette Boertien

University of Groningen, Netherlands

Chalkstone vessels first appear in the archaeological record during the second half of the first century BCE and continued widespread popularity until the mid-first century CE. These vessels were made of soft limestone, serving as domestic tableware and used for the storage of food. According to rabbinic Halakhah, stone vessels are impervious to ritual impurity, in contrast to ceramic vessels, which cannot be purified after becoming ritually defiled. Domestic stoneware is often found together with ‘Herodian’ oil lamps. These finds are considered to be markers of identity for Jewish groups, who wanted to distinguish themselves by using the typical utensils associated with ritual purity.

Sites in Transjordan have recently revealed stone vessels and ‘Herodian’ oil lamps, suggesting a broad cross-cultural relationship between the regions west and east of river Jordan.

Although Peraea, was considered to be Jewish territory, thus far only a few sites revealed stone vessels. The most famous is Machaerus, but also at the Early Roman farmstead or a villa at Tell Abu Sarbut a complete chalkstone vessel and two almost complete ones were found in situ. And in different layers 153 chalkstone vessel fragments were revealed together with fragments of ‘Herodian’ oil lamps and cooking pots.

Even in the Decapolis in Northern Transjordan at Tell Zera'a, a total of 102 chalk stone vessel fragments have been found, representing 81 vessels of different type. The site has been characterized as an Early Roman villa.

What do these objects tell us about the inhabitants of Early Roman Transjordan?

“The Earth is Filled with Thy Creation:” Psalm 103 (104) and the Floor Mosaics in the Church of Sts Lot and Procopius

Kristen Flake, Bede C. Carpenter

Lipscomb University, USA

Located at the ancient site of Nebo, the sixth century AD Church of Sts Lot and Procopius stands amidst innumerable churches from the Late Antique era in the Transjordan region that have been uncovered through archaeological excavations. Like many churches of this era, the Church of Sts Lot and Procopius is lavishly adorned with a floor mosaic scheme depicting animals, people, and scenes of nature. Although this church

was uncovered in the early twentieth century, there has never been a complete analysis or interpretation of the images in the mosaic floor.

Commonly, imagery from the Psalms is to be found in the schemes of the floor mosaics in the Late Antique era. In the nave of the Church of Sts. Lot and Procopius there is explicit inscriptional reference to Psalm 50 (51). Based on this inscriptional reference as well as the obvious images of other psalms in the narthex, we extensionally propose that the floor mosaic in the nave of this church embodies the content of Psalm 103 (104). Furthermore, we propose that the use of this psalm had both specific liturgical functions and symbolic connotations for the art and architectural scheme of the church. Through this interpretative analysis an understanding of the deliberate choice of the mosaicist in conjunction with the liturgical experience of the Christian laity will be demonstrated.

SESSION: 6D. Archaeologies of Memory I (Waldorf Room, 3^d Floor)

Chair(s): Janling Fu, Harvard University | Tate Paulette, North Carolina State University

Dislocated Memory: Byzantine Holy Place Souvenirs

Rangar H. Cline

University of Oklahoma, USA

Artisans in the Byzantine period designed holy place objects like the Asia Minor-style, St. Menas, and Monza-Bobbio style ampullae to be portable objects connected to holy places and their stories, and the objects sometimes travelled far from their places of origin. The objects are not primary relics, nor do they claim miraculous origin or divine creation. They are unambiguously of human manufacture, created to contain or portray (sometimes both) locations and stories from the Bible and the lives of holy men and women. The objects' ritual potency led pilgrims, merchants, and others to acquire them, to sell or trade them, and to preserve them for posterity. This paper considers how the objects' forms, images, contents, and connections to holy places and persons enabled them to function as souvenir reminders of a journey, amuletic protectors of the bearer, and iconographic blessings that could heal the sick, calm the forces of nature, and bridge the distance between sacred and secular spaces. The objects performed these functions sometimes simultaneously, sometimes alternately, and sometimes exclusively, depending upon circumstances of acquisition and the memories such objects derived from where they had been, whom or what they had touched, and what images they bore. The paper uses such holy place objects to examine Annabel Jane Wharton's (2006) proposition that a souvenir is a repository of special memory that realizes its potential through dislocation and to test Dean McCannell's (1976/1999) thesis that a souvenir reproduction serves to mark its reference out as authentic and original.

Rethinking the Function of Rock Inscriptions in Northeast Africa

Iman J. Nagy

UCLA, USA

Rock drawing is a persistent tradition in Northeast Africa, and is plentiful in the geographic and social context of ancient and contemporary people. The practice of etching onto rock faces is often characterized as the earliest marker of human cultural activity. In the historical Nile Valley region, interaction with rock faces has been utilized as a medium of cultural expression in various ways from as early as 15,000 years BP in the form of etchings and engravings depicting animals, daily life scenes, hunting scenes, human and humanoid figures (among many other motifs), from the late Pleistocene through the Islamic period and into the modern day. Many of these sites indicate continued traditions of cultural interaction and an intimacy with landscapes, requiring the reconsideration of their geographic and geologic context. What is the relationship between interacting with landscapes and rock

drawing in the Nile Valley region, and how did these relationships influence religious practice? An inclusive approach that bridges cultural worldviews and geologic contexts allows for a holistic analysis that sheds light on relationships between motifs, landscapes and religious ideology through time. In this way, the concept of memory, the preservation and continuity of tradition evident in "rock art" is re-examined through a variety of conceptual lenses.

Stepping into Muhammad's Shoes: The Multidimensional Function of Sandals in Early Islam

Jordan B. Barr

Florida State University, USA

In January of 2019 a petition circulated with more than 50,000 signatures calling for Nike to recall an Air Max sneaker that offended Muslims (Amatulli 2019). A logo on the outside sole of the shoe sparked outrage because it eerily resembled "Allah" in Arabic script. The petition expressed horror that God's name "might be trampled, kicked and become soiled with mud or even filth." It further interpreted the appalling action to be a desecration of the divine name and, implicitly, Muslim identity. Some 800-1400 years earlier shoes were at the center of key debates and developments within the emergence and transformation of Islamic identity. Perhaps it is because we often underestimate the power of material culture to actively shape religious identity that a complete history of sandals in early Islam has yet to be written.

This paper investigates the social and material lives of Muslim sandals. Islamic studies has invested much effort into the nature of Muslim objects and what might be learned from them. In the same vein, this paper explores the rather unexpected and durable history of early Islamic footwear. Before tracing where shoes have traveled in the lives and imaginations of early Islamic communities, I reflect upon recent theorization into materiality and agency, with particular attention to how these studies contribute to Muslim material culture. This paper will, then, describe three, broadly defined functions of sandals in early Islam: the ritual function of sandals, the epigraphic function of sandals, and the iconic function of sandals.

In the Running: Technique as Memory

Rachel Webberman

University of California, Berkeley, USA

Memories, both individual and collective, live in the body. Technique — the specific way it is believed a skill should be executed — is one way this occurs. Technique allows the memory of a movement's trial-and-error to be codified and transmitted. When a skill is developed, it is through technique that the mistakes and successes of past attempts are remembered and the most efficient methods retained. Crucially, techniques of the body are often not the passively received results of habitus but are explicitly instructed and recalled. This paper explores the implications of treating technique as a form of memory within the context of ancient Mesopotamia. As a case study it examines Shulgi's description of his running prowess and the reception of this description over a century later by Ishme-Dagan. These texts reveal multiple ancient understandings of the body's relationship to memory, both in terms of how technique is acquired and in terms of the historical significance of being physically skilled.

But Does It Spark Joy? On Material Spareness in Babylonian Aesthetics & Memory

Seth Richardson

University of Chicago, USA

Our attention to objects as vehicles of identity and memory in Mesopotamian antiquity is often on the "how" and "why" of their use in negotiating personal, family, and community histories. Other studies have

focused more on the “what”: that vessels, tablets, garments, cylinder seals, gravesites, tokens, and jewelry were all used for memory-making. This paper considers those objects within a figure-and-ground framing: that such objects gained force in their memorial capacity partly for the fact that they were used in a culture in which most people had few objects at all. Thus, the nostalgia, meaning, and identities evoked by object relations were powerful not only for what the objects were, but for the fact that they were set within contexts which were altogether radically denuded of materiality. This paper will examine Mesopotamian letters and other corpora for the (surprisingly small) range of objects, assemblages, and meanings mentioned by writers, as well as their numbers and frequency—how little “stuff” ever got mentioned. This overall scarcity of materials as imaginative objects in the textual realm reflected not only socio-economic but even aesthetic and affective perceptions which conditioned ideas about the past, temporality, and the identity of people in a world of (few) objects.

SESSION: 6E. Isotopic Investigations in the Ancient Near East and Caucasus (Astoria Room, 3rd Floor)

Chair(s): Benjamin Irvine, Koç University | G. Bike Yazicioğlu-Santamaria, University of Chicago

Revised inferences on Crop Management in the Early to Middle Bronze Age Southern Levant from Stable Isotopic Analyses

Steven Porson¹, Patricia Fall¹, Steven Falconer¹, Suzanne Pilaar Birch², Elizabeth Ridder³

¹UNC Charlotte, USA. ²University of Georgia, USA. ³California State University San Marcos, USA

A continuing study of ancient, carbonized seed management within sedentary agrarian communities of the Southern Levant is conducted utilizing stable isotopes, $\Delta^{13}\text{C}$ and $\delta^{15}\text{N}$, to infer the presence of crop irrigation and manuring trends during the Early Bronze IV to Middle Bronze Ages. Four sites, Tell Abu en-Ni'aj, Tell el-Hayyat, Zahrat adh-Dhra' 1, and Khirbat Iskandar are compared in parallel to interpret regional cultivation changes. Primary focus is on the cultivated crops hulled barley (*Hordeum vulgare*) and emmer wheat (*Triticum dicoccum*), which support the theme of shifting crop management in accordance with regional climatic change surrounding the 4.2 ka BP event. A variety of additional cultigens were utilized and comparisons between these infrequently sampled taxon are considered, which bolster our interpretation and understanding of factors like climate impacts, crop priority, and seasonality during the Early to Middle Bronze Age transition, a period of urban abandonment and renewal. This study further highlights the need for future research comparing the stable isotopic signals of cultivated and wild taxa commonly found in archaeobotanical records in order to aid in intersite comparisons so that we may draw broader conclusions about the state of ancient crop water and nutrient availability.

An Isotopic Approach to Understanding Agropastoral Systems at Gordion, Central Anatolia

John M. Marston¹, David Meiggs², Petra Vaiglova³, Ethan Baxter⁴

¹Boston University, USA. ²Rochester Institute of Technology, USA. ³Australian National University, Australia. ⁴Boston College, USA

Agropastoral strategies at the ancient urban center of Gordion, in central Anatolia, have been under study since the 1980s, with considerable progress to date in understanding histories of farming, herding, and environmental change in the region. Less well understood, however, is the spatial patterning of agropastoral activities. A new collaborative project using multiple stable isotope systems aims to enable geographic and seasonal interpretation of past agropastoral activities, frequently at an intra-annual scale, allowing detailed investigation of synchronic variation and diachronic trends in agriculture.

By focusing on successive imperial periods, from the Late Bronze Age (1400-1200 BCE) Hittite Empire to the Medieval Seljuk Empire (13th cent. CE), this project investigates the response of farmers and herders to distinct strategies for state finance employed by different states. This presentation outlines the aims of this project, progress to date on building a strontium isoscape for the Gordion region, and provides an assessment of changes in farming practices over nine successive periods of distinct political authority in the region. We also outline next steps in our research and future integration with other isotopic research across Anatolia.

Persistence in Pastoralist Strategies During the Uruk Period at Tepe Farukhabad

Anna Luurtsema¹, Kara Larson², Henry Wright², Alicia Ventresca Miller²

¹University of Pennsylvania, USA. ²University of Michigan, USA

Tepe Farukhabad, located in southwest Iran on the fringes of Mesopotamia, witnessed the emergence of new foodways and subsistence strategies in 4th millennium BCE. Coinciding with the spread of urbanism and Uruk material culture, excavations at Tepe Farukhabad discovered a decline in wild faunal remains compared to domesticates in the Uruk period, indicating the development of alternate subsistence strategies to support a growing population (Wright 1981). One such method observed in Mesopotamia during this period was the standardization of herd management strategies in order to maximize the productivity of herds. These standardizations included foddering, altered landscape use, and the manipulation of natural reproductive cycles in order to make milk available throughout the year. Presently, little is known about how these standardizations were practiced at Tepe Farukhabad, if at all. To investigate to what extent herding standardizations were implemented at Tepe Farukhabad, this research used sequential carbon and oxygen stable isotope values of sheep and goat molars to reconstruct the diet and landscape use of herded ruminants. Variation in sequential isotopic values between the Early and Late Uruk periods will reveal the extent to which an increased reliance on domesticates for subsistence manifested in standardizations of herd management at Tepe Farukhabad, an early town in the midst of the transition to urbanism.

Herd Management and Mobility at the Early-Middle Bronze Age Transition in the Southern Levant

Suzanne E. Pilaar Birch¹, Steven Falconer², Patricia Fall², Elizabeth Ridder³, Steven Porson², Mary Metzger⁴

¹University of Georgia, USA. ²University of North Carolina, Charlotte, USA. ³California State University San Marcos, USA. ⁴USA

The Early to Middle Bronze Age in the southern Levant was a time of urban abandonment followed by renewal. Increased aridity on a regional scale due to the 4.2ka event would have contributed to shifts in food production and herd management strategies alongside these transformations. In this paper, we present faunal and stable isotope data from the EBIII/EBIV transition at Khirbat Iskandar, the EBIV at Tell Abu en-Ni'aj, and the EBIV and Middle Bronze I-III at Tell el-Hayyat in Jordan. Herd demographics and body size measurements combined with bone collagen and tooth enamel stable isotope data, primarily from sheep and goat, shed light on the changing nature of animal mobility and subsistence throughout this timespan, reflecting adaptations to challenging environmental conditions and variation in local resource availability.

Emerging Strontium Isoscapes of Anatolia: New Datasets & New Perspectives in Bioavailable $^{87}\text{Sr}/^{86}\text{Sr}$ Baseline Studies

G. Biké Yazıcıoğlu-Santamaria¹, Suzanne E. Pilaar Birch², David C. Meiggs³
¹Simon Fraser University, Canada. ²University of Georgia, USA. ³Rochester Institute of Technology, USA

As Britton *et al.* (*Front. Ecol. Evol.* 9, 2021) herald in “Editorial: A Golden Age for Strontium Isotope Research?”, $^{87}\text{Sr}/^{86}\text{Sr}$ analyses in bioarchaeology increased exponentially in recent years, yet not without methodological concerns and interpretative perplexities. This recent upswing in investigations of ancient mobilities through $^{87}\text{Sr}/^{86}\text{Sr}$ analyses (coupled with aDNA) shall not come as a surprise given the stark realities of immigration in today’s world, particularly in the eastern Mediterranean basin. Archaeology’s keen eye has turned once more to ancient human mobilities, now with a nuanced understanding of entanglements and equipped with high-precision toolsets. Whether it is big questions like the spread of early humans, Neolithic know-how, or proto-Indo-European languages or local questions including hunting, herding strategies, exogamy, and kinship-based mobilities we are investigating and whether it is human mobilities, migration of animal species, or trade in animal and plant commodities we are studying, having a robust reference map of bioavailable $^{87}\text{Sr}/^{86}\text{Sr}$ isoscapes appears to be an imperative not only for mobilising the full potential of this biogeochemical method but also for accurate interpretation of $^{87}\text{Sr}/^{86}\text{Sr}$ data from bioarchaeological remains. While the ensuing “Debate on Mediterranean Bioarchaeology, Meta-Analysis and Migration” (Perry *et al.*, *JMA* 35, 2022, response to Leppard *et al.*, *JMA* 33, 2020) shines the light on interpretative challenges, in this paper, we contribute to this discussion a ground-truthed baseline map of bioavailable $^{87}\text{Sr}/^{86}\text{Sr}$ isoscapes in Anatolia derived from various biological substrates, building upon our collaborative work presented at ASOR VAM 2022 with the addition of new datasets.

SESSION: 6F. Approaches to Dress and the Body (Private Dining Room 2, 3rd Floor)

Chair(s): Neville McFerrin, University of North Texas

Textile Producers at the Intersection of Power Relations in New Kingdom Egypt

Jordan Galczynski

University of California, Los Angeles, USA

In New Kingdom Egypt textile workers were attached to palace and temple institutions as evidenced by economic and administrative documents and titles. Known as *mrw* which often gets (mis)translated as “slave” or “serf,” these ‘hidden’ laborers crafted luxury resources that they would never consume. The first half of this talk explores the evidence we have for these workers and the role they played in textile production. The second half focuses on the opposite end of the social spectrum— high elite women. Here, at palace sites, textiles were produced by female members of the *ipt-nswt*, sometimes referred to as ‘harems’ in the literature. These sites, like Gurob, provide evidence for textiles of the finest form— embroidery, dyeing, the finest luxury linen, and possible textiles of a non-Egyptian flair (see UC32795).

This talk explores the intersectionality of textile producers from enslaved prisoners of war to elite bridal retinues from west Asian. Textile production is one such way to access social inequalities in New Kingdom society, with lower status individuals so often hidden from view. Enslaved persons and high elite princesses were engaged in similar weaving activities and producing for similar institutions, yet one group was able to participate and consume said goods, while the other was not. This restricted access in turn increases the dress’ role as a marker of status. Textiles allow for an examination into how power relations affirm social inequities.

All the Yarns of Uttu: Fringed Bodies and Textiles of Third Millennium BC Mesopotamia

Elizabeth Clancy

Institute of Fine Arts, USA

In a woman’s private grave from ancient Ur, Sir Leonard Woolley witnessed a textile with “long threads forming either a very deep pile or else tassels.” No photographs were taken, and the cloth crumbled to dust. Few textiles survive from the third millennium BC, yet their traces remain in clay, image, and text. The symbiotic relationship of bodies and textiles has been shown in legal and extispicy tablets, where the hem of a person’s garment embodies their presence and identity. In myth and magic, textiles repel evil spirits and sustain life force. Glyptic images of figures rising from interlaced cloth reinforce the connection of weaving to birth. Akkadian depictions of Ishtar’s fringed mantle extend her body into remorseless wings. Textual evidence and craft-based insights have unlocked new understandings of Mesopotamian ontologies of repetition, wholeness, and the urgency to distance the maker’s hands from cultic images. Using experimental archeology to reconstruct Early Dynastic and Akkadian pile textiles on a warp-weighted loom, this paper proposes ways that weave structures can also reveal cultural frameworks of thought. In Early Dynastic votive sculpture, tiers of looped pile stratify the body like relief carvings or monumental temple architecture. Their oversized points pulse with visual rhythm, recalling the weaver’s physical tempo as they count threads, rock heddles, and beat weft. Yet by hiding their fish-scale emergence from the cloth, these staggered overlapping tabs suggest a more infinite wholeness which cannot be achieved by the agency of human bodies or will.

Apparel of Access and the Enigma of the Day of Atonement (Virtual)

Christine Palmer

Gordon-Conwell Theological Seminary, USA

In biblical Israel’s sanctuary, ritual boundaries are marked by cloth. Fabric, color, and weave signal thresholds of graded holiness and define spheres of access. To serve on holy ground, priests must be cloaked in the cloth that defines their distinct sphere. Ordinary priests clothed in tunics of twined linen officiate in the outer court surrounded by white linen hangings. The high priest, clad in multi-layered garments of wool and linen, is invested with authority to access the sanctuary defined by its hallmark sacramental textiles of wool and linen mixture. Yet, this pattern seems to break down on the Day of Atonement when once a year the high priest enters the holiest sphere of all clothed in plain linen garb that is not at all reflective of the lavish ornamentation of the innermost sanctuary. Some scholars interpret this change of dress as a divestment that signals humility, whereas others consider it investiture with ‘heavenly’ garments of greater glory. Employing the lens of dress theory, this paper advances a new understanding of the role of dress in the ritual boundary-crossing of the Day of Atonement.

The Architecture of Comportment: Movement, Dress, and the Reciprocity of Identity Construction at Persepolis

Neville McFerrin

University of North Texas, USA

From the low steps of the double-reverse stairway that gives access to the terrace of the site to the upright forms of the depicted guards stationed on the interior balustrades of the Apadana, both the architecture of Persepolis and the reliefs that adorn it, join to direct and to model appropriate physical bearing for those interacting with the royal presence. Such interplays transcend the structures of the site. Depicted delegates and courtiers undertake a perpetual, deliberate, and orderly procession designed to prompt visitors to mirror their forms of movement. Their dress, often featuring multiple layers and elaborate headgear, further reinforces the maintenance of the iterative upright stance that the site suggests is appropriate for the setting. Through a

focus on Achaemenid courtly dress, this paper suggests that, much as the architecture of Persepolis colludes with the bodies of visitors to prompt certain forms of movement, the modes of dress worn by Persian courtiers reinforce both material connections with the Achaemenid imperial circle, and the comportment expected in such circles. The act of gifting such dress, one that parallels depictions upon the Apadana, constitutes an attenuated touch, one extending from the king to his subject, in an act of reciprocal making that further underscores the inclusive nature of Achaemenid imperialism through the elision of boundaries and the invitation to join in a shared system of courtly protocol, one which, through the gift of the king and the design of the site of Persepolis, is made difficult to misapprehend.

Children Adorned in Death: Examining Predynastic Body Adornments in Children's Burials

Maryam Ragheb

University of California, Los Angeles (UCLA), USA

Body ornamentations have been commonly considered as a reflection of one's identities. While this holds true, recent research has explored those objects of adornments as not only reflections, but active tools in the enactment of social roles. In the studies of body adornments and their connection to identities, personhood, and social roles, a particular attention has been given to adults, while children were largely underrepresented. Only in the past 30 years, archaeologists began researching the social roles of children in societies. Therefore, I focus my study of body ornamentation in this paper on children in Predynastic Egypt (ca. 3450-3325 BCE), and particularly those buried at the site of Adaima. While there are no textual or artistic evidence of children from that period, there is a wealth of information recovered archaeologically due to the excellent preservation of the intact burials in the southern section of the Eastern Cemetery. Preliminary observations show that children buried in Adaima are more elaborately adorned than adults. The same pattern can also be observed in other nearby sites, such as Hierakonpolis, where children were adorned with jewelry items made in different materials, shapes, colors, and designs. This suggests that children held certain prescribed roles in society, which extended beyond death. Through an examination of the types of ornaments placed with children, how they were worn, and how they were displayed within a social setting, I aim to unpack the roles of children in the emotionally-charged setting of funerals.

SESSION: 6G. History of Archaeology II (Lake Ontario Room, 8th Floor)

Chair(s): Nassos Papalexandrou, The University of Texas at Austin, Art and Art History | Leticia Rodriguez, University of California, Berkeley

A Partnership of Unequals: Ottoman Comparanda for Historicising Labour Relations Between Local and Foreign Archaeologists in Contemporary Turkey

Yağmur Heffron¹, Filiz Tütüncü Çağlar²

¹UCL, United Kingdom. ²EUME, Germany

This paper takes its departure from contemporary labour relations between local and foreign archaeologists collaborating on fieldwork projects in Turkey, where native Turkish-speakers undertake a double burden of becoming translators in order to facilitate the professional, educational, and day-to-day activities of their foreign counterparts.

While the need for interpreters is often an inevitable and legitimate aspect of fieldwork conducted outside one's own linguistic and cultural milieu, the ubiquitously informal reliance on native-speakers to take on translation tasks as favours or side-jobs conceals the extent of time, labour, and resources being extracted. This can interfere with the agency of local archaeologists as trained experts in their own right, pushing them to the periphery of professional research activity and reinforcing colonial

notions of archaeological knowledge as the prerogative of Western 'experts' assisted by local 'facilitators'.

We argue that these attitudes have their roots in the dragoman dynamics enabling Western archaeological work in the Middle East during the late 19th-early 20th centuries. Taking a historical view to articulate such dynamics, the paper highlights the encounters between French, British and German excavators and two of their earliest counterparts in the region: Osman Hamdi and Theodor Macridy Beys, the first Ottoman archaeologists. In their correspondences as well as field notes, both men make frequent references to being subjected to an explicitly Orientalist gaze instead of being treated professional colleagues on equal footing. The analysis will also draw from Western accounts in which the two men are often regarded as dragomans tasked with facilitating fieldwork.

Social Class and 'ANE Archaeology' in UK Higher Education: Historical Trajectories and Barriers to Accessibility

Neil Erskine

University of Glasgow, United Kingdom

Recent literature has seen considerable attention given to the historical legacies of the archaeology of Southwest Asia, how they frame and inform archaeological practice today, and to strategies designed to address and/or mitigate them. Most of this literature rightly foregrounds how international teams and institutions interact with local colleagues or the narratives about the past constructed within inequitable and colonial contexts.

Less attention has been directed towards how these legacies have shaped popular perceptions of the discipline in the global north, or how those perceptions inform engagement with the discipline amongst different demographics.

This paper presents the results of a recent survey of undergraduate archaeology students in UK Higher Education institutions, tackling their perceptions of Southwest Asian archaeology and how these perceptions led to their pursuing or avoiding courses focussed on the region. The results, which place particular stress on the field's classist and elitist connotations, are then situated within the historical development of the discipline in UK universities.

By highlighting how classist legacies shape demographics interacting with Southwest Asian archaeology, the results highlight deficiencies in public engagement, barriers to student recruitment and retention, and how these in turn limit the ability of the discipline to properly address its historical inheritances that continue to frame fieldwork and international collaboration.

Archaeology, Photography and a Legacy of Museums and Looting in Yemen. Collaborating on the Values of Archives in South Arabian Heritage Documentation

Alexander Nagel

Smithsonian Institution, USA. State University of New York, USA

Inaugurated in Washington, D.C. in 2010, the "Last of the Qataban" project aims to document the legacy of offerings to the dead once in family tombs and mausolea honoring ancestors and deceased family members living in the Wadi Beihan in Yemen since the fifth century BCE. Initially, the project focused on investigating and analyzing archaeological publications, museum, exhibition, and auction house catalogs illustrating aspects of the transfer and looting of lavish objects made from precious alabaster, bronze, and gold. Collaborative research in archives in Europe, the US and South Arabia allows us now to understand better the mechanics of the movement and re-deposition of materials. In recent years, collaboration with Yemeni researchers provided here important new input and directions as values and narratives provided by photographs foster notions of the growing importance of photographic archives in regions outside of Yemen. Digitally available records facilitate

easier access but attest to an ever-growing normalization of movements of materials. This presentation will introduce the goal and results of a new project within “The Last of the Qataban” context. Highlight some unique aspects and stories related to the documentation of South Arabia’s past and archaeology in museums in the US and Germany, the project aims to foster multicultural dialogue and collaboration.

On the Plateau: Bronze, Chlorite, and the Discovery of the Jiroft Culture (Virtual)

Breton A. Langendorfer
Independent Scholar, USA

Since the early 20th century, scholars have been intrigued by a series of chlorite vessels recovered from temple contexts in Iraq, decorated with unusual iconography and dazzling inlay. Although initially thought to be Sumerian objects, the visual themes and style employed to embellish these vessels soon convinced specialists such as Edith Porada that their origin must lay far to the east, on the Iranian plateau. What followed is an extraordinary narrative of archaeological discovery and misapprehension, as interpretation of the origins and purpose of this class of artifacts have undergone wild shifts over the course of the past fifty years. This paper traces the intellectual and interpretive history of the chlorite vessels, from archaeological curiosities to evidence for the existence of a hitherto-unknown Bronze Age urban polity. Far from constituting an “International Style” of exotica produced as exchange objects in systems of economic dependency, as previously thought, we now know that these artifacts were in fact locally significant for the civilization which flourished near the modern city of Jiroft in the Halil river valley during the mid-3rd millennium BCE. Recounting this evolution allows us to consider the many human and natural contingencies that determine archaeological interpretation, and the surprising shifts through which our imagination of the past is frequently subjected.

SESSION: 6H. Giving it Back: Repartition and the Ownership of Antiquity – Workshop (Lake Michigan Room, 8th Floor)

Chair(s): Jane DeRose Evans, Temple University | Frederick Winter, DC – AIA

Repatriation of Cultural Property Under U.S. Federal Law

Karin Orenstein
Independent, USA

What kinds of crimes prompt the U.S. government to seize antiquities? Why does the government use forfeiture litigation to change who owns the seized antiquity? Once cultural property is forfeited, who owns it, what is the process for giving it back, and who makes that decision?

For decades, forfeiture has been the main method through which the U.S. government has taken ownership of antiquities that were acquired or moved through criminal conduct. In a federal forfeiture case, the government seeks to terminate all legal claims of ownership in the property, clearing the way for it to be returned to its last legal owner. Once a court has approved forfeiture, the property belongs to the U.S. government. At that point, a “petition and remission” process begins for determining whether it should be returned to a victim with a valid ownership claim. Such victims include foreign countries with strong patrimony laws.

This process for returning cultural property is not widely known; it takes place out of court and is primarily conducted through correspondence between the Department of Justice (DOJ), U.S. government agencies, and victims. It does not involve any hearings, and the final decision is within the discretion of a section of DOJ called the Money Laundering and Asset Recovery Section (MLARS). This presentation is intended to shed some light on this process.

U.S. Implementation of the 1970 UNESCO Convention and the Repatriation of Illegal Antiquities

Virginia R. Herrmann
U.S. Department of State (Contractor), USA

The U.S. government implements certain commitments under the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property through emergency actions and bilateral cultural property agreements with other States Party to the Convention. One effect of these actions and agreements, concluded under the Convention on Cultural Property Implementation Act of 1983, is to create import restrictions on categories of archaeological and ethnological material removed from their country of origin without certification of legal export. The Emergency Protection for Iraqi Cultural Antiquities Act of 2004 and the Protect and Preserve International Cultural Property Act of 2016 further imposed emergency import restrictions on categories of cultural property from, respectively, Iraq and Syria.

Besides acting as a deterrent to looting and theft, these import restrictions are a valuable law enforcement tool that allows Customs and Border Protection to detain and return unlawfully imported and previously undocumented artifacts. The bilateral agreements and emergency actions further support the goals of protecting cultural patrimony in place and returning stolen property to its owners by facilitating training and coordination of law enforcement in both the United States and partner countries and by supporting the capacity of museums to protect and conserve returned objects. This paper will provide workshop participants with background on and examples from a key element of the legal framework supporting the recent surge of repatriations from the United States and thus help guide discussion of proposals for ASOR policies on returns.

Repatriation Beyond the Law

Patty Gerstenblith
DePaul University College of Law, USA

Most repatriations of archaeological artifacts from the United States today are handled through legal processes occasionally involving private recoveries through replevin actions and, more often, involving federal government actions through civil forfeiture. However, many examples of looting and theft of cultural objects occurred during armed conflict, colonialism, and imperialism of the 19th and early 20th centuries. For several reasons, these instances often fall outside the reach of the modern legal framework for such repatriations. In the United States, the 1990 Native American Graves Protection and Repatriation Act established a mechanism, based on federal funding, by which museums, universities and federal agencies were required to identify and, in some circumstances, repatriate human remains and cultural items to Native American tribes. Colonial-era looting of Indigenous cultures is also exemplified by the taking of cultural objects from sub-Saharan Africa and elsewhere by the European colonial powers. Most of these calls for repatriation fall outside of any legal requirements and, in some cases, such as in France and the United Kingdom, special laws need to be enacted to allow repatriation. This presentation will address the recent developments that have led to repatriations of cultural objects taken as the result of armed conflict, colonialism and imperialism and what more needs to be done to achieve a measure of reparative justice.

Tentative: Navigating Repatriations in the Courts of Law and Public Opinion (Virtual)

Helena Arose
The Antiquities Coalition, USA

In recent years, some of the world’s leading museums have been caught up in scandals, lawsuits, and even criminal prosecutions for acquiring, possessing, or even just displaying antiquities looted from their

countries of origin to feed the black market in stolen art. Other cultural institutions, especially in Europe, have been thrust into the glaring spotlight for collections that were taken by colonial governments as spoils of war during conquests and occupations.

These examples show that nearly half a century after the 1970 UNESCO Convention, in which the international community came together to fight cultural plunder and help “to make the necessary reparations,” much work remains to be done. It is crucial that everyone involved in museums—from their boards of directors, to their staff, to their donors—understand not only their legal and ethical obligations, but also the reputational risks facing institutions who have any association with disputed art.

Through a series of case studies, this presentation will illustrate how museums are navigating such obstacles in the courts of law, as well as public opinion. A wide range of examples will be used, including some where institutions used these challenges as opportunities to strengthen their relationships with foreign governments, other claimants, and the general public.

Cesnola and Cypriot Antiquities Laws

Ann-Marie Knoblauch

Virginia Tech, USA

Luigi Palma di Cesnola is a classic example of a 19th century European antiquities hunter, responsible for removing approximately 35,000 ancient objects from Cyprus during his tenure as American Consul on the island from 1865 to 1877. Nearly 20,000 of those objects landed in the collection of the newly-formed Metropolitan Museum of Art through two sales, in 1872 and 1876. The negotiations of the latter sale included Cesnola’s appointment as the first director of the museum, a post he held from 1879 until his death in 1904. Did Cesnola have legal permission to export the objects he found? On Cyprus, there were no laws forbidding excavations on private lands when Cesnola arrived and began his digging. In 1869, however, a law was enacted to prevent the export of antiquities found on authorized excavations (Règlement sur les objets antiques). Five years later, in 1874, a new regulation allowed for export with proper permission and a collection of representative objects be provided to the Imperial Museum in Constantinople. Cesnola’s time on Cyprus thus bridged a period of transition with regard to the legality of the export of antiquities. Repatriation discussions at times look to the legality of the original removal of objects from their source country. This presentation explores how the complexities and evolution of 19th century Cypriot antiquities laws enabled and/or hindered Cesnola’s activities, asking whether (and how) Cesnola navigated local restrictions to export his collections.

The Metropolitan Museum of Art: Cultural Property Policies and Practices (Virtual)

Sarah Lepinski

The Metropolitan Museum of Art, USA

The Metropolitan Museum of Art’s policies and practices regarding the acquisition and return of antiquities and archaeological materials to source countries have evolved significantly in recent decades. Ongoing review of procedures and provenance research by Met staff continuously informs the museum’s working practices and ongoing efforts to protect and preserve cultural heritage. The presentation will offer an overview of the museum’s policies and practices for the acquisition, stewardship, and return of cultural property, with a particular focus on works from its ancient Greek and Roman collections.

Repatriating a Hoard of Early Bronze Age Gold in the Penn Museum

Charles Brian Rose

University of Pennsylvania, USA

In 2011 the Penn Museum dealt with a repatriation request by Turkey regarding a collection of Early Bronze Age gold that the museum had acquired in 1966. The negotiations regarding the fate of the gold lasted for 11 months, until September of 2012, and demonstrated how significantly repatriation requests have changed in the 21st century. The UNESCO convention certainly entered into the discussions, but it was regarded by Turkey as essentially irrelevant, and new models had to be advanced in the quest for a solution.

Do We Have a Duty of Care to Already-Looted Objects?

Elizabeth Marlowe

Colgate University, USA

A key strategy in the fight to stop the looting of archaeological sites is to reduce the market demand for looted artifacts. To this end, in 2008, after decades of lobbying by organizations like ASOR and the AIA, professional museum organizations in the US adopted guidelines urging their members to cease acquiring artifacts whose exportation from their country of origin cannot be proven either to have been legal or to have occurred prior to 1970. These well-intentioned guidelines also mean that objects that are already in private hands can no longer be accepted by public institutions. Their often equally well-intentioned owners (or their heirs) are reluctant to return them to the market, but they have few other options. Recently, an altruistic private citizen took matters into his own hands, appearing at the door of several embassies in Washington DC to hand over boxes of ancient ceramics that had been collected by his grandmother. This unconditional, unresearched and unbidden repatriation was hailed as a model of ethical handling of unprovenanced antiquities.

In this talk, I will consider the harms of both of these outcomes for privately-owned, poorly-documented antiquities. The 2008 museum guidelines pit two goods against each other, the prevention of future looting and the care of artifacts that have already been looted. I argue that the stewardship of the past extends even to objects whose archaeological origins are uncertain, and that our approach to them should ensure their longterm care by foregrounding research and relationships with partners in source countries.

SESSION: 6I. Archaeology and History of Feasting and Foodways II (Lake Huron Room, 8th Floor)

Chair(s): Jacob Damm, University of California

Dining with the Dead: Reevaluating the Contexts of εἰδωλόθυτος in 1 Corinthians

Claire R. Campbell

Yale Divinity School, USA

This paper explores the possibility that the εἰδωλόθυτος and ἱερόθυτος referenced in 1 Corinthians may include food offerings and commemorative meals in funerary settings. In previous scholarship, Paul’s instruction to avoid εἰδωλόθυτος is especially understood as a reference to the sanctuary of Demeter and the Asklepios in ancient Corinth. Such interpretations have been supplemented with clear archaeological evidence of ritual dining in these settings. Some recent scholarship has considered expanding the contexts to private settings, encouraging us to look outside of just temple contexts. This paper step outside of these categories and considers the use of εἰδωλόθυτος in the chamber tombs of the northern cemetery of Corinth. Architectural features such as *klinai* and similar cooking and dining ware found in the tombs suggest the intentional offering of food for the dead and commemorative meals enjoyed by the living. While this can expand our understanding of εἰδωλόθυτος, it also contributes to the discussion of kinship through funerary rituals. The comparative archaeological evidence found in the tombs provides a deeper understanding of the ritual world of those who received Paul and Sosthene’s letters to Corinth.

What Pots Do: Commensality, Gender and the Lagynos in Hellenistic Drinking Festivals

Nicole N. Constantine

Stanford University, USA

In perhaps the most famous sculpture from the Hellenistic world, a drunken old woman with a look of desperation on her face clings to the body of a wine jug, embracing it tightly. The jug is a *lagynos*, a squat, round bodied vessel with a long, narrow neck. While functionalist understandings of *lagynoi* focus on their use as both transport and table-service vessels, this paper examines the use of *lagynos* as a drinking vessel, and its associations with particular Hellenistic festivals, including the Ptolemaic *lagynophoria*. Through a survey of the archaeological and textual evidence for the use of the *lagynos*, this paper seeks to explore the multiple meanings of the *lagynos* as well as its particular associations with women's bodies and women's drunkenness. Drawing on anthropological frameworks of materiality, I will discuss the *lagynos* in terms of its relationality to feasting practices, social and political change and gender dynamics in order to understand what materials - including humble ceramics - do in their worlds.

Late Pharaonic Wine from the Egyptian Oases

Brian P. Muhs

University of Chicago, USA

The Egyptian oases produced wine from at least the late Middle Kingdom (early second millennium BCE) onwards. Previous research has focused on the New Kingdom (late second millennium BCE), when oasis wine is attested on a small proportion of wine jar labels found at the royal palace of Malkata, the tomb of king Tutankhamun, and various royal mortuary temples, as well as the site of Amarna.

This paper however will focus on oasis wine in the Late Pharaonic Period (early first millennium BCE), when it appears in lists of offerings for the gods and the deceased on their temples and statues in the Nile Valley, and in inscriptions on distinctive alabaster wine jars found in Egypt, Nubia, the Levant, Assyria, and Spain. Some of this oasis wine must have been highly regarded because it was transported hundreds of miles across the Western Desert to the Nile Valley and possibly abroad, though at least some of the jars found outside of Egypt were reused. The religious associations of oasis wines with revivification may account for some of their popularity as offerings for gods and the dead in the Egyptian and Nubian religious worlds, but the use of a geographic designation as their primary descriptor is also suggestive of the concept of terroir. Likewise, the use of distinctive alabaster vessels for some oasis wine suggests visual branding, which could indicate that there was a market for oasis wines beyond temple redistribution.

On Flaying

Eric Aupperle

Harvard University, USA

This paper deals with the administrative and economic role that fellmongers, skinners, and knackers played in the livestock industry in Babylonia, and explores their seeming disappearance in the first millennium as a distinct professional group. If one looks only at the lexical attestations, the profession of skinner, knacker, or fellmonger (*šussiku*), well-attested in Old Babylonian times, seems to have vanished as a distinct professional category in Southern Mesopotamia prior to the Neo-Babylonian period. In Late Neo-Babylonian texts from the Ezida, Ebabbar, and Eanna archives, the task of collecting, processing, and selling raw carcasses from the temple herds seems to have been either 1) subsumed by non-specialists, such as the offering-shepherds and prebendal butchers attached to the temple, or 2) outsourced to independent actors whose profession and social standing are not always immediately clear. Whether some of these non-institutional sellers and buyers of animal carcasses employed or were themselves professional

fellmongers remains to be seen. To investigate the question of whether fellmongering existed as a distinct trade during the Neo-Babylonian period, the internal temple material on the processing and sale of dead livestock from the Eanna temple archives at Uruk will be examined for allusions to skinning animals and to the trade in hides. A thorough investigation of the Eanna sources indicates that there were a small number of families at Uruk who were semi-specialized in skinning and knackering, and the Egibi private archive from Babylon also hints at the existence of a wider market for hides and non-edible animal parts.

SESSION: 6J. So Wicked and So Wild: Aging, Old Age, and Bodily Representation in the Ancient World and Modern Academy II (Lake Erie Room, 8th Floor)

Chair(s): Alison Acker Gruseke, Williams College

Elderly Israelite Women: An Ethnographic Perspective

Carol Meyers

Duke University, USA

Textual (biblical) references to elderly women are virtually non-existent, and suggesting an age range for the elderly women of ancient Israel is not possible. However, ethnographic materials as well as references to aged women in other ancient literatures provide information relevant to the study of the lives of the elderly Israelite women. The cross-cultural perspective of this paper provides an otherwise unattainable glimpse into the role and status of these women. Relatively few Israelite women lived into old age, but those who did made significant contributions to household life. They did so not only by continuing, to the extent they were able, to perform household maintenance tasks but also by carrying out important roles as health-care experts and also as culture keepers. In return, they garnered the respect of their families and, ultimately, were the recipients of family-based eldercare.

The Longevity of Early Mortals in Genesis and Mesopotamian Sources (Virtual)

Takayoshi Oshima

University of Leipzig, Germany

The ancient Babylonian Epic of Gilgamesh recounts how, stricken by the fear of death after witnessing the demise of his companion Enkidu, its protagonist Gilgamesh sets off on a quest for the secret of eternal life. He eventually meets Ut-napishtim, the Babylonian flood hero, and his wife who were granted immortality by the gods, only to find that his long quest was of no avail. In early historiographic texts, however, we discover the extremely long reigns of antediluvian rulers. For example, the Sumerian King List reports reigns of between 18,600 and 36,000 years, and although much shorter, some postdiluvian kings are credited with having ruled for quite long periods—Gishur, the first ruler after kingship's second descent to earth, is given 1200 years and Gilgamesh 126—still extremely long by modern standards. (Note Queen Elisabeth II's 70 years and 214 days.) A similar tendency of longevity among antediluvian humans is reported in the genealogies of Genesis 5: Adam lives 930 years; his son Seth, 912, Enosh 905, and Methuselah is blessed with 969 years. Although Gen 6:3 cites a limit of 120 years for human lifespans, the flood hero Noah dies when he is 950. This paper will discuss the possible significance of longevity among early humans in Genesis and cuneiform texts.

The Desire for the “Lengthening of Days” and the Syro-Anatolian Ideal of “Old Age”

K. Lawson Younger

Trinity International University - Divinity School, USA

Numerous West Semitic and other inscriptions from the ancient Near East contain a prayer or wish for the deity to “lengthen the days” of the

suppliant. This paper will investigate some of these texts that express this prayer. It will then analyze the Aramaic Inscription of Si' gabbār, the priest of Šahr at Nērab (Nērab 2), who gives an important glimpse into what the “ideal old age” would look like when the deity actually answered this prayer. Finally, the paper will examine the mortuary stela of Kupapiya (i.e., the SHEIZAR Inscription) who provides a Luwian queen’s perspective.

A New Beginning with Old People: The Role and Representation of Zechariah, Elisabeth, and Anna in the Gospel of Luke

Albertina Oegema

Johannes Gutenberg University Mainz, Germany

This paper will examine the role and representation of elderly people in the first two chapters of the Gospel of Luke. In these chapters, Luke describes the dawning of a new stage in God’s salvation history, as announced in the births of John the Baptist and of Jesus. The aged play a crucial role in this new stage. Three people are explicitly identified as old. Thus, John the Baptist is born to parents, Zechariah and Elisabeth, who are said to be old and barren. In the case of Jesus, it is the very aged and widowed prophet Anna who, at the presentation of Jesus in the Temple, helps to spread the word about Simeon’s blessing of Jesus as an agent of God’s salvation. The role and representation of these three elderly figures—Zechariah, Elisabeth, and Anna—are informed by ancient Jewish, Greek, and Roman perceptions on and practices regarding old age: infertility, social marginalization, authority, and wisdom. Yet, these characters also evoke biblical models of elderly people, such as Abraham and Sarah. This paper will show how Luke’s portrayal of Zechariah, Elisabeth, and Anna is the result of distinct intersections of old age, gender, and authority and creates theological bridges between the old history of Israel and the new dawn in God’s salvation history.

FRIDAY, NOVEMBER 17, 2023 | 12:45-2:00pm (CST)

ASOR Members’ Meeting, Sharon Herbert, Presiding (Waldorf Room 3rd Floor)

(CST)

FRIDAY, NOVEMBER 17, 2023 | 2:00-4:05pm (CST)

SESSION: 7A. Ancient Inscriptions III (Continental Room A, Lobby)

Chair(s): Jessie DeGrado, University of Michigan | Madadh Richey, Brandeis University

The Newly Discovered Persepolis Fortification Aramaic Ostraca

Annalisa Azzoni¹, Mitchka Shahryari²

Vanderbilt University, USA. ² Université de Lille, France

In May 2014, a box of potsherds was found in the Museum Archive of the Institute for the Study of Ancient Cultures (ISAC), previously called Oriental Institute. Among this finds, 38 ostraca were identified as written Aramaic ostraca written in ink. In the course of research, it became clear that the ostraca belong to the Persepolis Fortification Archive. This paper will present the ostraca and suggests possible understanding of their place in the larger organization of the archive.

Between Two Cultures: Translation and Multimodality in the Tel Fekheriyeh Inscription

Morganne Ottobre

Johns Hopkins University, USA

This paper examines the Tel Fekheriyeh inscription through the framework of multimodal translation theory, which considers the

multimodal function and communicative ability of a translation within a given culture. While the bilingual inscription at Tel Fekheriyeh has been thoroughly explored from a linguistic and compositional perspective, the placement, orientation, paleography, and archaizing features of the Akkadian and Aramaic inscriptions are ripe for multimodal analysis. Moreover, the statue is unique as an extensive Aramaic-Akkadian bilingual, warranting consideration into how the Aramaic translation functioned in relation to the Akkadian inscription, the iconography of the statue, and in light of the expectations and knowledge of the statue’s audience at Sikan. I argue that when the bilingual inscription is considered alongside the other constituent parts of the statue – the context, materiality, and iconography – the Aramaic and Akkadian inscriptions function together to communicate Had-Yi’ti’s connection to the longstanding tradition of Mesopotamian kingship while enabling the statue to maintain its cultic efficacy and relevance as a votive/dedicatory statue to Hadad in the Aramaic community at Sikan. Through a multimodal analysis, I hope to show that the Akkadian and its Aramaic translation do something together that one inscription alone (in one language) could not; they enable the statue to embody and communicate the longstanding power and prominence of both Assyrian and Aramean traditions to which Had-Yi’ti claims to be a part.

An Inscribed Bowl Sherd from Balu’a

Charles Hughes-Huff

St. Bernard’s STM, USA

In the 2022 season of the Balu’a Regional Archaeological Project, a ceramic bowl fragment with an inscription was excavated in a square located just north of the Qasr-type structure on the site. The bowl belongs to the Iron IIC/Persian type, and the inscription features two partially preserved letters written in Aramaic script. This paper will showcase the imaging of the inscription and analyze certain script features in comparison to other inscriptions found at Balu’a as well as to Aramaic-type script in a wider context.

A New Translation of the Palmyrene Aramaic Inscription (PAT 248) of the Altar to Sol in Rome (Virtual)

Catherine E Bonesho

UCLA, USA

Ancient Palmyrenes traveled far and wide in the ancient Mediterranean world, often leaving their traces in the epigraphic record, written either in their own distinct dialect and script of Palmyrene Aramaic or inscribing their identity as Palmyrenes into stone. The altar to Sol, Malakbel and other Palmyrene gods, found in situ in Rome and currently at the Capitoline Museum (NCE2412), represents one such trace. The altar contains two dedicatory inscriptions, one in Latin (ILS4337) and the other in Palmyrene Aramaic (PATO248). Each of the inscriptions speak of a certain Tiberius Claudius Felix and his family’s dedication of the altar. However, the two inscriptions are quite different (e.g., the inscriptions dedicate the altar to different deities and contain different lists of the altar’s dedicants). Previous studies have argued that such differences between the altar’s Latin and Palmyrene Aramaic inscriptions indicate that the texts are bi-versions that are not related by translation. Based on the syntactic features of both inscriptions and comparison of the Palmyrene Aramaic text with the Palmyrene epigraphic corpus, this study will propose a new translation of the Aramaic text, one that better reflects the syntactical and morphological norms of Palmyrene epigraphy. The study will also argue that the Latin and Palmyrene Aramaic inscriptions are actually related by translation, with the Latin text acting as a source text for its Aramaic counterpart, complicating the study of Palmyrene integration into the city of Rome, as well as the level of Palmyrene bilingualism.

SESSION: 7B. Archaeology of Jordan III – Methods and Heritage (Continental Room B, Lobby)

Chair(s): Monique Roddy, Walla Walla University | Stephanie Selover, University of Washington | Craig Tyson, Deyouville

Evidence of Earthquake by Direct Dating of Rockfall at Ba`ja Neolithic Site (South Jordan) Using Rock Surface Luminescence (Virtual)

Sahar al Khasawneh², Andrew Murray², Hans Georg K. Gebel²

¹Faculty of Archaeology and Anthropology, Yarmouk University, Jordan.

²Department of Geoscience, Aarhus University, Denmark. ³Institute for Near Eastern Archaeology, Freie Universität Berlin, Germany

Earthquakes and tectonic events are notoriously difficult to date, although this is possible by dating associated events such as rockfall. In this study, we use luminescence rock surface dating to provide burial ages for buried surfaces of a large boulder that fell on top of the ruins of Ba`ja archaeological site in Southern Jordan. The luminescence depth profiles for quartz optically stimulated luminescence (OSL), and feldspar infrared stimulated luminescence (IR₅₀) signals indicate that the boulder experienced a complex transport history of two exposure and two burial events before final emplacement. By comparing the quartz OSL and fading-corrected feldspar IR luminescence burial ages derived from these rock surfaces with quartz OSL ages derived from sediment infill from the habitation structures underneath the boulder, it is concluded that this part of the early Neolithic village of Ba`ja experienced an earthquake caused the first movement of the boulder around 7.8±1.2 ka, when the rock was dislodged on the hill slope but did not travel all the way to the settlement at the foot of the slope. Millennia later, around 3-4 ka ago, the village was abandoned and the rooms filled with rubbles, allowed for further downslope movement, possibly initiated by another major earthquake, finally emplaced the boulder in the cultural layers of the derelict settlement on top of the partially collapsed settlement walls.

TYRAS Preliminary Results: CORONA Satellite-Imagery and Cost Distance Modelling in Northern Jordan (Virtual)

Marta Lorenzon¹, Paula Gheorghiane¹, Antti Lahelma¹, Maher Tarboush²

¹University of Helsinki, Finland. ²Yarmouk University, Jordan

This contribution presents the results of the first season of the Tell Ya'moun Regional Archaeological Survey (TYRAS), in the Northern Jordan. In our pre-survey work we employed different methods to remotely identify archaeological sites in the area through a study of historical satellite-imagery (CORONA and HEXAGON), cost distance modelling and targeted site survey.

Previous research concentrated on identifying tell sites in large river valleys and level desert areas. Our present research focused on an understudied area comprising the Jordanian highlands and pre-desert area with the goal of studying how marginal polities connected with each other in Iron Age. At the end of our survey season we identified 13 sites, recorded in a geodatabase. One of these sites, Tell Ya'moun, previously investigated by Yarmouk university and the University of Arkansas, showed promise for further exploration and an important node in the Iron Age network of the region. I formed the basis of an excavation season in 2022.

Specifically, we were interested in exploring pedestrian mobility across this varied landscape from the sites we identified during survey, to ascertain the potential extent of local and regional interaction. Our goal was to define the extent of potential mobility across this landscape and use it as a guideline for future satellite-imagery analysis in the region. A defined scale of interaction will be helpful in ascertaining communities of consumption when comparing recovered – excavated and surveyed – ceramic material from the region, but also for directing survey efforts in the future.

Heritage, Cultural, and Tourism Experiences: Opportunities for Amman Citadel Local Community Members – Amman, Jordan

Hisham Al Majali

ACOR, Jordan

Amman Citadel is one of Jordan's most famous cultural sites; it is a vivid example of human settlement from ancient times in the site to the present day, as this site tells the story of Amman through the ages. The importance of this project lies in its ability to provide opportunities for the local community that lives in the shadows of this site through collaboration, training opportunities, job creation, and income increase for the families who live nearby. Working to involve the local community and raise awareness of the importance of heritage sites is one of the most important ways to preserve heritage sites, and it is the first step in preserving any site's historical and cultural identity. The tourist trail project is a critical component in the development and rehabilitation of Amman's historic downtown area. The project intends to make a quantum leap forwards by transforming the site into a tourist attraction, boosting commercial activity in the region by providing new investment opportunities, and providing an important link connecting Amman's ancient and contemporary histories by reaching the various historical eras all the way up to the modern city. This popular tourist route connects the upper and lower cities, uniting ancient and modern Amman.

Amman Citadel Southern Slope Development Project: An Insight at the Heritage Houses

Hanadi Omar Al Taher

The American Center of Research, Jordan

Working toward the sustainability of archaeological sites through continuous rehabilitation and development is considered the first way to preserve historical and cultural identity. With this in mind, the Amman Citadel Southern Slope Development Project is one of the most important elements in the process of developing and rehabilitating Amman's historic downtown area. The project aims to create new urban spaces with vibrant environment that magnifies the city center, highlights its historical and heritage status, and make the site a vital outlet for the residents of Amman, and an important link that connects the ancient and contemporary history of Amman through access to the various historical eras, leading to the modern city, through developing a new tourist path linking the southern gate of the site with the Roman amphitheater in downtown Amman and rehabilitating the ancient staircase that connected the upper city to the lower city in the Roman period, and modern time. Part of this project was the discovery of remains of the heritage houses from a distinct historical period of Amman from 1870 to 1950, extending along the southern slope at Amman Citadel site, which were cleaned, restored and presented through this project. In this paper, I will talk about the technical and architectural features of the heritage houses discovered in the project area and the urban surroundings, which formed a local architectural identity.

SESSION: 7C. Cultural Heritage: Preservation, Presentation, and Management I (Continental Room C, Lobby)

Chair(s): Kiersten Neumann, Institute for the Study of Ancient Cultures University of Chicago

Post-Conflict Cultural Rehabilitation of the Yezidi (Êzîdî) Heritage in Northern Iraq (Virtual)

Marc Marín Webb

University of Pennsylvania, USA

In August 2014 the Islamic State of Iraq and Syria (IS) swept across northern Iraq, systematically displacing, killing, and capturing thousands of members of religious minorities. IS's crimes were especially brutal against the Yezidis, amounting to genocide, multiple crimes against humanity and war crimes. IS razed over sixty Yezidi religious sites in the

Governorate of Nineveh between 2014 and 2017. Recent scholarship has examined how these attacks, which had grave and ongoing consequences for public health and collective well-being, have also galvanized the community and inspired renewed interest in Yezidi traditions and identity. These studies have emphasized the resilience and pragmatic approach revealed in post-IS reconstruction of Yezidi religious sites, shedding light on how these forms of heritage might have acquired new social and political significance in the aftermath of IS.

This paper will examine recent and on-going initiatives in northern Iraq around the preservation of Yezidi heritage led by local and international NGOs, civil society groups, and heritage organizations. It will address the difficulties faced by both heritage experts and local communities in post-conflict reconstruction projects. At a time when the narrative of the conflict is still being formulated, it will reflect on how heritage preservation has a capacity to influence the community's politics, social structures, collective identity, and post-traumatic healing. It aims to contribute to discussions of social rehabilitation through heritage preservation, heritage values, and individual and collective merit, in a context of growing international heritage cooperation and post-conflict reconstruction in Iraq.

Conservation, Presentation, and Earthquake Response at Tell Atchana, Alalakh (Virtual)

Murat Akar¹, Müge Bulu², H  l  ne Maloigne², Tara Ingman³, Onur Hasan Kirman²

¹Hatay Mustafa Kemal University, Turkey. ²Alalakh Excavations, Turkey. ³Research Center for Anatolian Civilizations, Ko   University, Turkey

Tell Atchana, Alalakh, located in the Amuq Valley of Hatay, is well-known for the second millennium BC palaces and other remains exposed in the 1930s and 40s by Sir Leonard Woolley, which stand as hallmarks of ancient Near Eastern architecture. The mudbrick walls of the standing architecture, however, have been heavily damaged by harsh environmental conditions over the last century. In the last years, therefore, significant efforts were invested to preserve the standing monuments at the site. The 2021-2022 field seasons devoted much work to conservation and presentation of the site as an accessible archaeological park using a combination of cleaning, mudbrick capping and sealing, mud plastering, and the use of geotextile. These processes both maintain the current condition of the monuments, preventing further deterioration, and outline the orientation of the walls, an important step for both research and site presentation purposes. Unfortunately, being very close to the fault line, the standing monuments were severely damaged by the February 6th Kahramanmara   earthquakes, which damaged many of the cleaned and stabilized sections of the monuments. This work needed to be revisited and repairs made, in addition to the urgent work needed to conserve those monuments and areas where stabilization efforts were either in progress or were planned for the future. This presentation provides an overview of the previous conservation work done at the site and also the strategies and techniques implemented during the 2023 field season after the earthquakes in response to the damage suffered at the site.

Sudan Archaeological Heritage Protection Project (SAHPP). A Four Year Feedback in Implementing an ALIPH Sponsorship

Marc E.L. Maillot

Oriental Institute, USA

The Sudan Archaeological Heritage Protection project has the ambition to protect cultural heritage from a variety of menacing factors. With the experience of the Antiquities Service inspectors, and with the help of archaeological missions, these threats have been classified into three types: the destruction, plundering, traffic of antiquities and goldmining; agricultural and urban expansion that directly threatens the

archaeological areas; lack of knowledge of the Sudanese heritage which leads to vandalizing and robbery.

Considering the evolution of the situation in Sudan and the urgent need to prevent further damage, the National Corporation for Antiquities and Museum is spearheading this project, in collaboration with its French unit in Khartoum. Several actions will provide the most appropriate solution to the identified threats:

- The protection of Sudanese sites is a primary concern. Identifying their boundaries with topographical expertise and registering them on cadastral plans is the first step, before fence building.
- Raising awareness among youth, with the help of students in archaeology and Antiquities inspectors. The goal is to visit schools across the country to deliver a lecture on Sudanese heritage, its preservation and the work done by archaeologists. A booklet designed as a comic strip is distributed. It serves as a visual aid to the speaker.
- The construction of a new storeroom adjacent to the National Museum of Antiquities has been in the planning stages for years. The completion of the building has significantly increased the storage capacity of the Sudan Antiquities service.

The P  re Albert Jamme, M.Afr. Collection: Preserving Yemen's Cultural Heritage

Devonte Narde

The Catholic University of America, USA

Yemen's cultural heritage has suffered severe damage due to the ongoing conflict in Yemen. The effects of the war on Yemen's infrastructure, the recent vandalism and looting of ancient archeological sites and museums, and the threat of ongoing conflict in Yemen continue to threaten its cultural heritage. The P  re Albert Jamme, M.Afr. Collection in The Catholic University of America's Institute of Christian Oriental Research (ICOR) can help us identify cultural heritage which has been significantly destroyed, damaged, threatened, or "lost" and provide contextual documentation to preserve and protect Yemen's cultural history. Fr. Albert Jamme (1916 – 2004) was Research Professor in The Catholic University of America's Department of Semitic and Egyptian Languages (1955 – 1997) and an eminent philologist and epigrapher of pre-Islamic Arabian script. He traveled extensively across Yemen and participated in major archeological expeditions at Ma'rib and Timna' (1950 – 1952). Materials in the Jamme Collection represent the span of Fr. Jamme's working career (ca. 1939 – 1999). They include his unpublished research, latex and paper squeezes, slides and photographs, line drawings, maps, and field notebooks documenting sites and artifacts across Yemen, making the Jamme Collection a valuable archive of Yemen's cultural history. In closed storage for nearly eighteen years, the collection became accessible to researchers in 2017. This presentation re-introduces and surveys Fr. Jamme's collection and its crucial role in recovering, protecting, and preserving Yemen's cultural heritage. Fr. Jamme's collection provides hope that Yemen's cultural heritage will endure.

General Discussion

SESSION: 7D. Archaeologies of Memories II (Waldorf Room, 3rd Floor)

Chair(s): Janling Fu, Harvard University | Tate Paulette, North Carolina State University

Infant Burials and Memory at Late Chalcolithic Çadır Höyük

Burcu Yildirim¹, Laurel D. Hackley², Sharon R. Steadman³

¹Leiden University, Netherlands. ²UNC Chapel Hill, USA. ³SUNY Cortland, USA

This paper investigates the ways in which memory is physically incorporated into settlement architecture in the form of infant burials. Late Chalcolithic practice at the site of Çadır Höyük (central Anatolia) included the inclusion of numerous infant burials in the architectural fabric of the settlement. These burials occurred both at the moment of construction, when they were built into walls and foundations, and later, when they were inserted into standing architecture. The inclusion in the burials of ritually-charged materials such as ochre, copper, obsidian, animal and adult human bones, and certain kinds of ceramics, marks them as similar to other architectural deposits with a ritual or votive function. The burials occur in both domestic and non-domestic spaces, and in open and enclosed areas. Generally, the burials are not entirely concealed, and a variety of methods for marking their position suggests that they were intended to be locations of memory. During the 800-year period considered in this paper, the material practice of making and marking these burials, as well as the maintenance of architectural remnants containing them, remained remarkably consistent. This is true even in the face of shifting social and spatial organization at the site. We propose that the infant burials and their grave goods qualify as “things, bodies, and assemblages” that were intended to materialize durable memories about kinship, place, and social structure in this small rural community.

Mortuary Communities of Practice: Early Bronze Age IA Tomb Builders and Social Memory on the Southeastern Dead Sea Plain, Jordan

Meredith S. Chesson

University of Notre Dame, USA

Early Bronze Age IA mortuary practices present a fascinating opportunity to consider how archaeologists approach the question of social memory, belonging, and societal change, a task rooted fundamentally in the identification and assessment of difference. In this paper I discuss the intellectual scaffolding in archaeological approaches to assessing variation and homogeneity in our social, economic, and political reconstructions of the EB IA by focusing on the cemeteries of Bâb adh-Dhrâ' and Fifa on the southeastern Dead Sea Plain, Jordan. I employ a communities of practice approach to understand the nature of variation in EB IA mortuary practices. By framing mortuary practices as a craft, embedded in the sociality of technology and learning, I consider alternatives to understanding the similarities and differences of treating the dead, and how mortuary practices on the southeastern Dead Sea Plain offer insights into EB IA society.

Death, Belonging, and Memory: Social Relationships and Organization through EB IA Mortuary Assemblages at Bab adh-Dhra'

Megan M. Nishida

University of Notre Dame, USA

During the Early Bronze Age (c. 3700-2000 BCE), communities in the Southern Ghor centered their mortuary practices at the site of Bab adh-Dhra'. The sustained use of first shaft tombs and later charnel houses across generations meant the experience of EBA mortuary practices was layered. This paper begins to consider the physical and metaphysical layering of funerary practices by focusing on EB IA shaft tombs and their contents at the cemetery. What role did mortuary assemblages and

landscapes play in remembering the dead during the EB IA? How did communities utilize memory to solidify social relationships and organizational patterns? How did the incipient transition to urbanism impact the ways EB IA people remembered their dead? By analyzing grave offerings, tomb architecture, and the spatial layout of the cemetery at Bab adh-Dhra', my research provides insights into how EB IA communities remembered their dead, how social relationships and organizational patterns were written into mortuary practices, and laid the foundation for the people of Bab adh-Dhra' to transition into village and fully urban lifeways at the end of the EB I and beginning of EB II.

As If You Were There: Memory, the Body, and Sensing in Neo-Assyrian Art

Allison K. Thomason

Southern Illinois University Edwardsville, USA

There are many instances in Neo-Assyrian monumental art where, quite ironically, tiny details can be sensed and perceived by viewers. These especially relate to how the body interacts with the environment and other people and situations. Just as the esoteric content of the reliefs has been widely discussed as appealing to and understood by the scholarly audience of the reliefs, so, too, can these little scenes of bodily experience from the reliefs be examined to understand how the images might have functioned, at least in the Assyrian palace and its courtly society. Two case studies will demonstrate how the Assyrian artists and designers of the reliefs utilized the sensory perceptions of the body and understood, perhaps, that mechanisms in the brain work through sensory perceptions to invoke memories of distinct bodily moments in human beings. These case studies, involving the phenomenology of dress and vignettes that depart from the often forward action of the reliefs, can demonstrate the affective qualities of the monumental reliefs, which worked in tandem with the portable objects in the palace, to invoke memories that transported the audience into the reliefs “as if you were there.”

Ancestral Forms: Body Symbolism in Cultural Memory and Identity

Nathanael Shelley

Columbia University, USA

While physical markers such as hair and skin color often play a primary role in distinguishing social difference today, in the Iron Age it was uncommon for people to be identified primarily by their appearance. A striking exception to this pattern is the recurrence of the Sumerian descriptor “Black-headed people” (Sum. *saĝ-ge₆*; Akk. *šalmât qaqqadi*) which found renewed use and purpose in the inscriptions of the Late Neo-Assyrian Period (744-612 BCE). Through an examination of these texts and others using similarly embodied terms for people, this paper will investigate the role of body symbolism in cultural memory and consider its function in the (re-)creation of social identities of the period.

SESSION: 7E. Bioarchaeology in the Near East I (Astoria Room, 3rd Floor)

Chair(s): Megan A. Perry, East Carolina University | Sarah Schrader, Leiden University

Bioarchaeological Research at STARC: Shedding Light on the Population History and Structure of Diverse Groups Across the Eastern Mediterranean

Efthymia Nikita¹, Antonio Caruso¹, Anna Karligiotti¹, Mahmoud Mardini¹, Chryssa Vergidou^{1,2}

¹The Cyprus Institute, Cyprus. ²University of Groningen, Netherlands

This paper presents ongoing or recently completed bioarchaeological projects in which our team at the Science and Technology in Archaeology and Culture Research Center of the Cyprus Institute has engaged. Our projects spatially cover Cyprus, Greece, Lebanon and

Southern Italy, while temporally they span prehistory to the 18th century CE. A central theme has been mobility at different temporal and regional scales, such as diachronic mobility in Archaic to post-Roman Boeotia, or mobility across Roman Phoenicia. Another important theme has been health, covering different pathological conditions (e.g. dental diseases, osteoarthritis, genetic anemias, metabolic disorders), hence elucidating different aspects of past living conditions and shedding light on intra- and inter-site divisions. Activity-related skeletal changes, such as enthesal changes and long-bone cross-sectional geometric properties, are also systematically recorded by our team to explore gender or other social divisions of labor. In addition to the study of skeletal assemblages, we have been developing a series of open access resources for the promotion of bioarchaeology, such as best practice guides for the study of human skeletal remains, searchable bibliographic databases and isotopic databases, as well as an open access customizable osteoarchaeological data collection database to promote standardization and easier data sharing.

The Transition to Adulthood at Tombos: a Biocultural Examination of Puberty, Social Age, and Health

Michele R. Buzon¹, Katie M. Whitmore², Emily R. Eiseman¹, Abigail G. Taylor¹, Heidi Joelle Althaus¹

¹Purdue University, USA. ²SNA International supporting the Defense POW/MIA Accounting Agency, USA

The site of Tombos, located at the Third Cataract of the Nile River in Sudan, was established during the Egyptian New Kingdom colonization of Nubia and continued to be used at least through the Napatan period. While signs of poor health (cribra orbitalia, linear enamel hypoplasia, osteoperiostitis) in all segments of the sample are relatively infrequent, younger individuals, especially those in the range of late juvenile to transitional adult, show higher rates of conditions associated with nutritional deficiency and infectious disease. This study examines individuals (N=27) aged to this transitional time of life (~10-25 years of age). Age determination was completed for each individual using multiple indicators on the skeleton. Also, an assessment of pubertal stage was completed using recent osteological methods including development and fusion of the canine, cervical vertebrae, hamate, distal humerus, proximal ulna, distal radius, metacarpals, phalanges, and iliac crest. These skeletal indicators of pubertal stage and health status are integrated with information from Egyptian historical texts that provide information regarding age and different stages of life to provide a context for understanding social age in this community. The analyses reveal that social age categories and pubertal timing provides a better understanding of stress during the transition to adulthood. The timing of puberty, which corresponds with the social transition to adulthood likely resulted in changing cultural and societal demands that may have negatively impacted health. These observations would have been masked using traditional osteological age categories that usually mark adulthood around 18 years of age.

An Analysis of the Lived Experiences of the Juveniles of Early Bronze Age Karataş-Semayük

Christina M. Trent¹, Donovan M. Adams¹, Ali Metin Büyükkarakaya²

¹University of Central Florida, USA. ²Hacettepe University, Turkey

Early Bronze Age Karataş-Semayük, located on the Elmalı plain, was inhabited from 2700-2300 BCE. Previous research at the site has indicated that the members of the community followed a social kinship in mortuary practice based on biodistance research of burial locations, but no research focusing on the lived kinship structure had previously been conducted. This project synthesizes new research assessing the stress and lived experiences of the juveniles of Karataş with previous biodistance research to attempt to establish an understanding of the lived kinship structure at the site.

Eighty-five juveniles were assessed for linear enamel hypoplasia and dental fluctuating asymmetry to interpret stress and developmental instability during juvenility. Biological relatedness and similarities in stress indicators were compared to assess if individuals who shared biological relatedness also shared similar experiences of stress in life. Gower's coefficient of similarity was used to calculate biological similarity and stress similarity independently and results of each were compared to each other to identify patterns.

Results suggest that the inhabitants of Karataş followed a social kinship in life and in death. There was no discernable patterning of stress indicators according to either biological similarity or burial location. These results suggest that the inhabitants of Karataş established their lived kinship structure based on elements of their lived experiences and not direct biological relationships, such as religious role, job requirements, or economic circumstances.

Kheny's Children: Funerary Practices as a Proxy for the Reconstruction of Nonadult Social Stratification in New Kingdom Gebel el-Silsila, Egypt

Barbara Veselka¹, John Ward², Maria Nilsson²

¹Vrije Universiteit Brussel, Belgium. ²Lund University, Sweden

During the 18th dynasty, Kheny, currently Gebel el-Silsila, became the most important sandstone quarry site. A necropolis was discovered, whereby numerous stone-cut tombs characterised the landscape. Not all individuals found their final resting place in such tombs and at least 47 individuals were buried outside of which nine were nonadults aged between 1 month to 13 years. Based on the way they were buried, two distinct groups can be identified. Group 1 (n = 6) showed that care was taken in the form of textile or reed wrapping and the presence of graves goods (e.g. carnelian necklace, scarabs), while group 2 (n = 3) was directly buried on the quarry floor without burial gifts. This distinction suggests a difference in socioeconomic status (SES), whereby group 1 was cared for by well-off relatives, while group 2 seemed to have been of lower SES. Regardless of SES, a relatively high prevalence of cribra orbitalia (66.7%; 6/9) and rickets (66.7%; 6/9) was observed. This suggests that despite the potential differences in SES, the factors causing the conditions must have affected all nonadults equally. Unfortunately, comparison with the high SES nonadults within the chamber tombs is hindered by years of grave robbing and the annual flooding of the Nile, resulting in the commingling of the human remains and the absence of grave goods. Despite these limitations, this paper provides insight in the nonadult social differentiation at Kheny and improves our understanding of daily life in the New Kingdom quarry site of Gebel el-Silsila.

General Discussion

SESSION: 7F. Archaeology of Egypt I (Private Dining Room 2, 3rd Floor)

Chair(s): Julia Troche, Missouri State University

The Early Dynastic "Labels" Contextualized: Towards an Understanding of Performance, Participation and Memory in Early Egyptian Royal Ritual

Jeffrey Newman

University of California, Los Angeles, USA

One of the most important corpuses of iconographic and inscriptional evidence from Early Dynastic Egypt are the so-called "labels," small, perforated plaques, mainly found in the royal cemeteries of Abydos and Saqqara. Although physically small, they convey much information about activities of the royal administration, including the staging of royal ritual, the recording of the names of regnal years, and the storage/redistribution of palace goods. It has been assumed that they were attached to, and thus "labeled" commodities deposited in a tomb. Of the c. 400 labels in existence today, only a small percentage can be

given specific archaeological context since most were excavated in the late 1800's. This presentation will examine the archaeological context of a selection of provenanced labels, especially those recording royal ritual performance. It will highlight their distribution in the royal tombs and the associated graves of members of the royal court. In this juxtaposition, it will argue that the labels can give us a broader understanding of the participation in, and even viewing of, royal ritual that extended to various members of the royal court and administration. Finally, it will argue that beyond labeling commodities for purely administrative purposes, the labels, especially those recording royal ritual, offered to the deceased an extra layer of social context to their grave goods. They recorded the memory of ephemeral, yet important events tied foremost to the action of the king, but also to the lives of those associated with the administration and participation of these events.

New Papyri from the Bab el Gasus: Identifying the Provenience and Prosopography of HM 84123

Foy D. Scalf

University of Chicago, USA

Two papyrus manuscripts were recently "rediscovered" by curators in the collection of the Huntington Library in San Marino, California. Physical examination of the manuscripts took place in January 2023. Both manuscripts were acquired in 1939 as gifts from the collection of Alice Millard (1873-1938). A prosopographical study of one of these manuscripts (HM 84123) indicates that it originally derived from the Bab el Gasus priestly cache. The newly identified papyrus can therefore be reunited with a companion manuscript that belonged to the same owner, which is today in the Cairo Museum. As commonly attested in the archaeological record, burials from the Bab el Gasus often included two papyrus manuscripts for each individual, one with spells from the Book of the Dead and another associated with the Amduat. Therefore, HM 84123 can be identified as the long-missing Book of the Dead papyrus from the set of its female owner who served as a singer in the temple of Amun. The study of this prosopography and genealogy further reveals conflation of several ancient names in the scholarly literature for whom we can now propose separate identifications. A new examination of the name of the owner of HM 84123 and its Cairo counterpart demonstrates that other coffins and manuscripts from the Bab el Gasus, previously conflated together with this owner, belonged to different individual assemblages discovered together in the cache. Such conclusions builds on and further develops the work of Sadek, Niwiński, Aston, Stevens, and Lenzo.

A Donation Stela from Tell-Farain (Buto): New Evidences About Tefnakht Before His Coronation (Virtual)

Karim El Ridy

Ministry of Tourism and Antiquities, Egypt

Through a visit by Sauneron to Buto, he revealed a donation stela and considered it of great historical importance, as it mentioned a unique title of Tefnakht "Great Chief of the entire land," referring to him with a role in the unity of the country, which is consistent with the victory stela of Piankhy, from which this active role of Tefnakht is understood, referring to him as the "rebellious".

This paper will attempt to study the role of Tefnakht in these difficult circumstances in the history of Egypt and how he worked to establish the foundations of his control over the West by analyzing the text of the stela and linking it to various contexts.

How "A Body Takes Shape" in the Account of the Stela of Irtisen (Louvre N168) (Virtual)

Paul Dambowic

Pratt Institute, USA

The Stela of Irtisen, from the Eleventh Dynasty Reign of Mentuhotep II, contains the longest description of the skills of the artist from the epigraphy of Ancient Egypt. Irtisen asserts his role as leader, sculptor, painter, teacher, and guide to his eldest son, who will carry the tradition forward. Furthermore, he suggests the hidden nature of his knowledge, and that only he well knows the secrets of hieroglyphs, rituals, and magic. The Stela lists the craftsman's skills that Irtisen can perform - in sculpture, relief, and painting with colors. Irtisen maintains that he has the knowledge of proportions and that he knows "how to remove and adjust until a body takes shape." It is this last comment that is the subject of this research. This paper will elucidate the portrait of the artist according to Irtisen, and most especially what are the particular features of the artist's skill "to remove and adjust." "To remove and adjust until a body takes shape" is a shorthand description of the entire process of mummification: the removal of organs, dessication, adjustment of the corpse, embalming, wrapping and assemblage with portrait and coffin. This study investigates the evidence that Irtisen and other artists were an integral part of the necessary roles of sculpture, painting, and portraiture in the ritual and magical procedures of mummification. A portrait done of the living later would be incorporated into the wrapped and encoffined mummy which could maintain its coherence into the afterlife.

SESSION: 7G. The Archaeology of the Kurdistan Region of Iraq I (Lake Ontario Room, 8th Floor)

Chair(s): Jason Ur, Harvard University

Sacred Spaces and Ritual Practices in Northern Mesopotamia at the end of the 3rd Millennium BCE. New Evidence from Kunara (Iraqi Kurdistan) (Virtual)

Barbara Chiti

ArScAn, UMR7041 - CNRS, France

In the Zagros foothills, recent archaeological research on the site of Kunara (Suleymaniyah province) has revealed the remains of a small (10 ha) urban center that, around 2200-2100 BCE (phase V), was the seat of a very active administration, integrated into long-distance exchange network with Anatolia, Southern Mesopotamia, and Iranian Plateau.

The settlement shows dense urban planning, a sophisticated canalization system for sanitation and water supply, as well as many public buildings mainly intended for administrative and economic activities.

Ongoing excavation in Area C brought into light two notable constructions (B279 and B517) standing out for specific architectural features, pottery assemblages, and objects that would instead suggest a ceremonial function.

Based on archeological data from Area C, this communication aims to discuss the presence of cultic spaces in Kunara, their characteristics, and the associated ritual practices. These elements will provide a valuable contribution to defining some aspects of religious traditions that developed on the fringes of Mesopotamia in the 3rd millennium BCE.

The Tepe Gawra Lower Town Survey 2022

Khaled Abu Jayyab

University of Toronto, Canada

Tepe Gawra has long been seen as an essential site for late prehistoric and early historic periods, not only in Iraq but for the entirety of Northern Mesopotamia. This importance stems from its long sequence, and its implications for understanding the development of societal complexity. Despite its small size, Tepe Gawra has produced evidence of highly specialized activities with very little evidence of farming activities. This has led to the suggestion that the site was a 'center' at the top of a specialized hierarchical network, serving as its administrative, religious, and craft production hub and reliant on an external source for agricultural goods. Some scholars have challenged this assertion and

suggested that the site had a lower town, which acted as the source of agriculture for the site. Since the area had been closed off to archaeological work this debate has not been resolved.

In this talk we will present the finds of our 2022 systematic survey of the Tepe Gawra Lower Town (funded by the ASOR Mesopotamian Fellowship). Here we show that there was an extensive lower town dating to the Late Chalcolithic and Early Bronze Age stages of occupation. These findings show that Tepe Gawra was a large self-sustaining settlement exploiting its agricultural hinterland. Further, our finds do not contradict the notion that Tepe Gawra served as an administrative, religious, and craft production hub in the region as we were able to identify specialized production areas within the lower town based on the spatial documentation of craft debris.

Can GIS Model Ancient Nomadic Movement? A Case Study Among the Qashqa'i Nomads of Southwest Iran, 20th century CE

Madeline M. Ouimet

University of Chicago, USA

Least-cost paths (LCP) are frequently employed in archaeology to “predict” past human movement across landscapes. However, few studies have explicitly tested whether these GIS models reconstruct routes accurately. Most archaeological contexts cannot themselves test the validity of least-cost models – pathways usually are not inscribed in the landscape for comparison. Ethnographic records can, however, test modeled routes via comparison with paths known from ethnographic observation of their use.

This paper investigates whether LCPs can be used to approximate movements of Qashqa'i nomads in the Iranian Zagros in the 1970s. Using variables measurable in most archaeological contexts (slope, hydrology, NDVI) and testing various combinations of costs, this study ultimately defines multicriteria cost surfaces which successfully produce paths following the observed autumn migratory routes. Does this mean nomadic movement can be explained without social variables? No. Producing accurate LCPs depends upon geopolitical boundaries, information usually not accessible to archaeologists. Furthermore, while the importance of slope in this case substantiates its assumed primacy in prior studies, this importance seems to derive from social interactions between human and ovicaprid members of the social group, social motivations and negotiations which activate the experiential salience of that variable in shaping mobility patterns.

With continued refinement in future analyses, mobility models such as those presented here can be applied to archaeological contexts with better understandings of their rigor and limitations, helping us investigate questions of social-spatial connectivity between regions and the effects of nomadic interactions on processes like state formation, trade, and conflict in the ancient Zagros.

Çarstin Zoroastrian fire Temples on the light of excavations

Hasan Ahmed Qasim

Kurdistan Archaeology Organization/KAO, Iraq

The Mesopotamia people has a great role in constituting the civilization because they enriched it with thoughts and beliefs about humans in their life and death and they left traces in the area they lived in and which becomes witnesses and archaeological evidence which reflects the world's important aspects of their life, architecturally regionally and scientifically, perhaps the extended period from (612 B.C) to the (500 A.C) is considered as a poor period in information's a region has not studied well, so we need Archeological excavations in the areas we think that they may contain enough archeological evidence which will add with no doubt much of the scientific facts to the historical writings and will resurrect the mistakes of the previous writers and researchers.

In 2005-2006 we discovered many fire Temples in the Çarstin Archaeological site the first part was an open fire Temple, the second

part was built fire Temples, and the third part was the great Colonnade Temple.

With many, fire Alters, fire torches, silence towers, sacred drinks (stony factory for preparing), stone Canals, Hermitage priests, tunnel of the great Temple.

SESSION: 7H. Interdisciplinary Approaches to Seals, Sealing Practices, and Administration I (Lake Michigan Room, 8th Floor)

Chair(s): Sarah Scott, Wagner College | Oya Topçuoğlu, Northwestern University

AI, Annotation and Mesopotamian Cylinder Seals

Lara C. Bampfield

University of Oxford, United Kingdom

This paper will focus on the software and methodology of data gathering for the analysis of image, text, colour, and material of Old Babylonian and Kassite period cylinder seals. The project aims to offer a novel approach for recording inscribed and visual images of cylinder seals to help our understanding of the choices made by the ancient seal cutters as well as of the broader culture and society of the Mesopotamians during the Middle Bronze Age. Old Babylonian and Kassite cylinder seals represent two distinct classes of seal design based on a well-established set of criteria. My strategy is to investigate this at a granular level by creating scatter graphs of the characteristics of the two seal “types”, which will offer a way to chart continuity and change over time, as well as identify any outliers.

This paper will present how I collect this data through digital humanities via the utilisation of image annotation and AI software. The model is based on a successful application of a computer vision tool (a field of AI) on a selection of chapbooks in the National Library in Scotland. Hypothetically, the results from the use of this AI will enable a new approach to investigating the period of transition between the Old Babylonian and Kassite periods. More specifically, I will explore what themes or symbols can be predicted to appear in this transition period.

Shades of Meaning: Color Recording at the Yale Babylonian Collection

Jamie Lattin¹, Elizabeth Knott^{2,1}

¹Yale University, USA. ²New York University, USA

The Yale Babylonian Collection is currently undergoing the process of color documentation as part of our larger seal digitization project. Our goal was to create a standardized and consistent process to facilitate cross-collection comparisons and provide additional sorting criteria for our website. At the YBC, we use the Munsell color system as well as a set of defined terminology to record color, luster, opacity, and pattern. We collaborated with researchers involved in ancient color and geochemistry, and continuously seek input from other collections. The current process is a synthesis of their input and our testing of various recording techniques and color systems. This presentation will cover the importance of recording color, relevant considerations in choosing the Munsell system, and in-depth discussion regarding the YBC system of recording color, opacity, luster, and pattern. It will also address differences in color perception and other difficulties in assuring consistent measures as well as introduce two potential project designs to demonstrate possible applications of a standardized color recording system.

Networking Seals: A Social Network Analysis Approach to Nuzi Cylinder Seals

Faith Myrick

Johns Hopkins University, USA

The portability of cylinder seals allows for studies on interactions and connections between people throughout the Near East. Seals and their impressions invite several mobility and network approaches to

investigate the role they play in social and administrative life. Similarly, social network analysis in the humanities aims to understand how people and societies connect and interact. Combining social network analysis and cylinder seals, this paper will present part of an ongoing analysis of cylinder seal impressions found at Late Bronze Age Nuzi. The paper asks, first, what can we say about cylinder seal impressions using the framework of Social Network Analysis? Is it a useful framework for thinking about objects such as cylinder seals? And second, what kind of questions does a big data project like this offer for the study of ancient seals?

SESSION: 7I. Sea of Change: Climate and Environmental Change on the Shores of the Sea of Galilee I (Lake Huron Room, 8th Floor)

Chair(s): Michal Artzy, University of Haifa | Miriam Belmaker, The University of Tulsa

Using Small Mammals as a Paleoecological Proxy in Near Eastern Archaeology: The Sea of Galilee as a Case Study

Miriam Belmaker

The University of Tulsa, USA

Paleoecology is critical to our understanding of human-environment interactions. The small mammal community structure is a less commonly used method in later periods. Small mammals, found only with careful sieving and sorting, are often not prioritized during large-scale excavations. Over the past ten years, there has been a push to include dedicated wet sieving and sorting efforts to recover small mammals from Southern Levantine sites dating from the Bronze Age to the Crusader period with exciting results.

The Sea of Galilee has a mitigating effect on the climate and ecology. Here we present a synchronic and diachronic study of small mammal assemblages from sites around the Sea of Galilee. The study addresses three main questions: 1. What was the paleoecology of the region between 2000 BCE and 1000 CE? 2. How did the proximity to the Lake create unique taphofacies? And 3. Evaluate the costs and benefits of small mesh sieving in historical archaeological sites.

Results indicate that small mammals complement other paleoecological proxies reflecting both environment and human ecology. While the presence-absence of species remains the same throughout the period under study, community structure changes across taphofacies. The incorporation of stable isotope analysis can track climate changes with higher resolution. While there is an inverse correlation between sieving and cost, lower sediment volumes are often insufficient to produce meaningful ecological conclusions. Only systematic sampling will allow the development of an integrated ecological model for the Sea of Galilee surroundings over the past 3000 years.

Across the Slate Gray Lake: Geographical, Climatological, Hydrographical, and Socio-economic Determinants of the Late Hellenistic/Early Roman Boat from the Sea of Galilee.

Jerome L. Hall

University of San Diego, USA

Nowhere in Galilee is the intersection between its natural and social landscapes better represented than in its most famous artifact, the 2,000-year-old “Kinneret Boat.” Excavated from the western shoreline of the lake during a drought in the winter of 1986, its remnant hull - now on display at the Yigal Allon Museum outside Kibbutz Ginosar - has become one of the most visited archaeological exhibits in northern Israel. From its construction in antiquity to its discovery in modernity, this ancient vessel bespeaks the regional relationships between geography (available resources and land use), climatology (weather patterns), hydrography (physical features of the lake), and the socio-economic demands of

Galilee from the Late Hellenistic/Early Roman periods (fishing, carriage, and trade) until the present day (tourism).

Bronze and Iron Age Urban Ecology of the Sea of Galilee Hinterland: Hazor as a Case Study

Timothy D Edwards¹, Shlomit Bechar², Miriam Belmaker¹

¹The University of Tulsa, USA. ²The University of Haifa, Israel

Micromammal remains have proven to be very successful proxies for conducting zooarchaeological research and reconstructing paleoenvironmental conditions in the Levant. Their success as a palaeoecological proxy is due to their sensitivity to climatic change, specific ecological niche, and low rate of human interaction. Despite great success in prehistoric time periods of the Levant, little research has been done using micromammals as environmental proxies in historic time periods or in urban environments. These areas are crucial in understanding human social organization and humanity’s impact on local ecosystems. To go about addressing these gaps, we sourced micromammal remains of individuals weighing less than 3 kg primarily from Bronze and Iron Age layers of Tel Hazor, situated in the northern hinterlands of the sea of Galilee, as well as several other Bronze and Iron Age sites scatter throughout modern Israel. Using stable carbon, oxygen, and nitrogen isotope analysis as well as geometric morphometric, taphonomic, and NISP analysis, we reconstructed the ecology of the historic urban environment in which the micromammals lived. Furthermore, using similar methods as Weissbrod et al. 2014, we also calculated the biodiversity of the micromammals at the various sites using NISP to determine the level and impact of human occupation on the local micromammal ecosystems.

SESSION: 7J. Biblical Texts in Cultural Context (Lake Erie Room, 8th Floor)

(Chair(s): Kristine Henriksen Garroway, Hebrew Union College | Christine Elizabeth Palmer, Gordon-Conwell Theological Seminary

“What Do These Stones Mean?” Standing Stones and Social Memory (De-)Construction

Julian C. Chike

Baylor University, USA

Over the past century, scholars have discussed the ancient Near Eastern practice of setting up memorial standing stones, with specific attention given to the standing stones (*maššēbôt*) referred to in the Hebrew Bible. While stone monuments are ubiquitous in the ancient Near East, one unique feature of *maššēbôt* from Levantine regions is that they were uninscribed and unfigured; other stone monuments from the ancient Near East (e.g., Babylon, Assyria, Egypt) customarily contained some type of inscription or relief. Accordingly, the biblical *maššēbôt* have been compared to standing stones discovered in regions like Hazor, Byblos, Gezer, Arad, and Ugarit to illuminate their functionality. In this paper, I seek to further contextualize the biblical *maššēbôt* in the broader world of the ancient Near East through comparison with the standing stones attested in the Amorite world of Mari. In the documents from the Mari archives, the memorial standing stones are denoted with three different Akkadian words – *sikkanum*, *humūsum*, and *rāmum* (Jean-Marie Durand, *Florilegium Marianum* 8). Like the Levantine *maššēbôt*, the standing stones from Mari were uninscribed and unfigured. Furthermore, I explore how theories of memory (e.g., Pierre Nora’s *Les Lieux de Mémoire*) can shed light on the function of these standing stones in the construction (and deconstruction) of social memory.

Biblical Covenants, Patronage, and Socio-Political Memory in the Southern Levant (Virtual)

Emanuel Pfoh

University of Helsinki, Finland. CONICET, Argentina

The idea of a covenant between Yahweh and different biblical figures has been a subject of inquiry for at least a century in Hebrew Bible/Old Testament scholarship. Different periods of ancient Near Eastern history have been proposed as the direct background for comparing the alliance implicit in the different biblical covenants since the 1950s: from the Hittite suzerainty treaties to the Neo-Assyrian subordination treaties and loyalty oaths. This presentation, while reviewing past scholarship on the question, does not deal with a diachronic investigation into the historical origins of the biblical covenant, but rather aims at offering a socio-political reading of its dynamics through the anthropological concept of patronage, as found in many traditional societies of the Mediterranean and the Middle East. As such, it is proposed to understand the notion of biblical covenant as an expression of a particular socio-political memory indigenous to the Southern Levant, stating the rules of domination and subordination for the different involved parties, and without a clear period of origin in relation to the practice of patronage in the “real” world, except for the concrete period of origin of the biblical texts.

You Are What You Eat: Food and Collective Memory in Ancient Israel

Cynthia Shafer-Elliott

Baylor University, USA

Commensality has long been viewed as essential in creating and maintaining relationships within societies. What has not received as much attention, at least within the study of ancient Israel and the Hebrew Bible, is how sharing a meal enabled the construction and preservation of collective memory. Meals, in particular festive meals, are commemorative events that are intended to embody and ensure the endurance of a particular collective memory. This paper seeks to explore how the embodied practices of food preparation and consumption within a religious ritual feast was used in the construction and maintenance of collective memory within the Hebrew Bible.

Ritual Vulnerability and Care: The Case of Judean Pillar Figurines in Tomb Contexts (Virtual)

Kerry Sonia

Colby College, USA

Recent studies in Israelite religion have foregrounded the materiality of ritual objects and their role in the construction of memory. Attention to the material substance and form of the Judean pillar figurines might thus help us better understand how these ceramic objects worked in their ritual context of burial. The plausible association between JPFs, children, and nursing may also help explain their secondary use in tombs and suggests some conceptual overlap between these two realms. Here, Alice Mandell and Jeremy Smoak’s discussion of “reconceptualized” household objects used in Israelite tomb contexts is particularly useful. Drawing upon Webb Keane’s notion of “bundling,” Mandell and Smoak argue that the placement of such items in the tomb gives them a new range of meanings. The JPFs’ use in a domestic context likely makes them particularly suited for ritual care for the dead in the tomb. Indeed, it has long been recognized that care for the dead included the provision of food and drink, which appears in the Hebrew Bible (e.g., Deut 26:14) and is probably reflected by the appearance of ceramic vessels in Iron Age tombs. In this paper, I argue that the material resonances of JPFs as well as their association with breastfeeding makes them a particularly effective object in caring for the dead, who (like young children) are dependent on others. In the case of the dead, this care is inextricably linked to the vulnerability and, thus, maintenance of memory.

Remembering Judahite Children in Death

Kristine Garroway

Hebrew Union College, USA

The Iron II rock-cut bench tombs are commonly called Judahite family tombs. This paper examines the accuracy of this moniker through the vehicle of infant and child burials found within the tombs. Through an anthropology of death, it investigates the tri-part transitional nature of dying (corpse, liminal being, and final form in the afterlife). In looking at the corpse of the dying child, the paper addresses ethnic marking through burial, arguing that during the transition to the liminal state, the ethnic marking is in flux. As common to liminal phases, this is the time when a dying individual needs the most care and protection. The deposition of grave goods, placement of goods and bones within the repository, and the question of nourishing the dead infants and children are discussed through the lens of partible personhood. By focusing on the issues of memory and commemoration, the paper assesses how and why the living Judahites incorporated their dead infants and children into the cult of the dead kin. As I will demonstrate, approaching Judahite burials through the lens of personhood and child burials is new and the method used offers a model for re-assessing the nature of other burials within the Southern Levant.

SESSION: 7K. (Re)Visiting the Past in the Present: Monuments in Place – Workshop (Boulevard Room A, 2nd Floor)

(CST)

Chair(s): Morag M. Kersel, DePaul University | Matthew

Howland, Wichita State University

(Re)Visiting the Past in the Present: Monuments in Place

Morag M. Kersel

DePaul University, USA

In her formative work *The Power of Place: Urban Landscapes as Public History*, urban historian Dolores Hayden (1995) argued convincingly for the inevitable connection between the natural environment of a location and the culture which occupies it. Our identification with distinctive places and monuments is essential for the cultivation of national identities, what many refer to as geographies of identity. Rural and urban public landscapes commemorating individuals or events are active rather than passive spaces, requiring contemplation and engagement, resulting in place attachment. It is the notion of place and its importance as a storehouse of social memories that brings us together for this ASOR workshop. Each participant has considered monuments and landscapes in the archaeological areas in which they work (Cyprus, Israel, Jordan, Palestine, Turkey). Each participant has also considered, embraced, engaged, with monuments and landscapes in the city in which they reside – Chicago. Departing from traditional ASOR session/workshop models we will (re)visit the past in the present by walking from the conference hotel to the Balbo Monument, a 1st century column from Ostia, a gift to the city of Chicago by Mussolini in 1933 now located on the Lakefront Trail. Passing through Grant Park, the Museum Campus, and the Gold Star Families Memorial, workshop participants will compare their archaeological landscapes to the Chicago environment, discussing their conceptions of myths and memories, place-making, public ritual, the creation of social cohesion, mundane practices, and problematic public monuments.

(Re)Visiting the Past in the Present: Monuments in Place

James Osborne

University of Chicago, USA

In her formative work *The Power of Place: Urban Landscapes as Public History*, urban historian Dolores Hayden (1995) argued convincingly for the inevitable connection between the natural environment of a location and the culture which occupies it. Our identification with distinctive places and monuments is essential for the cultivation of national

identities, what many refer to as geographies of identity. Rural and urban public landscapes commemorating individuals or events are active rather than passive spaces, requiring contemplation and engagement, resulting in place attachment. It is the notion of place and its importance as a storehouse of social memories that brings us together for this ASOR workshop. Each participant has considered monuments and landscapes in the archaeological areas in which they work (Cyprus, Israel, Jordan, Palestine, Turkey). Each participant has also considered, embraced, engaged, with monuments and landscapes in the city in which they reside – Chicago. Departing from traditional ASOR session/workshop models we will (re)visit the past in the present by walking from the conference hotel to the Balbo Monument, a 1st century column from Ostia, a gift to the city of Chicago by Mussolini in 1933 now located on the Lakefront Trail. Passing through Grant Park, the Museum Campus, and the Gold Star Families Memorial, workshop participants will compare their archaeological landscapes to the Chicago environment, discussing their conceptions of myths and memories, place-making, public ritual, the creation of social cohesion, mundane practices, and problematic public monuments.

(Re)Visiting the Past in the Present: Monuments in Place

Catherine Kearns

University of Chicago, USA

In her formative work *The Power of Place: Urban Landscapes as Public History*, urban historian Dolores Hayden (1995) argued convincingly for the inevitable connection between the natural environment of a location and the culture which occupies it. Our identification with distinctive places and monuments is essential for the cultivation of national identities, what many refer to as geographies of identity. Rural and urban public landscapes commemorating individuals or events are active rather than passive spaces, requiring contemplation and engagement, resulting in place attachment. It is the notion of place and its importance as a storehouse of social memories that brings us together for this ASOR workshop. Each participant has considered monuments and landscapes in the archaeological areas in which they work (Cyprus, Israel, Jordan, Palestine, Turkey). Each participant has also considered, embraced, engaged, with monuments and landscapes in the city in which they reside – Chicago. Departing from traditional ASOR session/workshop models we will (re)visit the past in the present by walking from the conference hotel to the Balbo Monument, a 1st century column from Ostia, a gift to the city of Chicago by Mussolini in 1933 now located on the Lakefront Trail. Passing through Grant Park, the Museum Campus, and the Gold Star Families Memorial, workshop participants will compare their archaeological landscapes to the Chicago environment, discussing their conceptions of myths and memories, place-making, public ritual, the creation of social cohesion, mundane practices, and problematic public monuments.

(Re)Visiting the Past in the Present: Monuments in Place

Yorke M. Rowan

University of Chicago, USA

In her formative work *The Power of Place: Urban Landscapes as Public History*, urban historian Dolores Hayden (1995) argued convincingly for the inevitable connection between the natural environment of a location and the culture which occupies it. Our identification with distinctive places and monuments is essential for the cultivation of national identities, what many refer to as geographies of identity. Rural and urban public landscapes commemorating individuals or events are active rather than passive spaces, requiring contemplation and engagement, resulting in place attachment. It is the notion of place and its importance as a storehouse of social memories that brings us together for this ASOR workshop. Each participant has considered monuments and landscapes in the archaeological areas in which they work (Cyprus, Israel, Jordan,

Palestine, Turkey). Each participant has also considered, embraced, engaged, with monuments and landscapes in the city in which they reside – Chicago. Departing from traditional ASOR session/workshop models we will (re)visit the past in the present by walking from the conference hotel to the Balbo Monument, a 1st century column from Ostia, a gift to the city of Chicago by Mussolini in 1933 now located on the Lakefront Trail. Passing through Grant Park, the Museum Campus, and the Gold Star Families Memorial, workshop participants will compare their archaeological landscapes to the Chicago environment, discussing their conceptions of myths and memories, place-making, public ritual, the creation of social cohesion, mundane practices, and problematic public monuments.

FRIDAY, NOVEMBER 17, 2023 | 4:00-6:25pm (CST)

8A. Northwest Semitic Inscriptions, Languages, and Literatures (Continental Room A, Lobby)

Chair(s): Simon Chavel, The University of Chicago Divinity School

Three Ugaritologists Read the New Amorite–Akkadian Bilinguals

Andrew Burlingame¹, Robert Hawley², Dennis Pardee³

¹Wheaton College, USA. ²École Pratique des Hautes Études,

France. ³University of Chicago, USA

George and Krebernik's (2022) recent publication of two Amorite–Akkadian bilingual texts provides new insights into the language(s) traditionally described as “Amorite” as understood by Mesopotamian scribes during the Old Babylonian period. The implications of such a find are wide-ranging, as illustrated already in the editio princeps, but the field of Ugaritology in particular stands to benefit from these new materials. As both the Ugaritic language and the last dynasty to rule the kingdom of Ugarit have routinely been connected either directly or indirectly to “Amorite” language and culture (see recently Buck 2020), the implications of these new texts for Ugaritic studies merit thorough investigation. This is suggested already by the more than seventy references to Ugarit found in the editio princeps of these “two remarkable vocabularies,” but our intent is to examine the connections and implications in greater detail from the Ugaritological side, considering the bearing these early-second-millennium texts may have on our understanding of the historical phonology, morphology, syntax, lexicography, literature, and scribal practices found in the late-second-millennium archives of Ugarit.

The Aramaic of Everyday Life: A New Look at Non-Monumental Inscriptions, ca. 850-650 BCE

Madadh Richey

Brandeis University, USA

Discussion of early Aramaic (ca. 850-650 BCE) has frequently privileged lengthy monumental display texts, and for many purposes, this makes excellent sense. Monumental texts present substantial repositories of linguistic and historical information, enshrine the varieties of Aramaic their authors felt comprehensible, and pose legion unsolved epigraphic, lexicographic, syntactic, and other questions. At the same time, a large group of Aramaic texts has stood in the shadow of these imposing inscriptions: non-monumental epigraphs, written on everything from amulets to weights and from mace-heads to ostraca. The modest contents of these texts can shed light not just on palaeography and phonology, but also on the unique ways that early Aramaic was expressed and received in quotidian contexts. The present paper will survey emerging categories of early Aramaic non-monumental texts according to medium and genre and will present several unpublished or poorly known texts with an eye towards what they reveal about the social

locations of writing's enactment and reception in Iron Age Syria and beyond.

Text, Language and Interpretation in a Qumran Isaiah Scroll (Virtual)

Noam Mizrahi

Hebrew University of Jerusalem, Israel

This paper analyzes the textual and linguistic variants of an Isaiah scroll from Qumran Cave 4 (4Q64), exploring their potentially exegetical motivation and/or effect, as well as their possible contribution to elucidation of the compositional history of the prophecies it records.

Greeks and Phoenicians at the "Fire Gates": Proposing a Northwest Semitic Name for Pithekoussai (Ischia)

Carolina Lopez-Ruiz

University of Chicago, USA

The island of Pithekoussai, modern Ischia, was the base of Euboian settlement in central Italy before the foundation of Cumae across the Bay of Naples ca. 740 BC. It is generally assumed that the island's ancient name is Greek. But its etymology puzzled ancient writers, such as Strabo and Pliny, as well as modern scholars. The feminine ending in -oussa was often applied by Greek speakers to new places they encountered, including islands. A classical tradition often accepted by modern scholars had it that Pithekoussai (a plural form) meant "(island/s) rich in monkeys," from the Greek pithēkos. A main characteristic of the island is its seismic and volcanic activity, which left an imprint on the mythology, historiography, and toponymy of the entire Bay of Naples. Moreover, the archaeology of the island reveals early Phoenician presence there and interaction with the Greek community. Based on these two factors, I propose a new hypothesis, namely that Greek-speakers adapted a preexisting Northwest Semitic name *petakh-'eš* (plural *ptakhei-'eš*), meaning "gate/gates of fire." The word was shaped into its Greek form through a popular etymology triggered by analogy with the word for monkey. The underlying meaning in Phoenician, and indeed the Phoenicians' very presence, were not documented in extant texts and, like the name's origins, was forgotten.

8C. Cultural Heritage: Preservation, Presentation, and Management II (Continental Room C, Lobby)

Chair(s): Kiersten Neumann, Institute for the Study of Ancient Cultures University of Chicago

Introducing Lebanese schoolchildren to their rich cultural heritage

Jack Nurpetlian

American University of Beirut, Lebanon

This paper presents a project aimed at promoting and preserving Lebanon's rich cultural heritage by introducing schoolchildren to their identity and historical past by actively engaging them in museum visits. The project, graciously funded by the Gerda Henkel Foundation, is conducted by taking schoolchildren on a guided tour of museums. The expected outcome is a life-long meaning-making experience in their lives. The project has also helped in raising awareness of the importance of museums to the general public. Consequently, the project has aided the struggling museum sector in Lebanon and has taken progressive steps to enhance the museum's role in upholding and preserving the nation's heritage and ultimately its identity.

The project also has a scholarly perspective. The students were asked to fill in a questionnaire targeted at highlighting the challenges they met during the visit. The compilation of this vast dataset has revealed strengths and weaknesses of Lebanese museums and has highlighted potential improvements to better serve their community and to implement and improve their strategic planning.

The project has played a crucial role in safeguarding Lebanon's culture heritage from loss, particularly at a time when it is needed the most due to the recent severe social, political and economic crises.

Heritage Interpretation Process, Heritage Resources Between Inclusion and Exclusion, Jordan Case Study

Abdelkader Ababneh

Department of Tourism and Travel - Yarmouk University, Jordan

Jordanian heritage is a multidimensional research issue. It is diverse, ranging from cultural to natural resources, as well as tangible and intangible features. Heritage management, interpretation, and presentation were applied to some archaeological resources. Accordingly, for decades, heritage interpretation has undergone sporadic transformation. Thus, the integrality of archaeological heritage resources has been a source of concern in Jordan's recent heritage interpretation process. The argument of this study is that heritage management and interpretation authorities and practitioners favor certain types of heritage resources and values over others. Substantial evidence points to the exclusion of certain heritage resources and values from heritage management and interpretation planning. This study analyzed different Jordanian cases of archaeological-based resources and value exclusion based on field research observation and past professional experience through tours conducted across the majority of Jordanian heritage sites. Heritage management and interpretation practices in Jordan are focusing on the classical period and excluding the medieval period, in addition to intangible heritage resources. In comparison to other monuments and sites, prehistoric sites and Ottoman monuments have always been marginalized in the tourism industry. This study recognizes that heritage management and interpretation are heavily used by different actors to reimagine political, cultural, social, and tourism identities on the basis of intended and not-so-intended inclusive and exclusive approaches. As a result, it is proposed that heritage management and interpretation practices address the integrality of heritage, including the various types of heritage and their associated nonmaterial resources.

Maritime Cultural Heritage in the Gaza Strip: Recent Approaches in Capacity Building and Community Engagement

Georgia M Andreou¹, Yasmee Elkhoudary²

¹University of Southampton, United Kingdom. ²Council of British research in the Levant, United Kingdom

Archaeological research in the Gaza Strip has been constrained for the past two centuries, making our knowledge base on Gaza's heritage outdated and almost exclusively driven by foreign aid. As a result of the widely documented economic, environmental, and humanitarian crisis, cultural heritage in the Gaza Strip is also rapidly deteriorating. This is particularly the case for maritime cultural heritage (coastal and underwater), which is exposed to prolonged and aggravated coastal erosion and pollution, and its management is impeded by lack of funds, relevant expertise, and access to technologies.

In this paper we present the Gaza Maritime Archaeology Project (GAZAMAP), the aim of which is to collaboratively establish strategies for the monitoring and management of maritime heritage in the Gaza Strip. This is done through student training in collaboration with the Maritime Endangered Archaeology Project (MarEA), the establishment and reinforcement of local knowledge exchange networks, the development of two field schools documenting maritime sites across the coast of Deir el-Balah (Tell Ruqeish, Tell Qatif, Tell Ridan), and community engagement initiatives.

We present here each component of the project with emphasis on the ethical and political dimensions of conducting heritage research in the Gaza Strip and with reference to ongoing initiatives (MarEA project)

to support maritime heritage management in the Middle East and North Africa.

The Impact of Conservation Procedures in a Recognised World Heritage City on the Local Community and Their Daily Life. The Case of the Old City of Akko, Israel (Virtual)

Shelley-Anne Peleg

University of Haifa, Israel

The aim of inscribing a historic city as World Heritage is to create a framework that protects and manages the urban heritage. The inscription includes a technical approach, a scheme of a standard-setting instrument and guidelines to better integrate urban heritage conservation into strategies of socio-economic development.

The Old City of Akko on the northern coast of Israel, was inscribed world Heritage in 2001 and since is a platform for implementing new conservation strategies, techniques and measurements as well as developing new touristic enterprises. These address the crusader archaeological sites, and Ottoman monuments as well as local homes situated within these remains. The main current challenge is to enable the development of modern life on the one hand, and to preserve the authentic archaeological and historical city on the other hand.

This paper will present the impact of the inscription on daily life in the Old City of Akko. It will question the following aspects:

1. What new measures were introduced to the city?
2. How did the inscription influence the conservation and development of the sites in the city?
3. Have these procedures changed, improved or created setbacks on local daily life?

General Discussion

SESSION: 8D. Archaeologies of Memory III (Waldorf Room, 3rd Floor)

Chair(s): Janling Fu, Harvard University | Tate Paulette, North Carolina State University

Assembling the Dead: Collective Burials, Embodiment, and Memory in the Ancient Levant

Melissa S. Cradic

University at Albany, State University of New York, USA. Alexandria Archive Institute/Open Context, USA. Bade Museum of Archaeology, Pacific School of Religion, USA

Despite the frequent occurrence of reopened burials, collective graves, and commingling skeletal remains from the Neolithic through Late Antiquity, little attention has been paid to grave reuse from perspectives of memory construction, assemblage theory, and community building. To address these issues, this paper focuses on the transformative processes of adding, subtracting, breaking, and disturbing of burial assemblages within commingling and reused grave contexts. Moving away from a static view of the “funeral kit” as a fixed set of object types found in burials, this paper considers burial assemblages as dynamic and accumulative collections. These repositories could shift in meaning as ordinary materials were taken out of their everyday contexts and placed within their new funerary contexts alongside human remains and consumables. Although these categories of finds are often studied in isolation, the rich and complex taphonomic records of reopened burials demonstrate that the composition and function of burial contents as a whole could continue to be manipulated over long spans of time. In some contexts, practices of (re)assembling the dead and their curated assemblages served social and ritual goals such as creating long-term memory communities. They also drew on experimental concepts of embodiment, corporeality, and materiality after death that blurred the boundaries of these categories in the realm of death and burial.

Material Memory and Post-mortem Itineraries in Human-herd Animal Relations in the Late Bronze Age South Caucasus

Hannah Chazin

Columbia University, USA

Durable parts of the body, like horns, hides, and bones have the potential to stand in metonymically for entire the animal, maintaining and materializing the memory of past actions. Herd animals' post-mortem itineraries in the Late Bronze Age Tsaghkahovit Plain were complex and multiple, routing their bodies into pastures, cooking pots, trash middens, and tombs. Zooarchaeological analysis has revealed that these afterlives were complex ones, involving a wide variety of enigmatic activities that fall into the gaps between archaeological categories of quotidian activities and ritual practices. In this paper, I argue that the focus on ‘heads’ and ‘hooves’ in both everyday and mortuary practices is evidence of social choreographies that relied upon the material memory made possible by collecting and manipulating the bones of herd animals' bodies. These bones may have served as a form of material memory, indexing the labor that went into growing herd animal bodies, the social relations sustained through living herd animals, and/or the choreographies of value that consumed the rest of the animal's body.

Miqveh as a Site of Memory: Ancient Jewish Immersion Pools in Israel as Assemblages of Corporeal, Ecological, and Ritual Life (Virtual)

Jaimie N. Luria

Cornell University, USA

Considering the customary role of ritual immersion in enacting Jewish identity and continuity in antiquity, it is perhaps no wonder that heritage discourses in Israel claim ancient *miqva'ot* (immersion pools) as sites of monumental significance. This paper reflects the objectives and findings of my doctoral research project, which is currently in process. It presents a range of methodologies, both anthropological and historical, for studying ancient *miqva'ot* in relation to their construction, interpretation, and memorialization across the Land of Israel from antiquity to the present. My approach incorporates documentation of archaeological immersion sites dating to the Second Temple Period and slightly later, such as the Ophel Trail in Jerusalem, Magdala, and Masada, as well as their interpretation by archaeologists, historians, and religious authorities located in both archival and contemporary sources. Through an interdisciplinary approach to spaces of ritual purification, I cite critical possibilities for analyzing themes of cultural memory and identity production via the ancient built environment/*miqveh*-as-assemblage of corporeal, ecological, and ritual processes in a variety of contexts. By highlighting the affective relationship between “living waters” (*mayim hayyim*), their collection, and their use for purification purposes, I examine the prolific site of the *miqveh* as one that is closely linked to practices of remembering and time-keeping, as well as to narratives of rebirth, inheritance, and return. Finally, I argue that this study throws light on new possibilities for reconsidering the polarizing rhetorics of loss and recovery that dominate archaeological discourses surrounding memory, heritage, and the historic built environment.

Selective Memory and the Material Culture of the Kingdom of Cyprus

Ian E. Randall

University of British Columbia, Canada

The Crusader Kingdom of Cyprus occupied 400 years of the island's history, stretching from its Conquest by Richard the Lionheart and its subsequent purchase by Guy de Lusignan in the late 12th century down to the final days of Queen Catherine Cornaro's reign in the late 15th. The physical remains of that kingdom abound in Cyprus, from castles and cathedrals to large quantities of polychrome pottery. This paper examines the selective engagement with the Crusader past in Cyprus, from the days of Venetian control through to the current Republic. Particular emphasis will be placed on object histories, pottery, grave

stones, and the remains of daily life that have found currency within the shifting narrative of Cyprus over the last 500 years. How this material culture is deployed is of particular interest in understanding the more recent, colonial past of the island and its place within the current political struggles between the independent Republic, other member states of the EU, and Türkiye.

SESSION: 8E. Bioarchaeology in the Near East II (Astoria Rom, 3rd Floor)

Chair(s): Megan A. Perry, East Carolina University | Sarah Schrader, Leiden University

Care and Health at the Late Antique Monastery of Deir 'Ain 'Abata

Cecelia Chisdock

University of Notre Dame, USA

In the Late Antique and Early Byzantine Levant, Christian monasteries often became locations for new forms of care, involving both physical and spiritual healing. Deir 'Ain 'Abata was no exception and in 2012 Dr. Kathy Gruspier noted high levels of pathology, to the extent that as many as half of the examined individuals may have been non-productive members of the community in terms of physical labor.

This paper expands on these findings using the bioarchaeology of care model to better characterize the types of care individuals needed and/or received and the implications for social relations and individual/group agency and identity. Additionally, a renewed bioarchaeological analysis of the children and adolescents provides further information on the care provided for individuals who filled different social roles than those of age to become monastics. The index of care methodology is utilized for each individual identified by Gruspier or the recent re-analysis to have required some form of care, regardless of the expected intensity of such.

This analysis found care at Deir 'Ain 'Abata to be diverse, catering to different needs through both direct support and accommodation, the latter being particularly applicable to the monks themselves. I discuss the intertwined nature of health, care, and religious beliefs in this community and found that the individual is both the recipient of care and the provider of spiritual fulfillment for those rendering care. Finally, I explore how geographical and religious context initially made the monastery a site for caring for the ill and disabled.

The Bioarchaeology of Meroitic Nubia: New Insights from the Ancient Necropolis at Nuri

Remah Abdelrahim Ahmed¹, Gretchen Emma Zoeller², Jenail Marshall³, Abigail Breidenstein⁴, Pearce Paul Creasman⁵

¹Al Neelain University, Sudan. ²University of Pittsburgh, USA. ³Purdue University, USA. ⁴Binghamton University, USA. ⁵American Center of Research, Jordan

Research on human skeletal remains from ancient sites in Sudan has a long and complex history. The earliest excavations, such as those conducted at the archaeological site Nuri in the early 1900s by George Reisner and Dows Dunham, were focused on the Kushite royal pyramids but failed to investigate other aspects of the necropolis, such as the Meroitic cemetery that is characterized by the return to tumuli style burials. Nuri is one of Sudan's most important archaeological sites as the final resting place for various cultural groups, with burials dating from the 25th Dynasty through the medieval Christian period (ca. 10th Century CE). Current bioarchaeological investigations of the individuals interred at Nuri aim to explore the relationships between these groups and better understand the local and foreign influences driving both changes in mortuary practices as well as aspects that remained consistent between seemingly disparate sociocultural groups. With a particular focus on the Meroitic period, the following discussion provides an overview of the Nuri Archaeological Expedition's ongoing field research which has uncovered remarkable aspects of lived experiences in ancient Nubia's

past. In addition to expounding upon the environmental and sociopolitical forcing mechanisms driving observed transitions in mortuary practice, this paper analyzes the human skeletal remains from Nuri and their burial context to contribute to a broader understanding of life and death during the Meroitic period.

Giardia duodenalis and Dysentery in Iron Age Jerusalem (7th-6th Centuries BCE) (Virtual)

Piers D. Mitchell¹, Tianyi Wang¹, Ya'akov Billig², Yuval Gadot³, Peter Warnock⁴, Dafna Langgut³

¹University of Cambridge, United Kingdom. ²Israel Antiquities Authority, Israel. ³Tel Aviv University, Israel. ⁴Muskegon Community College, USA

The aim of this study was to determine if the protozoa that cause dysentery might have been present in Jerusalem, the capital of the Kingdom of Judah, during the Iron Age. Sediment from two latrines from this time period was obtained, one dating from the 7th to late 6th century and one to the 7th century BCE. Microscopy has previously shown the users were infected by whipworm (*Trichuris trichuria*), roundworm (*Ascaris lumbricoides*), *Taenia* sp. tapeworm, and pinworm (*Enterobius vermicularis*). However, the protozoa that cause dysentery are fragile and do not survive well in ancient samples in a form recognisable on light microscopy. ELISA kits designed to detect the antigens of *Entamoeba histolytica*, *Cryptosporidium* sp., and *Giardia duodenalis* were used. Results for *Entamoeba* and *Cryptosporidium* were negative, while *Giardia* was positive for both latrines on the 3 times the analysis was repeated. This provides our first microbiological evidence for infective diarrhoeal illnesses that would have affected the populations of the ancient Near East. When we integrate descriptions from 2nd and 1st millennium BCE Mesopotamian medical texts, it seems likely that outbreaks of dysentery due to giardiasis may have caused ill health throughout early towns across the region.

Are They Buried Separately? Investigation of Nonadult Burials from a Spatial Perspective in the Northern Levant at Tell el-Kerkh, Syria)

(Virtual)

Sari Jammo

University of Tsukuba, Japan

Excavations at Tell el-Kerkh northwest Syria unearthed the remains of c.294 individuals dated to the Late Pre-Pottery Neolithic B (LPPNB) and Late Pottery Neolithic (Late PN) periods. The majority of burials (244) were uncovered in the Middle PN period from an outdoor communal cemetery in 4-6 layers dated 6400–6200 cal. BC and the rest are from outside of the cemetery. Analysis of human skeletal remains in the cemetery indicates that 46% of the burials were nonadult, and peak mortality occurred between ages 1-3. Nonadults were buried in different interment contexts and spatial locations, and subjected to complex funerary practices. In the cemetery, they were buried side by side with adults in pottery vessels, and some had their skulls removed. Notably, small children and infants were over-represented outside the cemetery, particularly in the upper layers (1-3), while other age groups, particularly adults, were limited. These findings suggest that age-based segregation of burials took place at Tell el-Kerkh, and a part of the settlement might have been allocated to bury a specific age group.

SESSION: 8F. Archaeology of Egypt II (Private Dining Room 2, 3rd Floor)

Chair(s): Julia Troche, Missouri State University

The Lanier Center for Archaeology's 2023 Season as Part of The Nuri Archaeological Expedition

Thomas Davis¹, James Hoffmeier²

¹Lanier Center for Archaeology, Lipscomb University, USA. ²Lanier Center for Archaeology, USA

This paper will present the results of the first season of work by the Lanier Center for Archaeology as a partner in the Nuri Archaeological Expedition. The LCA undertook a limited clearance of the remains of a structure not previously explored or mapped in modern research within the Nuri necropolis. The intent of this excavation was to find insights into the nature of the structure, with a view to understanding its immediate proximity to the pyramid of Pharaoh Taharqa, as well as its role in the larger history of the construction and use of non-pyramidal structures in the necropolis. Additionally, the LCA cleared a portion of the previously excavated Temple 400, excavated by George Reisner in 1919. Reisner had not published any reliefs from the Temple, which the current hoped to record. Three walls were cleared and revealed previously unknown reliefs.

Nuri Temple 400: an Interpretation of its Monumental Function and Dating

John A. Harmon, Thomas W Davis
Lipscomb University, USA

This paper will examine the Kushite temple NU400, which was originally excavated by the Harvard University-Boston Museum of Fine Arts expedition in 1917 and re-examined by the Nuri Archaeological Expedition in 2023. This structure was the principal temple at the Nuri necropolis in Sudan. Unlike the multiple smaller mortuary temples at the necropolis, this temple does not seem to be associated with a specific pyramid. Rather, the structure seems to have served as part of a mortuary processional leading from the Nile Valley to the heart of the necropolis. This paper will examine the monumental significance of this temple in the context of the broader Nuri landscape. This paper will also consider the parallels between NU400 and the analogous temple at the necropolis of el Kurru. The authors will draw on their experience clearing NU400 during the 2023 excavation season of the Nuri Archaeological Expedition.

Reassessing the Function of the Meroitic 'Market Compound' at Meinarti, Upper Nubia: How to Address the Debate over the identification of Magazines, Markets, Granaries, and Warehouses?

Gabrielle Choimet
Sorbonne University, France

Excavated in 1963-1964 by the Sudan Antiquities Service with William Y. Adams as field director, the island of Meinarti yielded remains corresponding to the Late Meroitic period (200-400 AD). These included an enigmatic monumental building -perhaps an administrative center or an official residence-, a wine press, part of a house and the so-called 'Market Compound' (Building XLIII). The latter -two symmetrical rows of long, narrow rooms arranged opposite each other around an open courtyard- was initially interpreted by the excavator as a magazine or a warehouse, before eventually being attributed to a market.

Although its function as a public facility is not to be called into question, Building XLIII raises questions regarding the nature of the activities performed within its walls. A closer look at the archaeological data shows that the interpretation as a market place surrounded by stores is not consistent with the presence of low vaulted cellars underneath each room, for which I would rather propose a ventilation function, which is perfectly conceivable in the context of food storage.

Therefore, and despite our limited knowledge of past foodways and agricultural strategies in the Middle Nile valley, special attention will be given to the question of whether these premises once housed cereals or other types of foodstuffs such as dried fruits, roots or even fodder.

As a conclusion to this study, I would like to use Building XLIII of Meinarti as an example of the difficulty posed by any attempt to define this kind of public storage facilities.

(Re)Contextualizing Statuary Reuse at Medinet Habu

Kylie M. Thomsen
University of California, Los Angeles, USA

Ramesses III's mortuary temple and palace at Medinet Habu is located within the ideologically significant landscape of the "Temples of Millions of Years" in Western Thebes. As his reign succeeded the tenuous beginnings of the 20th Dynasty, it is little wonder that Ramesses III modelled his own mortuary complex after his ancestor king Ramesses II, likely as part of a larger strategy to secure his kingship against the backdrop of an increasingly powerful High Priesthood of Amun. His mortuary complex not only included a close copying of scene composition and layout from the Ramesseum, but also incorporated reused blocks and statuary from both the Ramesseum and Amenhotep III's mortuary complex at Kom el-Hettan.

In order to nuance our understanding of the intentions behind and strategies of reuse during the reign of Ramesses III, this paper will specifically assess the statuary associated with his mortuary complex, much of which were appropriated from Kom el-Hettan before their final placement within Medinet Habu. Through an analysis of the statues' composition and context within the temple, coupled with a discussion of the socio-political Zeitgeist of Ramesses III's reign, I will discuss why these particular pieces were selected as part of the larger statuary program of his mortuary complex.

The Chapel of Osiris Ptah Neb-Ankh and its Function within Karnak Temple

Danielle Candelora
SUNY Cortland, USA

The Chape of Osiris-Ptah Neb-Ankh ('Lord of Life') was constructed ca. 670 BCE by the Sudanese kings Tarharqa and Tantamani in Karnak Temple. The chapel's painted reliefs are unique, featuring a joint heb-sed of Taharqa and Tantamani among other ritual scenes, as well as the complete lack of iconography relating to the powerful God's Wife of Amun. The location of the chapel is unusual among its other Late Period Osirian chapels at Karnak, which all lay to the North, and soundings have revealed 18th Dynasty ceramics below the chapel. Furthermore, limited excavations and surface finds demonstrate that the area to the East of the chapel was part of a larger ritual complex, and likely contains settlement contexts from the 25th-26th Dynasties if not also New Kingdom levels. This paper seeks to clarify the function of the chapel and its surrounding area within the wider ritual and processional landscape of Karnak. I argue that these kings selected the unique location and iconography of the chapel to suit its role in the Opet Festival rites, in which it may have served as a barque shrine. Further increasing the importance of the site was the axial relationship of the chapel to other major projects of the 25th Dynasty building program at Karnak, such as the Edifice of Taharqa. These constructions visibly superimposed the power and presence of the Napatan kings on the sacred landscape of this religious capital, emphasizing and legitimizing their claim to Egypt.

SESSION: 8G. The Archaeology of the Kurdistan Region of Iraq II (Lake Ontario Room, 8th Floor)

Chair(s): Jason Ur, Harvard University

Mo' Sherds Mo' Problems? The Post-Assyrian Period (ca. 600-400 BCE) at Qach Rresh, Iraqi Kurdistan

Kyra E. Kaercher¹, Petra M. Creamer²

¹Montana State University-Northern, USA. ²Emory University, USA

Qach Rresh, located on the plains of Erbil (Iraqi Kurdistan) dates from the later Neo-Assyrian period to the Post-Assyrian Period (ca. 700 – 400 BCE). Geophysical investigations showed a series of larger buildings and storage rooms, and excavations in the fall of 2022 tested these signatures. We uncovered parts of two buildings and 12,653 ceramic sherds, most of which came from what we believe to be a post-Assyrian dump in Operation B. This unit uncovered about 10% of one room, which included almost 11,000 sherds. The ceramics are mainly storage vessels and date to the Post-Assyrian Period. The remainder of the sherds are from the structure in Operation A and mainly date to the Neo-Assyrian period. The differences between the ceramics and their deposition illustrate different uses of the site during and after the Assyrian period. Plans for the spring 2023 season involve expanding excavations to further expose these buildings and their ceramics, as well as extending the geophysical survey to investigate the layout of the adjacent post-Assyrian town. This paper presents the preliminary analysis of the ceramics with their chronology, a discussion of their deposition in the trash pit, and an analysis of their relation to the post-Assyrian town. The site of Qach Rresh will help us to better understand the transition from Neo-Assyrian to the Post-Assyrian Period in Iraqi Kurdistan.

Low-Cost Seismic Methods for the Detection of Qanat Landscapes on the Erbil Plain

Jordan Brown¹, Mehrnoush Soroush², James W. Rector¹, Aram Amin³, Nisha Kumar⁴, Parsa Kheirandish Zidehsaraei⁵, Jason Ur⁴

¹University of California, Berkeley, USA. ²University of Chicago, USA. ³Iraqi Institute for the Conservation of Antiquities and Heritage, Iraq. ⁴Harvard University, USA. ⁵Università di Pisa, Italy

Underground gravity-flow channels (*qanat*) have been an important technology for accessing subterranean water resources and supplying the water needs of (esp. agricultural) communities throughout the Middle East and North Africa and elsewhere. However, study of these hydraulic features and the landscapes they compose depends on the persistence of surface traces of the buried components of the system. These traces are easily erased by intensive agriculture, so that many of the regions where qanats have been important but which are still heavily cultivated today have a major barrier to research, biasing archaeological research to qanat landscapes under a narrow range of taphonomic conditions. We demonstrate here a geophysical technique designed to support the efficient and low-cost detection of qanat systems hidden beneath heavily disturbed surface landscapes and discuss its application in the particular case of the qanat landscape of the Erbil Plain (Kurdistan Region of Iraq).

The Sebittu Project: Results of the 2023 Surveys and Excavations in the Erbil Plain

Timothy Matney

University of Akron, USA

This paper presents the first results of the Sebittu Project, a new archaeological initiative examining the remains of small Neo-Assyrian farmsteads, hamlets, and villages in the Kurdistan region of Iraq. The overall goal of the project is to document the Neo-Assyrian agrarian economy from the perspective of the farming communities who formed the agricultural foundation of the empire. The project is centered on a cluster of settlements 23.5 km southwest of the Erbil citadel to be

explored over a five year period. The first season will include surface survey, geophysical survey, and excavation at two sites.

Were Imperial Landscapes Also Landscapes of Empires? A Bottom-Up Approach to the Settlement Structures of Mesopotamia from the Iron Age to the Early 1st Millennium CE

Rocco Palermo

Bryn Mawr College, USA

Empires of the past are often considered monolithic, solid, and ubiquitous manifestations of power. Traditional approaches to the study of these complex and multi-faceted polities have privileged the analysis of capital cities, monumental architecture, and visual propaganda. And yet, particularly in the case of polycentric empires (i.e., the Seleucid Empire), the landscape of settlements within the *imperial* space possessed multiple features, generating different responses to the State. The imperial evolution from the end of Assyria to the rise of the Sasanians in the 3rd c. CE in SW Asia was, for example, accompanied by a radical transformation of both urban and rural systems prompting a radical rupture from earlier historical phases. The understanding of this organization and its long-term modification can effectively offer a new perspective on critical historical and socio-cultural phenomena. With the aid of legacy data, newly collected evidence, and methodological post-colonial approaches, this paper thus aims at presenting the *realpolitik* of ancient empires in the steppes of North Mesopotamia through the lens of landscape archaeology. The ultimate goal is to offer a series of counter-narrative evidence to the impact and, most importantly, lack thereof pre-modern territorial empires *outside* core areas and major urban centers.

SESSION: 8H. Interdisciplinary Approaches to Seal, Sealing Practices and Administration II (Lake Michigan Room, 8th Floor)

Chair(s): Sarah Scott, Wagner College | Oya Topçuoğlu, Northwestern University

Watchful Stones: The Potent Co-presence of Script and Front-Facing Animals in Cretan MBA Prism Seals (Virtual)

Emily S.K. Anderson

Johns Hopkins University, USA

During the Protopalatial period in Crete (MBA), craftspersons were fashioning a distinctive class of small, prismatic hardstone seal; production and use seems to have been concentrated in the eastern and northern region of the island. These prisms have been discussed by various scholars in conjunction with one of the earliest scripts evidenced on the island, Cretan Hieroglyphic, because many are inscribed with signs of the script. I consider another remarkable presence in the surfaces of these prisms: frontward-facing beasts. The occurrence of bestial faces and full-bodied creatures described as “gorgons” in the prisms has been a subject of various studies. We can expand this topic to recognize that other animals with potent forward gazes, especially cats, also appear in the prisms and can overlap in their handling and engraved space with the inscriptions—the front-facing head of a cat can even serve as a sign within inscriptions. My discussion contextualizes these front-facing animals in the glyptic objects, suggesting that their forward gaze potentially connects them to a larger regional tradition surrounding such figures. Building on previous studies, I tentatively consider whether embodiments of such forward-gazing figures may have been understood to have apotropaic/protective qualities. With this, I question whether these engraved prismatic stones may have been experienced by people in eastern Crete as possessing a characteristic efficacy deriving from the “magic” of both early script and forward-gazing creatures. The seals’ participation in social life, as worn things and sphragistics devices, could be impacted by such perceived efficacy.

New Insights from the Cyprus Museum 'Old Collection' (Virtual)

Alexander Thomas Donald

La Trobe University, Australia

The Cyprus Museum's 'Old Collection' glyptics are a heterogeneous assortment of seals acquired by the Department of Antiquities from private collectors, donated by members of the public or unearthed in late-19th and early-20th century excavations. Where provided, the provenience of most seals must be considered "tentative", and few may be said to be securely dated. Yet the unpublished Old Collection remains an important and as yet untapped resource for the study of Cypriot glyptics. A 1972 survey of Cypriot seals suggested that 661 known cylinder seals could reliably be associated with Cyprus on the basis of either findspot or engraving style (Kenna 1972). More recent discoveries from secure contexts likely bring this total closer to 800, with most finds being assessed piecemeal. Despite contextual challenges, the 199 cylinder seals of the Old Collection dramatically expand the available Cypriot glyptic dataset. They offer an important body of evidence for assessing broad-scale trends pertinent to our understanding of a distinct Cypriot glyptic style, and a means of testing assumptions drawn from the analysis of narrow datasets. It also includes notable outliers which lead to new questions when considering this material.

This paper offers preliminary insights from analysis of this collection. It is based upon essential research by Parvine Helen Merrillees, who was preparing this material for publication.

The Glyptic Profile of Megiddo

Ben Greet

University of Zurich, Switzerland

As of 2023, c. 720 stamp seals have been excavated and published from the site of Megiddo. Alongside sites like Tell el-'Ajjul and Lachish, this positions Megiddo as an "hotspot" in the "heat map" of stamp seals excavated from the southern Levant. As part of the Stamp Seals of the Southern Levant project, data from these seals has been analysed and added into our comprehensive database and will be published in our forthcoming Volume VI of the Corpus of Stamp Seals of the Southern Levant. This data includes a wide variety of rubrics: object class and typology; material; measurements; base iconography; context information; and others. This aggregation of the glyptic data from Megiddo now allows for a more comprehensive and statistical analysis of the glyptic profile at the site.

Not only does this provide us with answers to simple questions of abundance (of seal types, motifs, materials, etc.) across the life of the site and within specific periods, but it also allows us to move on to unchallenged assumptions or unanswered questions surrounding the glyptic material of the site. For example, does the higher number of stamp seals recovered from Megiddo relate to the intensity of excavations at the site or to a production centre for stamp seals? Or what is the ratio between seals that appear to have been more locally produced to those that may have been imported from elsewhere?

Sealings from Khani Masi: A Biographical Approach

Adam E. Miglio¹, Claudia Glatz², Jacob Lauinger³

¹Wheaton College, USA. ²University of Glasgow, United Kingdom. ³Johns Hopkins University, USA

Excavations at Khani Masi recovered several sealings in depositional contexts associated with a large and likely public building in Area A. Two of these seals provide important provenanced examples of Kassite glyptic traditions outside of Nippur and offer insights into local administrative practices. As archaeological artifacts, the sealings form part of distinctive depositional assemblages that provide us with insights into the daily as well as ritual practices of Khani Masi's Bronze Age inhabitants. In this paper, we present the sealing finds from Khani Masi, discuss their cultural

connections, and explore their immediate and extended functionalities through a contextual and biographical approach.

SESSION: 8I. Sea of Change: Climate and Environmental Change on the Shores of the Sea of Galilee II (Lake Huron Room, 8th Floor)

Chair(s): Michal Artzy, University of Haifa | Miriam Belmaker, The University of Tulsa

Kursi Beach Excavations: Archaeological Remains as Indicators of Late-Holocene Sea of Galilee Level Changes

Michal Artzy¹, Matthieu Giaime^{2,3}

¹Hatter Laboratory, Recanati Institute for Maritime Studies, Department of Maritime Civilizations, School of Archaeology University of Haifa, Israel. ²ASM UMR5140, Université Montpellier 3, CNRS, MCC, France. ³Hatter Laboratory, Recanati Institute for Maritime Studies, Department of Maritime Civilizations, University of Haifa, Israel

Reconstructed changes in the Sea of Galilee level have shown sharp fluctuations in the water elevation during the Holocene. Excavations at Kursi Beach, located on the eastern shore of the Sea of Galilee, ca. 300 meters from the Kursi Byzantine monastery, made it possible to clarify the extent of these changes during the past 3000 years. A massive breakwater dated to Iron Age II or slightly earlier, and a structure associated with live fish preservation was dated, at the earliest, to the Byzantine period. The elevation of these structures allows us to reconstruct lake level changes from the 1st Millennium BCE to the mid-2nd Millennium CE.

Understanding lake level changes in the past is of high interest to contextualize archaeological discoveries. Thus, gain an understanding of the resilience of the inhabitants to environmental changes during a key period in this region.

Settlement Development and Lake Level Changes in Tiberias in the Byzantine and Early Islamic Periods. Preliminary Results of the South Tiberias Lake Area Project (Virtual)

Emmanuel Nantet

University of Haifa, Israel

The site, located in the southern part of the city of Tiberias, on the shore of the Sea of Galilee, Israel, consists of a long structure running on a N-S axis all along the beach. To the north, an additional structural remnant is a Byzantine city wall built on a W-E axis. The latter was continued by a pier, consisting of a concrete structure rising from the shore and extending eastward into the waters of the lake. The site that extends beyond the city wall of Tiberias has been so far interpreted either as the most important and the largest preserved harbor of the Sea of Galilee, or as a mere seawall. Although long neglected, the area deserves closer attention since the concrete pier appears to have been built in an innovative construction technique that utilized wooden caissons. This construction method has been documented only in early Roman imperial maritime harbors, but never in a lacustrine context and for the Late Byzantine and Umayyad periods. The excavation, extending on both the inner and outer sides of the southern city wall, will contribute to a better understanding of the substantial environmental challenges that this extension faced. The presentation will offer an overview of the preliminary results collected during the three first years of this ongoing project, which started in 2019, combining land and underwater excavations. It will also suggest research perspectives for the next few excavations, which will focus on the relationship between the city of Tiberias and the lake.

Sea of Change: Climate and Environmental Change on the Shores of the Sea of Galilee

Wolfgang Zwickel

University of Mainz, Old Testament and Biblical Archaeology, Germany
Discussant

SESSION: 8J. Cultures of Mobility and Borders in the Ancient Near East (Lake Erie Room A, 8th Floor)

Chair(s): Shane M. Thompson, North Carolina Wesleyan College | Eric M. Trinko, James Madison University

Yahweh and the Mountain: A Mythological Response to New Topography and Borders

Shane M. Thompson

North Carolina Wesleyan University, USA

This paper broadens the scope of the traditional conflict myth within the Hebrew Bible to also include Yahweh's battle with the mountains. Based on earlier Sumerian evidence, I show that vestiges of the Sumerian conflict myth remain in the Hebrew Bible instead of solely the conflict myth focusing on the Sea. The examples of battling the mountain arise in the Exilic Period, recasting the land between Babylon and Israel as a new Reed Sea to be crossed, mirroring the topography between Mesopotamia and the Levant. This provides a case study of a change in mythology with both the literal crossing of borders by the Israelite people, as well as the crossing of borders by Yahweh, displaying a new drawing of Yahweh's borders through the new enemy that must now be fought: the mountain.

Idealized Boundaries of the Kingdom of Babylon

Zachary Rubin

Hebrew University of Jerusalem, Israel

Throughout its existence as an independent city, Babylon saw its power expand and contract: at times exerting uncontested control over the rest of the southern Mesopotamian flood plain, and at times reduced to its immediate heartland. This paper will discuss the ways the changing limits of the Babylonian kingdom were explored in Babylonian ritual texts and related literature. It will argue that the political landscapes described in these rituals, delineated by changing urban hierarchies, shifted alongside the changing priorities of Babylonian rulers and scholars. These range from the establishment of the sacred trio of Nippur-Sippar-Babylon in the Late Old Babylonian period, which served to connect Babylon to the older religious capitals of the region, to later urban hierarchies that prioritized Babylon above all other cities. Such shifts may demonstrate an underlying tension between two radically different understandings of Babylon and its role in the kingdom: as the first among equals of the Mesopotamian urban landscape, or as the definitive hegemon to which all other cities were subject.

A Comprehensive Analysis of Late Bronze Age Copper Sources: Reevaluation of Copper Ingots using Lead Isotope Analysis, Chemical Composition, and a Mixing Model (Virtual)

Danny M. Finn, Naama Yahalom-Mack, Yigal Erel

The Hebrew University of Jerusalem, Israel

Ingots serve as the best proxy to provenance copper, as they are closest in the Chaîne Opératoire to the ore source. The large number of Late Bronze Age ingots analyzed to date, alongside advancements in geochemical modeling, calls for a reevaluation and synthesis of this important data set. The lead isotopic results of nearly 600 ingots from secure archaeological contexts and available trace element data were aggregated from the literature. Results were then plotted against a database of more than 4000 copper and lead ores from the Mediterranean and Ancient Near East. Using a $^{206}\text{Pb}/^{204}\text{Pb}$ vs Pb mixing model we were able to show reaffirm Cyprus as the major ore source,

alongside limited use of sources from the Aegean, Anatolia, the Sinai, Iran, Sardinia, and the Northern Levant. New mixing patterns identified in copper ingots from the Uluburun Shipwreck reinforce earlier suggestions for the pooling of local copper resources on Cyprus. There is indication that several of the ingots were made of copper mixed from two, and possibly three, metal sources. Greater variability in lead amounts during the LB IIB correlates with the first arrival of Sardinian lead to the east. Such results contextualize the development of complex trade networks in the LBA Mediterranean and Ancient Near East.

A Hydrological Model of Migration and Settlement in Biblical Transjordan (Virtual)

Deborah A. Hurn

Avondale University, Australia. Australian Institute of Archaeology, Australia

The Torah refers to four waves of immigration and conquest in the Transjordan, starting with the indigenous nations of Rephaim and Horim who are dispossessed by Abrahamic nations in the south (Edom, Moab, Ammon) and invaded and displaced by Amorites in the north. The Amorites are in turn conquered by Israelites during their migration from Egypt to Canaan and replaced by the tribes of Reuben, Gad, and Manasseh. The biblical narrative is not precise about the borders of these successive territories; thus, Bible atlases differ in their placement of the nations and regions of the Transjordan.

A new promising model shows that the four great river systems in the Transjordan--Zered, Arnon, Jabbok, and Yarmuk--consistently correspond to the four nations in each of the historical waves of immigration. Hydrological principles reveal that national territories are bounded by riverbeds according to agricultural concerns while wildernesses are delineated by watersheds according to pastoral concerns. With this method it is possible to determine unknown biblical regions like Ar, Jazer, and the Argob, and to map the borders of Ammon's enclave after the Amorite and Israelite conquests. This paper is illustrated with custom-made maps showing the stages of migration and settlement in the Transjordan throughout the early biblical period.

SATURDAY, NOVEMBER 18, 2023 | 8:20-10:25am (CST)

SESSION: 9A. The Aims of Scribal Education in the Ancient Middle East I (Continental Room A, Lobby)

Chair(s): Jana Matuszak, Institute for the Study of Ancient Cultures, University of Chicago | Susanne Paulus, Institute for the Study of Ancient Cultures, University of Chicago

Back to School in Babylonia – School at the End of an Era

Susanne Paulus

University of Chicago, USA

The exhibition “Back to School in Babylonia” builds on over 70 years of research on House F excavated by the Joint mission of the Oriental Institute and the University of Pennsylvania in 1951–52. While digging through the archival records and compiling the current scholarship, it became apparent that some aspects, like the internal chronology of House F and the purpose of extensive schooling in Sumerian “literature” during the later Old Babylonian period, remain open. This talk will discuss the aims of Old Babylonian education, adopting a diachronic approach comparing Old and Middle Babylonian education to contribute to the question of the aims of education.

Old Babylonian Scribal Education: Curricular Aims, Goals, and Objectives.

Niek Veldhuis

UC Berkeley, USA

Curricular theory distinguishes between the general aims of education, the goals of a class or a semester, and the objectives of a particular class meeting or exercise. This distinction may help in making sense of the broad range of contents that were taught at Old Babylonian scribal schools, ranging from multiplication tables, to complex mythological texts in a dead language, all the way to lists of abstruse sign values that nobody would ever see again.

The Role of Sumerian Model Contracts in the Old Babylonian Scribal Education: an Assessment (Virtual)

Gabriella Spada

Sapienza – University of Rome, Italy

Sumerian model contracts were a common element in scribal schooling and belonged to the last part of the elementary phase of the Old Babylonian curriculum. They combined a number of different elements whose knowledge was to be acquired beforehand, such as personal names, metrology, commodities, and legal expressions. Model contracts can actually be considered a real practical training. They provided apprentice scribes with a specific set of technical skills, aimed at mastering the vocabulary and legal-administrative procedures, which could have later been used in their everyday administrative and economic life. In fact, although the daily language had long since been Akkadian, Sumerian was still used in administration in southern Babylonian cities during the beginning of the 2nd millennium (the so-called Isin-Larsa period, 2002–1763 BCE).

Based on more than half of the entire corpus of model contracts, this paper will discuss some of the highlights that have emerged from the study of such material. A particular focus will be given to the characteristics of these model contracts according to their provenance, bearing in mind that possibly different types of contracts were taught in different cities.

Learning to Write Letters in Akkadian (Virtual)

Marine Béranger

Freie Universität Berlin, Germany

Akkadian school letters are often difficult to identify and represent a small part of the school exercises produced during the Old Babylonian

period. For these reasons, they have received little attention and have never been published as a whole. For what purpose were these texts studied? What knowledge and skills were developed by studying them? Are they different from real letters? The paper aims to present the corpus of Akkadian school letters and examine their pedagogic value and their relation to practice.

This is Your Homework of the Day! On the é-um-mi-a Records from Old Babylonian Nippur.

Anne Goddeeris

Ghent University, Belgium

In 2015, Peterson has described a group of tablets listing of patronyms and personal names, preceded by a column with a simple number. They are sometimes concluded by mentioning é um-mi-a, “house of the master”, and are occasionally dated with month and day. Many of them have the appearance of type III school tablets. Thus, these tablets have an administrative function, as well as an educational one.

These documents raise a lot of questions, such as: What does the number in the first column represent? Who are the individuals and the sons? Can we identify any of them in other tablets and can we reconstruct groups of students? What is the é-um-mi-a and how is it related to the é-dub-ba-a?

The corpus of 70 tablets discussed by Peterson can be complemented by some 15 tablets and fragments in the Hilprecht Sammlung in Jena. With this new data, I want to readdress these questions.

SESSION: 9B. Digital Ethics in Ancient Near Eastern Research – Workshop (Continental Room B, Lobby)

Chair(s): Ellie Bennett, University of Helsinki | Sara Mohr, Hamilton College

Assyriology, Digital Humanities and Ethics (Virtual)

Saana Svärd

University of Helsinki, Finland

In this talk I will recount some of the experiences I have had since 2016 as a researcher engaged in interdisciplinary work with digital approaches to ancient Near Eastern studies. My own core expertise is from the field of Assyriology but as a researcher and as a research director I have collaborated intensively with Digital Humanities specialists, primarily from the field of language technology. I will highlight some of the ethical issues we have had to resolve together, both in research I have personally carried out and in the research of the Centre of Excellence in Ancient Near Eastern Empires which I am directing and which has interdisciplinary and collaborative Digital Humanities work as one of its focus areas.

For Whom the Model Loads: Digital Public Archaeology and the Digital Divide

Matthew D. Howland

Wichita State University, USA

The internet has provided exciting new possibilities for archaeologists to engage diverse, global audiences through digital public archaeology. However, this potential is limited by differential access to high-speed internet, which is an important aspect of accessibility to digital spaces. At their best, internet-based dissemination approaches allow for the development of ongoing web-based dialogues with public audiences, which isn’t possible with traditional publication (Richardson 2014: 64–65). However, opportunities to engage with cultural heritage online are not equally distributed around the globe due to the so-called “digital divide.” Home access to the internet has historically developed unequally, limiting the ability of less privileged groups to easily and regularly participate in discussions about archaeology and consume public-oriented archaeological content (McDavid 2004). Today, the digital divide continues to exist, with differential access to higher-speed and stable

broadband connections reflecting existing societal structures of privilege (Pew 2019). More specifically, countries in the MENA region have limited access to high-speed broadband connections compared to other parts of the world, and mobile access to broadband is comparatively important in this region (Gelvanovska et al. 2014). These disparities in global internet access are increasingly important in an era where the rapid development of digital data recording technologies have enabled public dissemination of large 3D, spatial, video, and photographic datasets. Archaeologists working in the MENA region must therefore consider the internet capacity of stakeholding and target audiences alongside other accessibility factors in their digital public archaeology efforts.

When in Doubt, Leave Her Out? Including Women in Virtual Simulations in Antiquity: The Case of the Neo-Assyrian Queen in Nimrud's Northwest Palace

Amy Rebecca Gansell

St John's University, USA

I raise the issue of the integration of female characters into virtual simulations of antiquity. In the virtual Northwest Palace, for example, there are no female characters. The simulation features the king and his male and eunuch courtiers, guards, and attendants. What about the queen and her entourage? The initial explanation I encountered for their absence was 'we don't know what they looked like.' In response, working from artistic and archaeological evidence, I collaborated with the virtual palace developers (Learning Sites, Inc.) to publish a 3D queen model in 2018. The next step was to integrate the queen into the virtual palace, but funding and support have been very limited. The queen model was at least included in a 2019 animation of a banquet in the virtual palace. She enters the room, but the scene cuts before she engages with the event. To seat the queen at the banquet perhaps required too much speculation. Then why not simply show her walking through the palace or sitting on her throne? What is it really that holds us back? Are we overcompensating for the sexualization of female characters in video games? Does Victorian-era chauvinism still cloud modern visions of history? Are we just afraid of making mistakes? I contend that the biggest—and indeed ethical—mistake is to leave women out of the virtual picture. Doing so biases history and reinforces misconceptions of antiquity as a man's world.

Don't Ask, Don't Tell: The Odd and Murky Business of Sharing, Scraping, and Stealing Cuneiform Text Metadata in an Online Research Environment (Virtual)

Rune Rattenborg

Uppsala University, Sweden

The world of digital cuneiform encompasses a primary record of some 500,000 individual inscriptions represented across fifty established research or museum databases around the globe. Levels of structural alignment, data interoperability, policies of sharing, and infrastructural openness of individual data repositories are distributed anywhere along a continuum reaching from the idiosyncratically obscure to the universally accessible. Firmly embedded in a digital environment as they may be, conventions guiding the curation and use of such resources are shaped by an almost entirely analogue set of scholarly traditions. Few of us would consider the import of a concordance index of tablets scanned from a printed monograph into a research database a dubious act, for example. Quite many, in contrast, would think the capture and addition of a similar collection of data from one online database and its import into another verging on copyright infringement at the least. This talk invites discussion of best practice in the large-scale integration and reuse of metadata across online databases. Are certain elements of a digital representation and catalogue file of a cuneiform tablet more closely associated with individual copyright than others? What conventions, if any, should guide the computationally aided capture and reuse of data

across repositories? Should reciprocity be expected? And finally, how will such practices impact on the formation of an accurate and comprehensive record of the cuneiform corpus as a cultural heritage artifact, the information on which is of relevance to a great many outside the disciplinary orbit?

SESSION: 9C. The Transition from the Neo-Assyrians to the Neo-Babylonian Periods (Continental Room C, Lobby)

Chair(s): Jonathan Gardner, Trinity Evangelical Divinity School | Christopher W. Jones, University of Helsinki

The Case for Global Assyria

Christopher W. Jones

University of Helsinki, USA

Scholarship of the Iron Age Near East and Mediterranean has often maintained a local focus, reinforced by disciplinary boundaries. The 2014 exhibition *Assyria to Iberia at the Dawn of the Classical Age* at the Metropolitan Museum of Art and the scholarship it inspired began to crack these foundations by presenting Assyria as an empire lying at the center of an extensive network of Mediterranean economic exchange. This paper builds upon this work by proposing a bold new research agenda for Neo-Assyrian studies while making a case that the Neo-Assyrian empire represents a significant and underappreciated development in world history. It will argue that 1) Assyria was the first empire in world history to directly administer the majority of its territory through the creation of a provincial system; 2) the incorporation of local elites into this system both provided a level of social mobility not seen in previous empires and created structural status competition which caused increased demand for luxury goods; 3) Assyria's extensive trade network extended not only west throughout the Mediterranean but east to Oman and India, where it stimulated increased social complexity in these regions; 4) the Neo-Babylonian empire largely assumed control of the Assyrian administrative apparatus rather than dismantling it, and so did not disrupt these international trade networks in a major way after 612 BC. Assyria therefore should be understood as providing a model of imperial control followed by all later empires, which stimulated international trade and launched an era of expanding global connections.

Collapse and Transition from the Rural Perspective in the Post-Assyrian Period

Petra M. Creamer

Emory University, USA

The collapse of the Assyrian Empire is a pivotal event that has been widely discussed in both archaeological and historical circles. Discussions of the transition into and after imperial collapse tend to revolve around topics of site abandonment, military destruction, and a break with previous ideologies that allowed the empire to flourish. As much of our material evidence comes from capital and provincial centers such as Nineveh and Nimrud in the imperial heartland and Tell Sheikh Hamad in the central provinces, our investigations of this critical time have thus far prioritized the urban effects of such change.

This paper attempts to center the "rural perspective" of collapse and transition after the fall of the Assyrian Empire. Material from the post-Assyrian period has been uncovered at a number of non-urban sites across Northern Mesopotamia and the Northern Levant in recent decades. This exploration serves as first steps into synthesizing this material with the wealth of data coming out of ongoing excavations at the site of Qach Rresh in Iraqi Kurdistan – a village site occupied in both the late Neo-Assyrian and post-Assyrian periods.

Imperial Shifts in Iron-Age Mesopotamian-style Buildings from the Southern Levant

Heidi Fessler

Loyola Marymount University, USA

The shift from the Assyrian period to the Babylonian period can be challenging to assess in the archaeological record in southern Levant. This time period only spans about a century, and articulation of the subperiod nuances and the differences in rule between Assyria and Babylonia is possible in some instances. In other instances, the lack of data hinders our understanding of this transition and necessitates finding areas where subtle changes are more detectable, like in Mesopotamian-style architecture at sites such as Megiddo, Hazor, Ashdod, and Jemmeh. This paper assesses these and other southern Levantine sites noted in scholarship as having Assyrian-style elements in their monumental constructions and considers how these sites functioned during the waning Assyrian rule, throughout Babylonian hegemony and into the advent of Persian domination. Articulation of the subtle ways palaces and public buildings changed over a short time allows us to consider the relationship between subjects and their fluctuating imperial rulers, and how political revolutions in Mesopotamia impacted distant Levantine populations.

The Far Margins of Empire: Edom and the Negev in the late 7th and 6th century BCE

Andrew J. Danielson

University of British Columbia, Canada

The late seventh century and early sixth century BCE saw significant changes to the geopolitics of the ancient Near East, with the Neo-Babylonian Empire taking the place formerly held by the Neo-Assyrians. On the margins of these empires, however, the exact degree to which this transition affected daily life and interregional exchange has received less attention, with focus instead placed on dynastic changes, and large-scale conflicts. This paper analyzes the southern Levant during the second half of the seventh century and the early sixth century BCE, focussing on the arid and semi-arid regions of the Negev and Edom. Here a rich archaeological portrait has emerged of multi-faceted cross-cultural social entanglements within the rich settlement systems of the region, and their relationship with interregional exchange. This talk examines degrees of initial continuity during this period of transition, and then major ruptures that occurred during the sixth century BCE. It engages with material culture evidencing cross-cultural interactions, proxy evidence for the South Arabian trade, and regional destructions and abandonments attested in settlement patterns. Overall it highlights the integration of diversity attested at these settlements, the potential for conflict between the client kingdoms of these empires, and the (in)stability of transregional exchange networks, analyzing them in the context of shifting political events and policies.

SESSION: 9D. Recent Work in the Archaeological Sciences (Waldorf Room, 3rd Floor)

Chair(s): Zachary Dunseth, Brown University

Redefining the Cyprus Orefields: Innovative Provenancing of Ancient Copper Metallurgy

Patrick Degryse^{1,2}, Sarah De Ceuster¹

¹KU Leuven, Belgium. ²Leiden University, Netherlands

This paper redefines the lead isotope (LI) fingerprint of Cypriot copper ore deposits using evaluated legacy data and newly analysed ore and ancient slag samples, using kernel density estimates (KDE). While graphical assessment of lead isotope ratios in biplots is used in archaeological studies until today, KDE have been advocated as a more appropriate alternative for data representation and statistical evaluation. The possibility of distinguishing different mining sites on the island, or

the impossibility of doing so because of overlapping signatures, will be evaluated. The newly defined Cypriot LI signatures will subsequently be used to discuss archaeological questions on the chronology of the different mining sites (comparing the signature of well-contextualized and dated artefacts from excavations to the ore fields), the start of mining activities in Cyprus (re-evaluating the LI signature of the earliest copper objects found in the island, of which the origin is sometimes placed elsewhere), and the relation of LBA oxhide ingots to the mines investigated (re-evaluating the origin of some of the most discussed copper alloys in/from the island).

A Part of It All? Micro-archaeological Investigations of Food Storage Features in the Northern Fertile Crescent

Valentina Tumolo^{1,2}, Lisa Maher²

¹Università degli Studi della Toscana, Italy. ²UC Berkeley, USA

Storing food has always been a basic need for semi-nomadic and sedentary people, representing both a risk-management strategy and a source of social power. In archaeological contexts, the ways in which food is stored is associated with a combination of ecological, technical, and social factors. This paper will present the preliminary work of an ongoing project focused on the investigation of food storage features in the Northern Fertile Crescent during the late fifth, fourth, and third millennium BC, through a combination of traditional macro-archaeological methods and micro-archaeological techniques. We focus here on the microscale evidence, in the form of phytoliths and microstratigraphy, and their associated methodological issues to highlight the importance of combining micro- and macro-scale analyses, as well as examine the implications for interpretation of storage features and their socio-economic meaning. In particular, we discuss the debates on micromorphology sampling and representativeness of feature types in respect to the concept of case specific site-formation processes.

Phytoliths as a Proxy to Investigate Yavne's Wine and Pottery Production Industries

Kali R Wade¹, Rachel Lindemann^{2,1}, Shawn Bubel²

¹Atlatl Archaeology Ltd., Canada. ²University of Lethbridge, Canada

Yavne is an archaeological site spanning the Middle Bronze Age to Umayyad periods, located approximately 7 kms inland from the eastern Mediterranean coast and 30 kms south of modern-day Tel Aviv, Israel. Over the last decade, Yavne has been excavated multiple times and has come to be understood as a substantial regional center for wine production. An industry that peaked during the Byzantine period, it produced such volumes of wine that it would have exceeded the local region's capacity for consumption. Showcasing the scale of production and intent to export this good, wine press installations and pottery were uncovered at a massive scale. The most recent excavation season in the fall of 2022 recovered additional wine installations and pottery kilns that further demonstrated the industrial nature of the production that was happening on site. Our research question focuses on the fuel used in pottery kilns, to further understand the *chaîne opératoire* taking place during pottery production. Soil samples were taken from the sealed "firebox" contexts below pottery kiln floors, where fuel would be stuffed to fire the robust bag-shaped jars and Gaza Ware torpedo-type jars. Phytoliths and dung spherulites are examined in the hopes of identifying singular or multiple sources of fuels and the quantities that remain inside the fireboxes. These samples come from the Umayyad period kilns and will represent contexts that were maintained through transitioning occupations of the site, continuing a thriving industry of wine production for this community.

Pathologies of an Ancient Livestock Population: A Glimpse into Patterns of Practice

Theo Kassebaum

University of North Carolina, Chapel Hill, USA

Pathologies are often discussed as the studies of “abnormalities” by focusing on individual animals with broken bones or severe disease. However, they also offer a means through which to study population levels of livestock—sheep, goat, cattle, and pig—management and repetitive human-animal interactions. Reorienting the standard approach to pathologies, I incorporate methodologies set forth in paleopathological publications in a discussion of care and the social contract between humans and livestock to consider animals and their embodiments in the ancient environment. Working on an assemblage from Tel Abel Beth Maacah dating to the Iron Age I period, a wide variety of skeletal and dental pathologies, including eburnation, exostosis, lesions, lipping, scurf, broadening, osteomyelitis, and linear enamel hypoplasia etc., were recorded in order to answer questions regarding the health of the livestock population. These pathologies provide an insight into how animals were involved in patterns of practice at the site, by connecting the multispecies social contract to the life histories visible on skeletal remains. In this way, animals are brought into site-specific social networks by coupling pathologies and demographic data with areas of deposition, producing a complex web of care that can be discussed within the archaeological site.

How did the Legion get its Ferrata: A Transdisciplinary Study of Ferrous Metallurgy at Roman Iudaea/Palaestina

Yarden Pagelson, Peter Fabian, Yuval Goren

Ben-Gurion University of the Negev, Israel

On the surface, the topic of Roman iron metallurgy has been extensively researched, both of production sites and artifacts. However, a closer examination shows that this statement is far less accurate for the Eastern Roman provinces. Despite a growing interest in the ferrous metallurgy of earlier periods, the classical periods have lagged.

In this paper, we intend to discuss multiple aspects of the iron chaîne opératoire in Roman *Iudaea/Palaestina* in light of historical and archaeological data. In addition, we will present new results of metallurgical studies from multiple sites. Combining both macro and microscopic methods to objects of contrasting nature, we aim to comprehensively investigate the types of ferrous alloys in use, smithing techniques, and skill.

Iron was unlikely to have been smelted in the region but was transported in the form of bars, ingots, and finished objects. Local smiths forged these into tools and weapons. Metallographic studies indicate that low-carbon steels were the common alloys in use. When necessary, band welding (piling), cold-working, and annealing were applied in order to manipulate the metal for the functional needs of the artifact.

SESSION: 9E. Archaeology of Anatolia I (Astoria Room, 3rd Floor)

Chair(s): James Osborne, Oriental Institute, University of Chicago

Pottery Production and Trade at Küllüoba, Turkey: A Discussion of Craft Production and Networks in Western Anatolia From a Microscopic Level (Virtual)

Ashley Cercone

University at Buffalo (SUNY Buffalo), USA

Küllüoba is an archaeological site situated between western and central Anatolia, and boasts layers of occupation spanning from the Early Chalcolithic (ca. 3300 BCE) to the Transition to the Middle Bronze Age (ca. 1950 BCE). During the end of the Early Bronze Age II (ca. 2700-2500 BCE) into the Early Bronze Age III (ca. 2500-2000 BCE), many changes occurred in Anatolia, including the slow adaptation of the potter's wheel

and the heightening of interregional networks. Due to Küllüoba's geographic location between northern and southern Anatolia, and the Aegean and Marmara regions, it has long been thought that the mound played an active role in trade networks during this period of time. This paper will present the results of the first-ever petrographic study of ceramics from Küllüoba dating from the Early Bronze Age, highlighting localized craft production as well as the presence of non-local pottery.

Surveying Hittite Empire's Western Frontier: Polatlı Landscape Archaeology and Survey Project (PLAS)

Müge Durusu-Tanriover

Temple University, USA

Polatlı Landscape Archaeology and Survey Project (PLAS) started in 2019 with the aim of investigating the imperial strategies of the Hittite Empire along its western border. Our survey area is the district of Polatlı in Ankara (Turkey's capital), known mainly for its first millennium BCE archaeological heritage through key sites such as the Phrygian capital Gordion and the massive mound of Hacıtığrul Höyük. PLAS is the first project to systematically study the second millennium BCE in Polatlı, with the deliberate aim of understanding the footprint of the Hittite Empire in this part of its western frontier.

In this paper, I will present the results of our four seasons of fieldwork between 2019 and 2023 with emphases on three issues. I will first focus on the settlement patterns through the Bronze Age and will compare them to the settlement trends of the neighboring regions. I will then discuss the main characteristics of the second millennium BCE material culture, highlighting the similarities and differences between the sites in Polatlı and the sites in the core region of the Hittite Empire within the bend of the Kızılırmak River. I will conclude by discussing the imperial strategies of the Hittite empire in Polatlı and the response of the local communities to Hittite imperialism.

Locating Tarhuntašša, an Imperial Capital in Central Anatolia

Michele Massa

Biljant University, Turkey

In the early 13th century BCE, Great King Muwatalli II moved the Hittite capital from Hattuša to Tarhuntašša, a location more central to his empire and closer to the newly-conquered lands in northern Levant. After his death, the capital was moved back again to Hattuša, but Tarhuntašša soon became the seat of an antagonist kingdom, which likely continued to exist after the collapse of the Hittite Empire around 1180 BCE. While a series of detailed border treaties places the kingdom's extent roughly between the central Anatolian plateau and the Mediterranean, the location of its capital city has been at the centre of scientific debate for over 80 years, and has so far remained unknown.

Through the combination of archaeological, textual and geographical evidence available for the area, this paper proposes a new model for the internal political geography of the kingdom and its relation with the Hittite state. This model further challenges traditional hypotheses regarding the location of its capital city either in Rough Cilicia or in the Karaman Plain, and instead highlights the possibility that Tarhuntašša could be located within the Çarşamba River delta, the area described as the “Hulaya River Land” in Hittite texts.

New Discoveries on Alabaster Idols and Statuettes of the 3rd Millennium BC at Kültepe: A Comparative Analysis to Understand the Typology, Context And Meanings of Ritual Objects (Virtual)

Güzel Öztürk¹, Fikri Kulakoglu²

¹Balıkesir University, Turkey. ²Ankara University, Turkey

The excavations that have been carried out in Kültepe since 2010 have focused in levels belonging to second half of the 3rd millennium BC. These levels are important both for understanding the cultures of Central Anatolia in the 3rd millennium BC and for interpreting the

religious activities of the societies of this period. In this regard, two buildings are of particular importance. The first of these buildings is a small cell-plan structure cutting the walls of the monumental building of the earliest layer of Kültepe (13th) dated to the second half of the 3rd Millennium BC. In this cell, which dates to the middle of the second half of the 3rd Millennium BC, statuettes made of alabaster with various attributes and ritual vessels in unprecedented forms were found in situ.

The second is the monumental building, which was discovered in 2018 and contains a room called the “idol room”. This is a building that also contains a room with a collection of the largest number of idols and statuettes ever discovered in the ancient Near East.

The aim of this presentation is to try to understand the belief systems of 3rd millennium BC Anatolia in the light of idols and statuettes discovered at Kültepe. This study also aims to discuss the iconography of such figurines, the materials used in their production, and the context in which they were produced from a comparative perspective, considering figurines produced in other parts of Anatolia and contemporary finds from the Aegean world.

Monumental Loaves: The Role of Fire Installations in Structuring Elite Space at 2nd Millennium BCE Kaymakçı, Western Anatolia

Catherine B. Scott, Tunç Kaner
Koç University, Turkey

Features and objects for controlling fire—hearths, kilns, braziers, etc.—have played an important role both in the organization of space in antiquity, and in our understandings of archaeological places today. Permanent fire installations, in particular, anchor daily activities in space as sources of light and heat, as tools for cooking and specialized craft production, and as essential components of ritual practices. From this centrality in life comes a complex milieu of social meanings, whether one is looking at a simple domestic oven or an elaborate hearth in a monumental temple. Yet, despite encapsulating many intersecting layers of function and meaning, fire installations are rarely the central focus of research; instead, they are addressed in limited—if interesting—ways within studies of cuisine, ritual performance, etc. In this paper, we center fire installations in a contextual analysis of an architectural complex in the inner citadel of Kaymakçı, dating to the second half of the 2nd millennium BCE, to explore the role they played in constructing elite spaces both physically and symbolically. These fire installations reflect a pattern evident throughout the complex, in which forms and practices common across the site are elevated by the use of higher quality materials, better construction, and a particular spatial and architectural grammar. We argue that these fire installations participate in the monumentalization of elite residential and industrial activities within this part of the inner citadel, distinguishing it from other elite spaces within the fortifications.

9F. Archaeology of Egypt III (Private Dining Room 2, 3rd Floor)

Chair(s): Julia Troche, Missouri State University

The Liquid Commodities Trade Between Egypt and the Levant in the 3rd Millennium BC

Karin Sowada¹, Sophia Aharonovich², Margaret Serpico³

¹Macquarie University, Australia. ²Australian Catholic University, Australia. ³University College London, United Kingdom

For decades, identifying the liquid commodities exchanged between Egypt and the Levant during the third millennium BC has proved challenging. The 6th Dynasty inscription of Iny (c. 2300 BC) mentions *sefetj*-oil from Byblos, but its identity remains unknown. Coniferous resins are considered a candidate based on textual identification of *ash*-oil as cedar/coniferous resin, along with limited and outdated analyses. Despite being a significant horticultural product in the Early Bronze Age Levant, the assumption that olive oil was exchanged has

little supporting archaeological evidence in Egypt, but is widely accepted in the literature.

A recent study using multi-proxy residue analysis of imported combed jars found in elite 4th-6th Dynasty Giza tombs sheds new light on the matter. The researchers focused on samples taken from jars in the Museum of Fine Arts (Boston), conducting comprehensive analysis using various techniques including GC-MS, FTIR-pyrolysis, SEM imaging, and palynological identification. Selected samples were also subjected to radiocarbon dating.

The study reveals a complex story of ancient use and re-use, with no simple answers as to what the jars originally contained. Many jars were affected by modern archaeological and museum interventions. Despite this, results indicate that the jars contained a range of different contents, which may have included fats, vegetable oils, and coniferous resins. The diverse nature of the scientific and archaeological results suggest that many jars were possibly decanted upon arrival in Egypt and subsequently re-used within the palace economy with mixtures blending local ingredients and imported commodities.

Problematizing Egyptian “Model Tools”: A Characterization of the Functionality of Egyptian Cupreous Tools in Museum CollectionsMatei T. Tichindelean

University of California, Los Angeles, USA

In Egyptological scholarship, the term “model tools” has been used to characterize miniature representations of implements that have been stripped of their practical function, emphasizing their relatively “cheap” method of production. Their categorization as “model tools” was established primarily on size by Flinders Petrie in his 1917 monograph *Tools and Weapons*. Due to this characterization, “model tools” are either implied or exclusively said to be produced and used as a ritual objects and, therefore, have no functional ability outside the ideological realm. While continued discourse on their role and function in the mortuary context has continued to reinforce their ritual purpose, metallurgical analysis allows us to problematize their confinement to the ritual sphere and further reveals the object’s life history.

My paper will present a compositional analysis of Bronze Age metal tools from the collections of the Brooklyn Museum and Museo Egizio in order to re-examine the utilitarian function of “model tools” and further nuance their designation as “models”. As the majority of my corpus has an unknown provenance, my discussion will be limited to the objects’ alloy composition and how this might reflect their efficacy as utilitarian tools in the hands of craftspeople. Comparative analysis, both temporarily and contextually, allows us to explore whether an object’s function influenced alloy choice. The idea is to not only build a corpus for comparanda, but to also challenge our etic classification of objects and provide a space for debate and reconfiguration of modern categorizations.

Life is More than Food: Gardens in Ancient Egypt

Robyn Price

Brown University, USA

The term “garden” describes a variety of spaces: from small vegetable plots to rolling acres of curated displays and highly coded ritual areas. The wide category that is encompassed by the term “garden” has been applied uncritically in ancient studies. Today, in the West, that which is grown in a garden is typically categorized by its function: food, pleasure, medicine, etc. Gardens have been similarly divided, either by their location or function (e.g., flower garden, funerary garden, temple garden, etc.). The evidence from ancient Egypt, however, suggests that these divisions are insufficient as these functions and spaces overlapped extensively. Gardens were available to all, regardless of economic resources, however, their form varied. In this presentation, I seek to differentiate the spaces encapsulated by “garden” in New Kingdom

Egypt. After investigating the ancient Egyptian archaeological, written, artistic, and botanical evidence published about gardens and gardeners in ancient Egypt, I argue that the purpose of the ancient Egyptian “garden” likewise extended beyond the growing of plants for eating. Their use was not only to produce foodstuffs, but to provide sensory pleasures inherent to the ancient Egyptian way of life at the time. Gardens serviced both the living and the dead, the wealthy and the working class, as a manifestation of life itself through its stimulation of the senses.

New Stories, Old Wood: Reinvestigating Coffin Fragments from New Kingdom Saqqara

Caroline J. Arbuckle MacLeod

St Thomas More College, University of Saskatchewan, Canada

In 1999, two coffins were discovered near the tomb of Horemheb in Saqqara, Egypt. Shortly after, they were studied and published. As the pieces were in an advanced state of decay, they were not placed on display in a museum, but laid back down to rest in a storehouse. Although the excavators had ensured that the decoration, inscriptions, and even basic construction information had been included in their reports, they had the foresight to consider that future scholars may have additional inquiries, and so held the fragments back from reburial. In 2023, as part of the excavation team from the Museo Egizio in Turin, and the Rijksmuseum van Oudheden in Leiden, the author had the opportunity to complete a more thorough investigation of the materiality of the coffin remains. In this paper, the results of a detailed wood analysis will be discussed, along with significant construction elements previously overlooked. Both elements contribute to insights regarding the actions and choices of the craftspeople who constructed these coffins. Through this new assessment the author will also consider the benefits and challenges of working with decaying wood fragments while in the field, as well as the value of reassessing previously investigated artifacts.

Color Me Beautiful: Dyes and Dyeing in Roman Egyptian Textiles from Karanis, Egypt

Suzanne L. Davis, Caroline Roberts

University of Michigan, Kelsey Museum of Archaeology, USA

This paper presents initial findings from a study of dyes in textile fragments from the Roman Egyptian town of Karanis, Egypt. University of Michigan (U-M) excavations in the 1920s and 30s uncovered thousands of textiles at the site, and today approximately 3,500 are housed in the collections of U-M's Kelsey Museum of Archaeology. Dates for the fragments are imprecise, but the collection is important because of its size, its association with a specific site, and its character as a collection of textiles from daily life versus funerary contexts. Scholars have written about evidence of domestic cloth production at Karanis, decorative techniques present in the collection, and the contexts of the textiles' discovery. This information has also been synthesized for a more complete understanding of the collection's production, use, and archaeological contexts. Our study adds new information by, for the first time, investigating dyes represented in the collection. Although most of the fragments are small, worn, and constructed using simple techniques, they are highly colorful. To date, 50 have been examined with three relatively accessible techniques: multispectral imaging, optical microscopy, and X-ray fluorescence. Results indicate the use of indigo for blues and greens, tannins for browns, and madder for reds and oranges, while yarns spun with indigo- and madder-dyed fibers produce pinks and purples. No evidence of insect or mollusk based dyes has been found. Other studies have suggested the use of alum mordants as well as skillful color modulation in Roman Egyptian dyeing, and our investigation supports this.

SESSION: 9G. Ceramic Building Materials in the Roman and Late Antique Near East – Workshop (Lake Ontario Room, 8th Floor)

Chair(s): Braig A. Harvey, University of Alberta

Ceramic Building Materials in Bathhouses of Syria-Palaestina (Virtual)

Arlita Kowalewska

Hippus Excavations Project, Israel

In the Eastern part of the Roman Empire, including the Near East, ceramic building materials (CBM) were used almost exclusively as roof tiles and in Roman-style underfloor heating systems (hypocausts), the latter known almost only from bathhouses and bathing suites. This paper presents the current summary of data on the CBM from bathhouses of the province of Syria-Palaestina, as collected in the Database of Roman to Early Islamic Bathhouses of Iudaea/Syria-Palaestina and Provincia Arabia (<https://ochre.lib.uchicago.edu/BATHS/index.html>), including the following points: extent of publication of the CBM collections, their typology, metrological considerations, appearance of marks or stamps, and reflections on their provenance. The basic state of publication and research that characterizes the CBM of Syria-Palaestina allows only for preliminary conclusions – it seems that most CBM was produced locally with close connection to pottery making; the Roman legionary production of CBM had a restricted reach and have not brought a clear change or left a lasting impression in the region.

The Roof Tiles of Ala VII Phrygum from Tel Shalem (Virtual)

Clarissa Agricola

Archaeological Institute, University of Cologne, Germany

The Roman military camp of Tel Shalem (Arab. Tell er Radga) is located in the northern Jordan Valley, about 11 km south of the present-day town of Beth She'an in Israel. The location was chosen so that the network of ancient long-distance roads from the Jordanian mountains across the Jordan River could be monitored from here. The presence of the Roman army at the site is assured from Hadrianic to Severan times. Excavations since the 1940s have brought to light the remains of an auxiliary fort for an equestrian unit (ala VII Phrygum) covering 2.9 ha.

The most important results of these excavations are the uncovering of the flag sanctuary (sacellum) in the central principia with a completely preserved mosaic floor from the beginning of the 3rd century, several inscriptions, and numerous remains of bronze statues.

Thanks to careful documentation, all brick fragments from Tel Shalem have been recorded, located on the site and counted in the excavations since 2017. There are almost exclusively tegulae and imbrices, which probably originate from a single roof collapse over the central flag sanctuary. Many of the tegulae have a transverse ridge on the lower half; this feature could indicate local traditions. Local production is also indicated by three specific stamp types.

In our contribution, we would like to present the range of shapes of the bricks from Tel Shalem in more detail and, above all, further investigate the question of a possible local production.

A Uniquely Preserved Roof from a Byzantine Church in Ancient Ashdod-Yam

Philip Ebeling

University of Münster, Germany

After a brief test cleaning in 2017, a large scale excavation was conducted in 2019 and 2021 uncovering the remains of an ancient church in the modern city of Ashdod/Israel. The isolated building was erected outside the ancient city in the late-4th century CE and was subsequently expanded by the attachment of chapels, after which the entire complex was violently destroyed somewhat around 600CE. Despite several disturbances during antiquity and in modern times, the conflagration layer was largely intact and comprised of roof tiles. Within the main nave,

the tiles were embedded in a hard substance, easily distinguishable from the beach sand, present everywhere else in and around the church complex. Analysis of the substance found remains of pine wood and bitumen, next to simple loam. The tiles were mostly of the Roman/Hybrid system, with two dominant types and with many preserving thick mortar stains: Type 1 combined a slightly tapering, ridged *tegula* with an *imbrex*. Petrographic analysis placed the production of type 1 in Cyprus, Cilicia or Northern Syria. Type 2 was tapering as well but without other features. There were *imbrices* of the same fabric. Petrography placed their production around Jerusalem. An uncommon third type was ridged, too, but of a different fabric than type 1. They were combined with *imbrices*, buckled lengthwise, making for the Corinthian system. Many of these roof tiles preserved red paint, mostly as straight lines, indicating building marks. Taken together, all the above evidence makes for a uniquely detailed roof reconstruction.

Trash or Treasure? Recycled Roof Tiles and Bricks in Roman Petra (Virtual)

Pirjo Hamari

University of Helsinki, Finland

Among the number of other remarkable finds from the Nabataean-Roman House IV on the Ez Zantur hill in Petra, Jordan, a large quantity of brick and roof tile fragments were recovered. These came mostly from secondary deposits, having been used as recycled building material in the infrastructure of the house. Regardless of its used nature, the material provides an exceptionally valuable overview of the types of CBM in use in Petra during the late Nabataean and early Roman periods, from 1st c. BCE to 2nd C. CE. The study of these types and their possible original contexts opens up several interesting new avenues for research, such as the origin of the habit of CBM use in Petra, the genealogy of the types used, and the overall impact of CBM use in the cityscape of Petra. In my contribution I will focus on the emerging typology of the brick and tile material found and discuss possibilities for further work on typologies.

Bricks and Melted Bricks from Humayma, Jordan

M. Barbara Reeves¹, Craig A. Harvey²

¹Queen's University, Canada. ²University of Alberta, Canada

Many different varieties of brick have been recovered during excavations at Humayma (Roman Hauarra) in southern Jordan. These bricks have been classified into types based on size and shape. This confirms the presence of some standard Roman brick types, such as circular and square *bessales*, as well as some more eclectic and possibly regional size and shape combinations. Groups of bricks can be further classified into broader CBM (ceramic building material) assemblages, which include pipes, tubuli, and roof tiles, based on similarities in fabric and manufacturing characteristics. A quantity of melted CBM, likely bricks, has also been found in association with Humayma's bathhouse and is hypothesized to have resulted from the overheating of the hypocaust. This workshop submission will provide an introduction to the types of bricks found at Humayma and their context in terms of CBM topologies and their use in Nabataean, Roman, Byzantine, and early Islamic contexts across the site.

SESSION: 9H. Archaeology of Iran I (Lake Michigan Room, 8th Floor)

Chair(s): Kyle Gregory Olson, University of Pennsylvania

Revisiting Seh Gabi, a Chalcolithic Site in Western Iran: Importance, Methodology, and Challenges

Golnaz Hossein Mardi

University of Toronto, Canada

Seh Gabi, located in western Iran, was excavated in 1970s by Louis Levine as part of the Royal Ontario Museum's Godin project. This site's

continued importance for establishing a chronological sequence for the Chalcolithic period of the east Central Zagros of Iran, cannot be overstated. Unlike Godin Tepe, however, the Seh Gabi excavations have not been published in any details. For my Ph.D. research, I have examined the pottery of Seh Gabi's Mound B, kept at the Royal Ontario Museum, to study the evolution of its manufacturing technologies from the early Middle Chalcolithic period (Dalma period) to the mid-Middle Chalcolithic period (Seh Gabi period) (ca. 5000-4200 BC). As a prerequisite to examining an unpublished legacy project, I had to manage a dataset that required me to understand the excavation techniques and archaeological context as well as defining a strategy for pottery sample selection. This paper presents a summary of the potentials and challenges of studying legacy collections but also how the examination of older excavations, especially in the absence of more recent excavations, can shed light on new aspects of the social and cultural conditions in past societies. Specifically, I will discuss the methods I used to study this site and its pottery collection along with the challenges that I was facing when working with the field records and the collection.

Old Mandibles, New Insights: Herd Management at Tepe Yahya, Iran Melina Seabrook

Harvard University, USA

Tepe Yahya remains a site of great prominence in Iranian archaeology. It is deeply embedded in ongoing discussions of regional chronology, the spread of Proto-Elamite culture, and the emergence of the Halil Rud Civilization. Though excavations at Tepe Yahya ceased almost 50 years ago, much is still to be learned about and from this site from the existing material. In the past 20 years, new work has reexamined pottery, artifacts, and tablets from Tepe Yahya. However, no new work has been undertaken on the abundant animal remains. The Tepe Yahya faunal assemblage contains tens of thousands of bones. Richard Meadow published an overview of the fauna from the Chalcolithic to Proto-Elamite periods in 1986. Meadow's work established the dependence of people on sheep and goat husbandry. However, we do not know what types of herd management were employed or how management patterns changed over the millennia during which Tepe Yahya was occupied. Much of this information is inaccessible using only traditional faunal analysis. To better understand this crucial aspect of life at Tepe Yahya, I employ several archaeological science methods to increase the amount of data obtainable from each bone. The result is a higher-resolution dataset that facilitates a better understanding of herding practices at Tepe Yahya between the Chalcolithic and Bronze Age and contributes to our understanding of life in Ancient Iran.

Fingerprint Impressions on Ganj Dareh's Clay Objects: Case Study for Reconstructing Gender and Age Roles in the Early Neolithic (Virtual)

Sanaz Shirvani

University of Montreal, Canada

This project studies the development of clay material production at the Early Neolithic site of Ganj Dareh in Northwest Iran, focusing specifically on gender and age roles. Ganj Dareh's people used their hands to make different types of artifacts out of clay which, in some cases, imprinted their fingerprints on the surface of the objects. To elucidate gender and age roles in pottery production at Ganj Dareh, I will focus on these unique fingerprint marks. Through an analysis of epidermal ridge breadth and epidermal ridge density of fingerprints of clay objects from Ganj Dareh's five levels, I propose a framework to help reconstruct demographic data about Ganj Dareh's clay artisans. These data can, in turn, clarify our understanding of the age and gender dynamics involved in the production processes of clay objects, as well as the ways in which women, men, adolescents, and children engaged with clay over a few centuries at Ganj Dareh within the broader context of the emergence of the Early Neolithic. The ultimate goal of this research

project is to shed new insights into labour organization at Ganj Dareh and to see if pottery production was restricted to one gender or dominated by single age classes, to help us to see how clay as a new medium in Early Neolithic was thought of, taught and learned across generations.

Giving New Life to a Key Legacy Collection from Iran: the Case of the Ganj Dareh Archive (1965-1974) (Virtual)

Julien Riel-Salvatore, Sanaz Shirvani, Alejandra Uribe Albornoz, Stéphanie Falardeau, Estelle Maitre

Université de Montréal, Canada

This paper details ongoing work aiming to give new relevance to the legacy collection from the aceramic Neolithic site of Ganj Dareh, which P.E.L. Smith tested and excavated between 1965 and 1974. Because a final report on this site was never published, it remains challenging to precisely situate observations drawn from its various artifact assemblages over the decades and to correlate them to the results of recent targeted re-excavations at the site. We present our team's work since 2017 to show how we have, on the one hand, curated and perennialized the field documentation and artifact collections from Smith's project to and, on the other, used these materials to begin answering questions to resolve some of the gaps in our understanding of history of human occupation at the site, and on the Neolithization process in the Central Zagros. Here we specifically focus on 1) our efforts to digitize this material; 2) a reconstruction of Smith's five-level stratigraphy, including a 3D rendering that permits an assessment of shifting site-use over time; 3) a proposed finer-grained, 14-level stratigraphy drawn from field observations and its cultural implications; 4) a test of some of these implications using targeted subsets of artifacts; and 5) a first discussion of the mortuary practices at the site drawn from the documentation. These preliminary results are part of ongoing efforts to valorize and make accessible this important collection and its scientific as well as historical importance for the prehistory of Iran.

Separation of Objects from Contexts: Research Strategies for a Divided Dataset (Mahidasht Survey Project, Kermanshah, western Iran) (Virtual)

Steve Renette

University of Cambridge, England

The Mahidasht Survey Project consisted of the largest survey of the Zagros Mountains in western Iran, with a focus on reconstructing the history of the plains around Kermanshah, which encompass a major section of the so-called Great Khorasan Road. Directed by Louis Levine, two fieldwork seasons in 1975 and 1978 documented almost 1,000 archaeological sites spanning the full range of human occupation, including soundings at five key sites to obtain a continuous stratigraphic sequence of material culture. Fieldwork came to a sudden end with the beginning of the Iranian Revolution with the material transported to the National Museum of Iran in Tehran. Even though the system of *partagewas* was no longer practiced – all archaeological materials were stored at facilities inside Iran – paper field records and a study collection were exported to the Royal Ontario Museum in Toronto. This separation of documentation and archaeological materials, amplified by the political segregation of Iran from Western countries in the following decades, severely restricted the potential for post-fieldwork analysis, resulting in a lack of publications of this crucial dataset. Today, digital tools make it possible to reconnect the records with the materials, allowing comprehensive study of the dataset. However, the digitization process is time-consuming, lacks professional recognition in career development, and is restricted by the availability of long-term resources. This paper will present initial efforts to overcome the physical separation of objects and contexts through international collaboration with the primary goal to make an important archaeological dataset available for study for Iranian researchers.

SESSION: 9I. Archaeology of Connectivity I (Kae Huron Room, 8th Floor)

Chair(s): Laura Pisanu, University of Melbourne

The Aegean Lion and its Connections to Egypt and the Near East (Virtual)

Christopher James Greenough

The University of Melbourne, Australia

The lion is a common artistic motif employed across the Bronze Age cultures of the Aegean, Egypt, and the Near East. It is depicted on many forms of artistic media in several different ways. For example, the lion is associated with rulers (e.g., Tutankhamun) and gods and goddesses (e.g., Ishtar), as well as having a role as guardian of prominent building/site entrances. Given its prevalence in ancient art, the lion as a symbol was clearly employed for specific reasons.

In this talk, I make a case that Bronze Age lion iconography can be broken into four categories: 1) the lion in its most natural state, i.e., as one might see the animal in the wild; 2) the lion as an aggressor to humans or to animals which are not its prey (e.g., griffins); 3) the lion as being subdued; and 4) the lion depicted in a non-naturalistic manner, i.e., in a way inconsistent with how it would have behaved in nature. Though the ideologies behind the use of many types of iconography in Aegean societies remain unclear, I will argue that through an analysis of the four categories of lion iconography, it is possible to conclude that those in the Aegean who employed leonine imagery did so for the same chief reason their Bronze Age Egyptian and Near Eastern neighbours did: to illustrate power.

The Boat of Heaven Brings Bounty: Near Eastern Influence in Aegean Initiation Ritual

Brandelyn M. Andres

Yavapai College, USA

Marriage-related initiation rituals among Aegean women reflect the religious, social, and cultural impact of sustained east-west relations during the Bronze Age. Maritime trade and population mobility, paired with the diplomatic and economic activities of an ascendant Cretan palatial system, set forth a process of hybridization that became fully realized during the Middle Minoan III and Late Minoan I periods. This is indicated, in part, by the incorporation of eastern sacred marriage mythology into the matrimonial customs of the Aegean elite. The impetus behind such syncretism within religious and social practice was to establish among the upper echelons a common identity of power and prestige, one that was informed by the cosmopolitanism and distance value of imported ideas, objects, and rituals.

This paper charts the routes of interaction active between the Near East and the Mediterranean in the Early through Late periods of the Bronze Age, pathways that explain the reciprocal transmission of information, goods, and people between these disparate localities. The identification of exchange networks complements the archaeological/artistic, textual, and contextual evidence also presented in this paper, which cooperate to reveal Aegean inter-faction dynamics within an oligarchic or plutocratic political climate. The appropriation of eastern rituals by the elite, which were tied to marriage and initiation, demonstrate the ways in which external influences not only impact societies, but also deeply affects individuals in terms of identity, the body, and lived experience.

In a State of Suspenseful Animation: Let's Party Like It's 1199

Louise A. Hitchcock

University of Melbourne, Australia

"Suspense" conjures up sensations of excitement, fear, anxiety, and uncertainty, while animation implies action. The end of the Bronze Age engenders suspense in armchair archaeologists and in academics alike,

promoting lively debates, encompassing everything from conspiracy theory-tinged speculation to painstaking excavation and post-excavation analysis to using the most advanced scientific methods to source a ceramic object or date a carbon sample. Some fall back on mythical narratives, while others embrace current theoretical and anthropological models. Yet it is the thrill of uncertainty that drives interest in the question that keeps us engaged, hoping that the next analysis, article, or buried footnote will unlock the mystery. Aegean scholars recently proposed that open spaces created contexts for informal gatherings, e.g., parties in contrast to formal spaces whereby palatial architecture orchestrated codified rituals. This paper proposes that even the less hierarchical spaces of parties were sometimes subject to cultural codes embedded in the use of tableware, and other items such as hearths, figurines, and pits. Another possibility is that the populace of various places grew weary of ritualized performances orchestrated by elites. Instead, they resorted to the unstructured looting and partying that destroyed symbols of authority such as ivories strewn across the devastated palatial courtyard at Ugarit. These examples illustrate pathways toward the 2024 workshop documenting how changes in the Iron Age might rely on examining both animated change and continuity, engaging in collaborations that acknowledge entangled integration from trade, and knowledge transfer extending from the west Mediterranean to the Levant.

General Discussion

SESSION: 9J. The Persians and the Phoenicians: Administration, Markets, and Trade – Workshop (Lake Erie Room, 8th Floor)

Chair(s): Helen Dixon, East Carolina University | James D. Moore, Humboldt University, Berlin

Mortuary Markets: Sidon's Role in a Network of Exchange in Burial Goods and Ideas

Helen Dixon

East Carolina University, USA

During the Achaemenid period along the Levantine coast, much scholarly attention (ancient and modern) has been paid to Sidon's role as a favorite of the empire. The city-state served as naval supplier and administrative center, minting coins rich with Achaemenid imperial imagery while largely retaining its political autonomy.

Later classical sources tell us hundreds of Sidon's ships were in use by the Persians, while at the same time the sudden appearance of enormous stone anthropoid sarcophagi at Sidon belies a new ship-based trade that must also have come in and out of Sidon's ports. These sarcophagi were inspired by Egyptian exemplars, but beginning in the early fifth century BCE were being carved from Parian / Cycladic marble in Sidonian workshops, and then buried in places like Kition (Cyprus), Gadir (Spain), and Arwad (Syria). This short presentation will examine the mechanics of this market which seems to have lived and died during the period of Achaemenid control, and offer some observations about Phoenician influence in and consumption of burial goods and ideas across the Mediterranean. Though the data are incomplete, these highly visible markers of a Mediterranean market that seemed to easily cross imperial borders while centered on a city critical to imperial control offers an intriguing case study for our larger discussion.

In Search of the Persians on Cyprus: Chronology, Geography and Archaeology

Joseph A. Greene

Harvard University, USA

Empires, as they depart or dissolve, leave traces—material and non-material—of their vanished presence in the lands they once possessed.

When the British left Cyprus in 1960, after less than a century in possession, they left behind, among other things, a population census, a road network, a post office department, a forestry service, a set of topographic maps and a museum, not to mention a pair of military cantonments and the English language. The Ottomans, who had a longer run, 1571 to 1878, likewise left behind a substantial tangible and intangible legacy, including Islam and a Turkish-speaking minority. But how far back can we detect traces of departed empires? What, for instance, did the Achaemenid Persians leave behind on Cyprus?

This is more than a matter of counting up the number of artifacts deemed to be “Persian” found on the island or trusting uncritically the testimonies of ancient historians, all of whom wrote in Greek. A comparative approach is more fruitful, one that takes into account multiple contexts: chronology, geography and archaeology, art and language. It means reckoning with more than just that stretch of the past called “Achaemenid Persian” and with more than just the island of Cyprus. It also means reckoning not only with Achaemenids and Greeks, but also with Phoenicians and Etyocypriots, all of whom, in greater or lesser degree, shaped the advent, actions and ultimately the abandonment of Cyprus by the Achaemenid Empire in the mid-first millennium B.C.

Phoenician and Imperial Aramaic Administrative Interactions

James D. Moore

Ohio State University, USA

This workshop presentation focuses on two topics. First, it discusses the pitfalls of writing the history of the Persian Mediterranean “with Herodotus in one's hand” and argues that the history of the period must be based in documentary textual evidence and archaeology. Second, it breaches the topic of those groups within the Persian controlled Mediterranean that used Phoenician accounting (instead of Aramaic) and provides a cursory discussion of the administrative interactions of this accounting system with the imperial Aramaic system, with particular focus on newly published Phoenician sources from Persian controlled Egypt.

Quantifying Exports in the Elephantine Palimpsest (TAD C3.7)

Christopher S. Parmenter

Ohio State University, USA

The past 20 years have transformed our understanding of the ancient Mediterranean economy. Adopting models from New Institutional Economics (NIE), historians have moved past the primitivist/modernist/substantivist debate to ask new questions about how actors rationalized economic behaviors. Yet compared to our peers who work on the Early Modern Period, ancient economic historians remain hamstrung. We lack data: numbers, figures, or other means of quantifying trade.

But our lack of data is not utterly complete. Over a 10-month period in the 11th year of a fifth century Achaemenid monarch, authorities in Egypt compiled a customs register (TAD C3.7) listing 42 incoming ships, complete with dates, names, cargoes, and duty paid. 36 of the merchants arrived from the city of Phaselis in Anatolia with Aegean silver. Each ship departed Egypt with an identical cargo of natron. The taxation structure allows us to roughly quantify the material carried. Using data from the register, as well as comparative numbers scattered elsewhere, I propose a figure of 27,000 kg natron exported from Egypt in exchange for c. 125 kg silver and 3 kg gold.

Extrapolating rough numbers from TAD C3.7 allows us to identify the economic logic behind Achaemenid Egypt's mineral exports. Propagating the natron trade allowed authorities to leverage their access to a cheap commodity—natron—in exchange for precious metals from the Aegean. Quantification sheds light on strategies that Achaemenid authorities

used to access what the poet Aeschylus called the prodigious “spring of silver” (Persians 238) trickling from the Aegean.

Persian Military Garrisons as Sites of International Trade in Achaemenid Egypt (Virtual)

Joanna S. Töyräänvuori

University of Helsinki, Finland

The time of the so-called First Egyptian Satrapy was one of the most international times in ancient Egypt. The Persian Achaemenid Empire had conquered Egypt in 525 BCE leading to ‘cosmopolitanization’ of Egypt as it was made into an imperial satrapy. The era of Persian domination did not lead to contacts merely between the Egyptians and the Persians but also with various other peoples of the ancient Near East as mercenaries from the Aegean, Anatolia, and the Levant flooded into Egypt along with refugees from the Greco-Persian wars especially from the area of ancient Phoenicia. The ethnic and cultural make-up of the newly founded military garrisons in Egypt reflected the international composition of the Achaemenid army. These military garrisons, which were located especially on the outer borders of the empire, did not house only military personnel and their families but often formed symbiotic relationships with the local villages and communities in their vicinity. This paper examines the military garrisons of Achaemenid Egypt as sites of international trade where e.g., migrant women with Levantine ancestry could amass considerable fortunes through their interaction with the local populations and the newcomers from various parts of the empire.

SESSION: 9K. Archaeology of the Near East and Video Games I (Boulevard Room A, 2nd Floor)

Chair(s): Tine Rassalle, Museum of the Southern Jewish Experience

The Queen and the Non-Player Character: Women of the Ancient Near East in Assassin’s Creed

Roselyn A. Campbell

University of California, Los Angeles, USA. University of California, Riverside, USA

The Assassin’s Creed franchise of open-world adventure video games allows players to explore lush environments, solve complex puzzles, and experience combat in different historical time periods and vividly recreated real locations around the world. Several of the games have taken place in the ancient Near East, including the original *Assassin’s Creed* (set in the Levant during the Crusades), *Origins* (set in the first century BCE in Egypt), and the newest installment in the franchise, *Mirage*, set to be released in 2023, which will take place in ninth-century Baghdad. Until recently, the protagonists of the games were invariably male, with the choice to play as a female protagonist only appearing in spinoffs and in the most recent releases.

This paper will explore aspects of gender in the *Assassin’s Creed* games via two main avenues: how women, both playable and non-playable, are portrayed in these games set in the Near East, and how these depictions influence how gamers understand gender dynamics in ancient Near Eastern cultures. Although these games are marketed for their entertainment value, recent releases have also featured separate narratives touted as educational experiences. This paper will discuss not only the accuracy of gender depictions, but also how these dynamics might be understood and internalized when they appear in a franchise lauded for its realistic recreations. This paper will also explore how academia can capitalize on this moment of diversification in gaming to prompt frank conversations about gender dynamics and inclusivity in the past and present Near East.

A Look at the Accuracy of How Weaving and Textiles Are Represented Within Video Games and How It Relates to the Future of Virtual Reality

Jaime I. Bennett

La Sierra University, USA

Analysis of the accuracy of how weaving and textiles are represented within video games such as: the Assassin’s Creed Franchise, the World of Warcraft franchise, Medieval Dynasty, and others will reveal the need for more and more historical accuracy represented within these and other video games as we incorporate more usage of video games within the classroom as well as the “metaverse” and virtual reality.

In the past, the use of historical accuracy within video games has mostly been important for games such as: Assassin’s Creed and Medieval Dynasty, or civilization building games that specifically incorporate actual historical time period eras and games such as the World of Warcraft franchise and others, which are based heavily within the science fiction/fantasy realm, have not relied heavily on great historical accuracy. But with great world-building, comes the need for historical accuracy and world believability. With the invention of, and now the rise in popularity, as well as the increasing use of the “metaverse” or Virtual reality, we are heading toward a need for the worlds of the games we create to be more historically accurate, in order to have that background of the story for the game be a real and believable world. This includes things like the weaving process and textile work shown or utilized as part of the game being as real and if possible, as historically correct. This is true for the reality of the game’s universe, and as we incorporate these games into the classroom as well.

Divine Pixels: Unveiling the Interactive Gospel - Exploring the Representation of Jesus and the New Testament in Video Games

Tine Rassalle

Museum of the Southern Jewish Experience

Young people are nowadays more likely to encounter religion in video games than they are in actual places of worship. Often, games introduce religion in indirect ways, like the appearance of a strange cult as the antagonist, or a quest set in a post-apocalyptic church building. Currently, however, there are two games in development that place Christianity front and center: “I am Jesus Christ” and “Gate Zero”. Both games are set in ancient Israel and aim to introduce the player to the historical world of Jesus Christ, while simultaneously trying to convince the player of the exceptional and holy status of the texts of the New Testament (and Christianity as a whole). In this paper, I will introduce you to these two games, dive deeper into the religious aims of the developers behind them, and explore what impact these Christian themes can have on fan communities, secular players, and society at large.

General Discussion

SATURDAY, NOVEMBER 18, 2023 | 10:25-10:40am (CST)

Coffee Break & Exhibitory Raffle (Normandie Lounge, 2nd Floor)

(CST)

Sponsored by the University of Chicago Journals

SATURDAY, NOVEMBER 18, 2023 | 10:45-12:45pm (CST)

SESSION: 10A. The Aims of Scribal Education in the Ancient Middle East II (Continental Room A, Lobby)

Chair(s): Jana Matuszak, Institute for the Study of Ancient Cultures, University of Chicago | Susanne Paulus, Institute for the Study of Ancient Cultures, University of Chicago

Considering the Role of Professional Texts and their Transmission in the Scribal Curriculum

Gina Konstantopoulos

University of California Los Angeles, USA

This paper considers the role of “professional” texts—that is, texts originating from or belonging to other learned fields, such as those of the diviner, exorcist, or others—within the Mesopotamian scribal curriculum. Though these texts are sometimes eccentrically represented within certain sections of the scribal curriculum, they may still be found. When they are encountered, they present interesting examples of how a text’s use may be adapted to a new context, and for a new, potentially pedagogical, purpose. Indeed, examining examples of these “practical” texts within the scribal curriculum raises further questions as to how the nature and intended use of these texts may have changed to suit their new use and environment. They also provide a point of interesting contrast between the range of texts used in the scribal curriculum and the distinct training offered for the learned professionals for which they were originally intended. In the latter case, we may find certain narrow windows into professional families and their careers, tracking the development of their skills. As a whole, questioning the different uses of professional texts also highlights the points where such categorical divisions are themselves weak, and texts may cross over from literary to practical, and even back again, at certain points within their own narrative.

School Days and School Hours: How Long Did it Take to Learn to Write in Early Mesopotamia?

Paul Delnero

Johns Hopkins University, USA

When the question of time is treated in studies of ancient Mesopotamia, the focus tends to be on long periods of time that extend over decades, centuries, and even millennia. Syllable Alphabet B, which was the first list copied by pupils when they were learning to write, provides a wealth of evidence for the aspects of the individual experience of time on a shorter scale. The first sections of the list, which has over 300 entries, were copied in shorter, and then progressively longer excerpts until the entire list had been learned. By grouping the hundreds of surviving copies of the list – all of which are from Nippur and date to the early second millennium BCE – according to the sections of the list they contain and counting the number of copies of each of section, the length of time it took to learn the entire list can be estimated. Moreover, since the quality and accuracy of the script improves in clearly observable ways with respect to sign formation, legibility, and alignment in the copies from the earlier to the later sections of the list, the length of time of each stage of the learning process can also be approximated. In this paper, both of these aspects of Syllable Alphabet B will be considered to determine how long it might have taken to learn to write in the very elementary stages of scribal education in Mesopotamia.

Name it! Lists of Personal Names as Pedagogical Tools

Klaus Wagensonner

Yale University, USA

Apart from simple syllable exercises, lists of personal names formed the principal tools for the instructors at the beginning level of the Old Babylonian scribal education. To the barely initiated student names were

the first encounter with Sumerian (and Akkadian) grammar and lexicon. Already in the mid-third millennium, names were collected in long compositions. The extant manuscripts were copied and recopied until the early second millennium BCE together with several other third-millennium lexical and literary sources. The new lists of personal names in the early second millennium, however, looked rather different. They were usually organized according to initial sign, or had a structure that made them ideal pedagogical tools for the instruction into the art of writing. The talk will survey different types of lists of personal names, those that were used in Nippur in residential houses, but also those that originate from elsewhere. The talk will further address the state of Akkadian in a Sumerian-dominated scribal education from the vantage point of lists of personal names.

The Prisms of House F

Richard JL Essam

Johns Hopkins University, USA

Tablet typology has become an essential component of the study of scribal education at Old Babylonian Nippur, with recent studies elucidating both the content and the pedagogical purpose of Type II, III, and IV tablets. However, the distribution and potential functions of “Type P” sources, four- to nine-sided prisms generally inscribed with an entire composition, remain obscure. This paper will focus on one subset of Nippur prisms: the nearly two dozen of them unearthed during the post-war excavations at House F, known to be a scribal school. Because the prisms from House F have secure provenance information, they provide a unique view into the creation and use of these objects in one specific center of scribal activity. This paper will consider the House F prisms both within the context of scribal activity at House F, as well as in Nippur as a whole, and will suggest some possible reasons for their presence and distribution there.

Beyond House F: The Education of Elite Children in Areas TA and TB of Old Babylonian Nippur

Piotr Michalowski

University of Michigan, USA

The 1950’s archaeological work in two elite residential areas of Nippur (TA and TB) brought to light thousands of student exercises from the 18th c. BCE (Old Babylonian period) scattered in various private houses. To this day, these discoveries constitute the largest properly excavated pedagogical data set from ancient Mesopotamia, even if many of the clay tablets remain unpublished. Best known are the numerous texts from House F, which has been studied in depth in a classic 2001 essay by Eleanor Robson. This was certainly the largest such collection, and it has often been labeled as a scribal school, even if this identification may not be completely accurate. As important as the materials from House F may be, to fully understand their significance and to be able to investigate the role of schooling and Sumerian language literacy in the life of urban Nippur, one needs to expand the analysis and study the full distribution of such pedagogical aids in the two excavated areas. Over the years, I have been collecting information on the tablets using the excavation day books and the recently made available online database from the Oriental Institute of Chicago, tracing distribution patterns and reconstructing one other similar house in the area with the goal of contextualizing education in the life of the city. This paper will present the initial findings of the project.

SESSION: 10B. Understanding Power in the Ancient World: Approaches, Manifestations, and Responses (Continental Room B, Lobby)

Chair(s): Shane M. Thompson, North Carolina Wesleyan College | Jessica Tomkins, Wofford College

Reciprocal Care or Royal Coercion? Gramscian Common Sense, Consciousness, and Subalternity Amongst the Workers at Deir el-Medina

Leah Neiman

Brown University, USA

In 1920 while Antonio Gramsci was championing the worker's council occupation of the Turin Fiat Factory a papyrus collected nearly a century earlier sat in the nearby Museo Egizio, waiting to tell its story of the, supposedly, first recorded strike in history. The Turin Strike Papyrus, from Deir el-Medina, provides one of the few known accounts of ancient Egyptian laborers voicing discontent with their working conditions. The social and political structures which result in a socio-economic power are at the heart of both Gramsci's writings and Egyptian records of royal tomb-building labor, but while Gramsci was explicitly critical of those structures to undermine them, the logic of power remains largely implicit in ancient sources. The representation of the Deir el-Medina workers' work stoppage as a "strike" carries connotations of resistance against hegemonic power, however the text itself belies the motivations for striking to be a deep commitment to the logic of absolute pharaonic power. Mark Lehner has laid out a model for understanding Pharaonic power through a symbiotic relationship between absolute/remote and delegated/local power structures. While we can see this hegemonic strategy in practice through bureaucratic and administrative activities, without a broader theorization of why this strategy worked, it remains descriptive rather than explanatory. This study uses the Gramscian notions of subalternity, common sense, and consciousness as a heuristic framework through which to understand how Egyptian hegemonic power operated and was adapted and operationalized by the workers at Deir el-Medina to their own advantage.

Negotiating Power in Silence: Absence of Kingship as Resistance in Middle Kingdom Egypt

Luiza Osorio G. Silva

University of California, Irvine, USA

Ancient Egyptian kingship in the Middle Kingdom was multifaceted. Royal rhetoric and monuments placed the king at the center of the Egyptian world, but evidence from settlements and places not associated with the royal court suggests that—for non-royal Egyptians—kingship was not at the center of daily life and local practice. At the local level, then, kingship is largely absent. Can this absence of kingship in Middle Kingdom settlements be thought of as resistance to kingship? The power of the ancient state, including that of ancient Egyptian kingship, has only relatively recently started to be critically examined by scholars, with a growing acceptance that claims to sovereignty and power cannot be taken at face value. In Egypt, non-royal allegiance to and acceptance of kingship is generally taken for granted, in particular because we do not have evidence of revolutions. The archaeology of resistance has been a focus of the study of contemporary communities, though it has not been applied extensively to ancient contexts. In this paper, I examine the absence of kingship in non-royal contexts in the Middle Kingdom through the lens of everyday resistance that does not necessarily seek to create change (Rubin 1995). I therefore theorize whether absence can be considered a choice *against* kingship, in addition to a choice *for* something else (including protective deities in domestic cult). By doing so, I give more focus to the agency of non-royal Egyptians, rather than prioritizing royal rhetoric and expressions of power.

The Joy of Propaganda: The Affective Potency of Ancient Near Eastern Courts

Timothy Hogue

University of Pennsylvania, USA

Countless studies of power relations in the Ancient Near East have fixated on the production and reception of propaganda. Though used in scholarly circles in a neutral sense, studies of propaganda nevertheless tend to focus on it as a manipulative top-down process of power exertion. However, power can only be enacted if another party is subjected to it, and in the case of propaganda this requires submission on the part of its audience. While many previous studies have highlighted the use of propaganda to instill fear, in this study I wish to explore the possibility that it may have been enjoyable at least some of the time. Ancient Near Eastern propaganda was often disseminated in the form of civic rituals, such as those conducted in the Assyrian capital of Kalhu and Levantine capitals like Samaria and Carchemish. These events involved large social gatherings, collective engagement with fine art, theatrical performances, and sumptuous feasts. By drawing on recent work on emotions in the Ancient Near East and new developments in affective science, I argue that these civic rituals were designed to elicit joy in their participants at least in part. Though these ceremonies did enact power in a top-down fashion and reify social hierarchies and stratification, they also promoted pleasurable interactions and cooperation. This potentially joyful experience could encourage a positive appraisal of elite power, thus promoting submission.

The Art of Achaemenid Allegiance: (Dis)Simulating Persian Iconography in Clazomenian Sarcophagi

Leticia R. Rodriguez

Trinity University, USA

This paper traces the deployment of Persian cultural ideology and power in specific artistic works produced and consumed at the intersection of Archaic Ionia, northern Greece, and western Anatolia under Achaemenid Persian hegemony in the sixth to fifth centuries BCE. In particular, the presentation re-assesses a previously overlooked aspect of Clazomenian sarcophagi, specifically as located on a sarcophagus from Akanthos, and focuses on the unique presence of symposium scene (or banquet scene) iconography therein. Through close analysis of the ways in which 'exotic' Persian elements of the symposium are incorporated into a singular Clazomenian sarcophagus's visual program (elements notably absent in the larger corpus of sarcophagi), I consider not only how such representations might have enabled a commissioning patron to express his elite status, but also the possible role of these images in mobilizing Achaemenid authority, essentially serving as an artistic means for a non-Persian patron to signal an unambiguous alliance with Persian hegemonic power. Ultimately, by highlighting the politically risky usage of 'eastern' visual motifs, I aim to draw new attention to power dynamics at the frontiers of Ionian and Achaemenid Persian artistic and cultural interaction.

Mobility and/as Power (Virtual)

Eric M. Trinka

Colby College, USA

This paper seeks a definition of power that accounts for mobility as an element of social negotiation. The paper proceeds from the sociological standpoint of "new mobilities" scholarship, which recognizes society's fundamentally mobile nature, as opposed to the dominant narrative that society is essentially sedentary with people, things, and ideas moving through it. In the matrices of movement that comprise lived experience, agency and access are integral to decisions and capacities for movement. Broadly speaking, mobility is the characteristic of movement that is defined through negotiations of power. This paper offers a conceptual framework for engaging studies of power associated with movement and

mobility through the concept of motility, which serves as a heuristic for approaching movement as response and resistance. Several examples of layered motility will be provided from ancient sources that span from royal archival documents to personal correspondence from non-elite movers.

SESSION: 10C. Digital Archaeology and History I (Continental Room C, Lobby)

Chair(s): Tiffany Earley-Spadoni, University of Central Florida | Matthew Howland, Wichita State University

The Application of Laser Scanning and Photogrammetry for the Documentation, Preservation and Conservation of Miniature Figurative Ancient Pieces from Southern Levant in the Early Bronze Age (Khirbet Ez Zeraqon Miniature Figurative Pieces, Case Study) (Virtual)

Fardous Khalid Al-Ajlouny¹, Amara Mohammad Abu Zaitoun², Hassan Ahmad Alyassin¹

¹The Hashemite University, Jordan. ²Yarmouk University, Jordan

Miniature clay figurative pieces from Southern Levant contribute greatly to our understanding of the society and religion of ancient people in the third millennium B.C. especially because we lack written documents at that time. These pieces might be intact or fragmentary. They represent many iconographic features that might be difficult to describe, restore, preserve and conserve because they might be badly damaged. In order to accurately capture complex, irregular features and unnoticed archaeologically significant features of them, we can apply new scientific technologies like laser scanning and photogrammetry. We aim at creating 3D models, animations and illustrations of the figurines recovered in the Early Bronze Age site of Khirbet Ez Zeraqon in the north of Jordan to make the pieces available to the scientific public as well as to the normal visitors of museums. Some of these objects are displayed in the museum of Jordanian Archaeology and History at Yamouk University in Irbid/Jordan. However, some of the pieces from Khirbet Ez Zeraqon Zeraqon are still at the Institute of Biblical Archaeology at Tübingen. The study aims also at storing these objects electronically to be used for purposes of later documentation in case of damage or change in the position of preservation and establishing a base for the study of other miniature figurative pieces from other sites and other periods.

Accessibility and the Untapped Potential of 3D photogrammetric Modeling in bioarchaeology: a Case Study from the Nubian Necropolis, Nuri (Virtual)

Gretchen Emma Zoeller¹, Jenail Marshall², Kari A. Guilbault², Remah Abdelrahim³, Pearce Paul Creasman⁴, Abigail Bridenstein⁵

¹ University of Pittsburgh, USA. ² Purdue University, USA. ³ Al NEELAIIE University, Sudan. ⁴ American Center of Research (ACOR), Jordan. ⁵ Binghamton University, USA

The digital revolution has prompted the application of new technologies in archaeological practice allowing researchers to address innovative questions and expand our knowledge of the past. Among these, photogrammetric methods have been applied to create and analyze data, facilitate field documentation, and tangibly share these representations with diverse audiences. Central to creating equitable archaeology, photogrammetric modeling democratizes the production and accessibility of complex, 3D datasets as a low-cost, effective, and easy-to-learn method. However, despite its recent popularity in archaeology, applying photogrammetry is rare in bioarchaeological research. Human skeletal remains and burial contexts contain a wealth of information about past lifeways, but their documentation and recovery present challenges that photogrammetry has been slow to meet. During the 2023 field season, bioarchaeologists implemented photogrammetry

at the site Nuri, a necropolis established by the ancient Kush, to augment traditional field documentation and post-excavation analysis. The resulting product highlighted the method's potential contributions to bioarchaeological research and ability to increase access to lines of inquiry traditionally reserved for projects with larger budgets. The following discussion examines the relevance and benefits of digital modeling in bioarchaeology, outlines limitations that have previously hindered its application in burial contexts, and details the innovative solutions developed by Nuri researchers to address and overcome such challenges. Finally, photogrammetry is explored in Nubian research as a method capable of disseminating knowledge more equitably and effectively between researchers and beyond academia.

Reassessing the Utility of 4D Photogrammetry at Tall al-'Umayri: Novel Approaches for Daily Photogrammetry in the Trenches

Matthew L. Vincent¹, Kent V. Bramlett², Douglas R. Clark²

¹American Center of Research, Jordan. ²La Sierra University, USA

Photogrammetry has made an incredible impact on our documentation methodologies for any archaeological project and certainly for a broad range of other cultural heritage applications. However, there is a delicate balance between engaging in archaeology and documenting that archaeology that isn't easily achieved. In 2014 and 2016, the team at Tall al-'Umayri began incorporating daily photogrammetry captures for each square, a practice that took place alongside the daily progress photos. The additional documentation often delayed the start of excavation each day and added a significantly increased burden on the specialists involved with these techniques to keep up with the regular processing and provide any outputs to the appropriate people. The promises and benefits are clear: digital top plans and balk drawings, daily orthophotos of each square, and automated volumetric calculations, just to name a few. Unfortunately, the increased benefits can create a hindrance when the process and methodology demand too much investment of time and energy.

While much of photogrammetry is an automated process that can just be left to run in the background, there are still many stages that require some sort of manual input. In this paper, we discuss approaches to data capture and data processing that significantly reduce the need for manual input or supervision by specialists. The result is a methodology that emphasizes the utility of photogrammetry while reducing the burden of capture and processing.

Mapping Ancient Architecture using Aerial Thermal Imaging: Case Studies from Oman

Jesse Casana¹, Paige Paulsen², Jennifer Swerida³, Eli Dollarhide⁴, Petra Creamer⁵, Austin Chad Hill⁶, Carolin Ferwerda¹

¹Dartmouth, USA. ²Johns Hopkins University, USA. ³Bryn Mawr College, USA. ⁴NYU Abu Dhabi, UAE. ⁵Emory University, USA. ⁶University of Pennsylvania, USA

Although researchers have hypothesized since the 1970s that aerial thermal imagery could be a powerful tool for the discovery, mapping, and interpretation of archaeological landscape features, it was not until the development of reliable consumer-grade drones, ultra-light uncooled thermal sensors, and advanced photogrammetric processing software that this approach to archaeological prospection has been practical. Recent experiments in several parts of North America have demonstrated the value of aerial thermography for archaeological investigations, but the application of this technology in the Near East has been very limited owing to restrictions on drone operations and difficulties of executing nighttime surveys. This paper presents results of recent aerial thermal surveys undertaken in Oman, including at two Umm an-Nar period (ca. 2800-2000 BCE) settlements at Bat, and at the Iron Age metal production site of Raki 2. We outline a novel methodology using low-cost instrumentation, flexible survey methods, and advanced

approaches to image processing. Results of our thermal imaging in Oman reveals subsurface architecture and other archaeological features with remarkable clarity and demonstrates the largely untapped potential of this powerful new remote sensing technology for archaeology in the Near East and beyond.

Disasters and Archaeology: A Remote Sensing Approach for Determination of Archaeology At-Risk to Desertification in Iran and Beyond (Virtual)

Rachel Smith-Leach

The University of Oxford, United Kingdom. Adventure Partners, USA. Chronicle Heritage, USA

Desertification in semi-arid environments poses a significant risk to the archaeology of arid and semi-arid regions. Due to multiple political and physical barriers, accessing desertification-prone regions is complex, complicating pathways toward generating a hands-on understanding of the time-depth and distribution of archaeology throughout these regions. This research develops a remote sensing methodology to determine the areas of Iran experiencing the highest levels of desertification. This methodology showcases the spatial relationship of desertification to archaeological records and the threat of desertification to those records. As desertification processes are occurring rapidly, this work's methodology is straightforward and efficient, with the auxiliary aim of building capacity among interested parties, exclusively utilizing open-source data for all analysis and outputs. Remote sensing imagery can be cost-prohibitive and methodological skills required to utilize remote sensing data can be outside the scope of training for some archaeologists. The hope with the current methodology is to provide a reproducible method, unhindered by lack of funding (and) or skill level. In a region of vast archaeological value, desertification threatens to prevent archaeologists from potential insight and discovery. Archaeologists are responsible and privileged to ensure future generations can participate in and benefit from the stories inscribed in and on these at-risk landscapes. This work showcases the opportunity for remote sensing to work as a tool for accessing archaeology in physically inaccessible disaster-prone regions.

SESSION: 10D. Art Historical Approaches to the Near East I (Waldorf Room, 3rd Floor)

Chair(s): Amy Gansell, St. John's University | S. Rebecca Martin, Boston University

Cylinder Seals in Image/Imagination

Elizabeth A. Knott

Yale University, USA

Any mode of representation is an act of interpretation (re-presentation), and each act of interpretation simultaneously broadens and limits our understanding. This fundamental problem, long acknowledged by art historians and other scholars, continues to plague museum, research, and teaching practices. This paper offers an overview of a new project that explores digitization and representation strategies for cylinder seals. The complexity of cylinder seals—from the perspectives of researchers and scholars—makes this category of object an ideal subject for the critical investigation of image and imagination.

Assessing Digitization Strategies for Mesopotamian Cylinder Seals: A Website for Critical Analysis and Exploration is an NEH-funded research, writing, and documentation project that will elucidate unexplored theoretical implications of cylinder seal digitization through a website hosted by the Yale Babylonian Collection. For almost a century, cylinder seals were represented in print through black and white photographs or drawings made from modern impressions. The recent development of new technologies for representation and the rise of digital humanities practices across society is no solution to the problem of representation/re-presentation; in fact, it intensifies the importance of

understanding why and how various approaches to documentation can influence our understanding of material culture. The presentation will provide an overview of the website (anticipated launch: August/September 2024), then focus on specific problems related to the creation and documentation of impressions and drawings.

Why Zebu Was Used as the Divine Guardian of Chogha Zanbil? Based on a New Iconological Approach (Virtual)

Sara Hajinezhad

Università degli Studi di Napoli "L'Orientale", Italy

The blue-glazed zebu statue in enamelled terracotta on display at the National Museum of Iran was found on a socle at the northeast gate of the ziggurat of Chogha Zanbil. On the back of this naturalistic statue, there is an engraved inscription of 16 lines in which it is reported that the statue was dedicated by Untash-Napirisha to the god Inshushinak. Following the new approach to ancient Near Eastern art historical studies proposed by the author at ASOR 2022, this paper investigates why zebu, a non-indigenous animal of the Iranian plateau, was set alongside the statues of the eagle-headed griffin as the divine guardians of Chogha Zanbil in relationship with Inshushinak. In this new approach, all the related sources e.g. the archaeological context including ethnozoological and ethnobotanical data, and the broader historical and socio-economic contexts should be considered with the same level of effectiveness. The first known representations of zebu date back to the late 4th millennium and testify that zebu was domesticated like other bovines in Iran. One of the zebu's distinctive characteristics is its resistance in dry environments so the presence of this animal can be considered a sensitive marker of aridification. Zebu, considered as the king of the herd, was mingled with herds to breed more resistant animals in arid environments. Moreover, the Akkadian term *rīmu*, generally translated as "wild bull" may be specifically a reference to zebu; this would explain why this term was used in names (e.g. Rimush and Rim-Sin) and epithets of kings.

Hybrid Furniture and Composite Creatures in Nubian Cross-Cultural Interactions

Carl Walsh

New York University, USA

The Kerma state in Upper Nubia (modern Sudan) was a major cultural, political, and economic power in northeast Africa, especially in its later phase during the Classic Kerma period (1700-1550 BCE). While originally viewed as an isolated periphery of Egypt, this kingdom is now understood as heavily interconnected with other Nile Valley and desert groups in northeast Africa—and perhaps even further afield in the Mediterranean and western Asia. This paper builds on recent approaches on Kerma cross cultural interactions through examining the evidence for Egyptian influences in furniture forms and styles during the Classic Kerma period. The distribution and forms of furniture—bedframes, beds, and stools—are examined across Kerma sites and periods and are argued to be indigenous Kerma status objects. At the start of the Classic Kerma period, however, new hybrid furniture types incorporated Egyptian furniture designs alongside fantastical imagery of composite creatures and fauna. The incorporation of these foreign styles and development of composite creatures is argued to be part of a concerted effort by the Kerma court to construct inter-regional identities through shared "international" visual vocabularies and courtly habitus. Diplomacy provided a social and embodied framework for these engagements, which connected different court and elite groups in a wider diplomatic system within northeastern Africa, the Mediterranean, and western Asia during the later second millennium BCE.

Frames of Liminality: A Diachronic Study of the Running Spiral Motif in the Aegean and the Near East

Lambros Tapinos

The University of Melbourne, Australia

Spirals are a common motif across time and space but interlocking running spirals are characteristic of the Aegean tradition derived from Early Bronze Age Cycladic artwork with diffusion to Minoan Crete and thereafter to the artistic repertoires of all cultures in the eastern Mediterranean. Running spirals commonly appeared on frescoes, pottery, larnakes, signet rings, cylinder seals, scarabs, and metal and ivory objects. Although their significance is not entirely clear the motif should not be considered purely decorative. Instead, running spirals should be interpreted as having multivalent meanings across cultural and temporal milieus.

This paper undertakes a diachronic study of the running spiral motif concluding the running spirals initially represented water in Cycladic artwork but following diffusion to the Near East became imbued with new power and religious symbolism. The running spirals are compared to the guilloche pattern, which is well-attested in the Near Eastern artistic repertoire and probably symbolized cosmic waters, protection, and renewal. Returning to the Aegean, the running spirals motif undertook transformational change, no longer representing water but the framing of ritual action and liminality. Victor Turner's concept of liminality refers to in-between stages of transition in performative rituals - the concept can apply to individuals, time, and space. This paper suggests running spirals became recognizable frames of liminality and delineated heterotopic palatial spaces, altars, tombs, funerary objects, griffins, sailing ships, and sacred garments. The widespread use of running spirals as a decorative motif could underscore the importance of liminality in the worldview of the Minoans and Mycenaeans.

General Discussion

SESSION: 10E. Archaeology of Anatolia II (Astoria Room, 3rd Floor)

Chair(s): James Osborne, Oriental Institute, University of Chicago

The 2023 Season of the Kerkenes Project

Scott Branting¹, Joseph W. Lehner², Sevil Baltalı Tırpan³, Gökçe Bike Yazıcıoğlu-Santamaria⁴, Dominique Langis-Barsetti⁵, Tuna Kalaycı⁶, Sarah R. Graff⁷, Nilüfer Baturayoğlu Yöney¹, Amanda Groff¹, Soran Avci¹⁸, Canan Çakırlar Oddens⁹, Jessica Robkin¹, Laurien Folkerts⁹, Ruben Komen⁹, Étienne Beaulac¹⁰, Alain Goupil¹⁰, Annalise Whalen¹, Atakan Atabas¹

¹University of Central Florida, USA. ²University of Sydney, Australia. ³Istanbul Technical University, Turkey. ⁴Simon Fraser University, Canada. ⁵University of Toronto, Canada. ⁶Leiden University, Netherlands. ⁷Arizona State University, USA. ⁸Kerkenes Project, Turkey. ⁹University of Groningen, Netherlands. ¹⁰Université du Québec à Trois-Rivières, Canada

For 31 years the Kerkenes Project ([LINK](#)) has sought to understand the very large late Iron Age city located in Yozgat Province of central Turkey. The short-lived city likely dates to the late 7th to mid-6th century BCE. The project, since its inception, has been known for combining the large-scale use of technology to guide and to leverage the results of excavation methodologies. This report will detail the results of the planned excavations and geophysical survey as part of the 2023 campaign. It will also detail ongoing work in material science, cultural heritage monitoring, modeling and simulation, and augmented reality.

Tracing Palace Ware Production in the Neo-Assyrian Provinces

Britt E. Hartenberger¹, Timothy C. Matney²

¹Western Michigan University, USA. ²University of Akron, USA

Excavations at the Neo-Assyrian provincial center of Tušhan (modern Ziyaret Tepe) amassed a large collection of primary context pottery from domestic, administrative, and possibly military housing contexts. The assemblage has the potential to reveal diachronic changes over the 9th to 7th centuries, and our current focus is on stratigraphic relationships to determine the best contexts to chart these changes. In past ASOR papers we have explored the spatial distribution of various wares and forms across the site and noted that most contexts have a small percentage of Palace Ware, a fineware distinctive to the period. We are interested in pottery production at this provincial center, though we have not found kilns from this period. In particular, we question if Tušhan copied imperial capitals and made this ware locally in imitation of official "Palace Ware" or if they simply imported it. We have sent 50 samples for Neutron Activation Analysis (NAA) in order to characterize the local plain wares in comparison with the Palace Ware. This paper will report on the results of this sourcing study and give us a) an idea of the sophistication of local pottery production, and b) information on the lengths provinces went to imitate high status wares used by elites in the Assyrian heartland.

Recent Archaeological Fieldwork at Tell Atchana: Revisiting the End of the Late Bronze Age at Alalakh

Murat Akar¹, Müge Bulu², Tara Ingman³, Ulaş Avşar⁴, Hasan Peker⁵, Héléne Maloigne², Onur Hasan Kirman²

¹Hatay Mustafa Kemal University, Turkey. ²Tell Atchana, Alalakh Excavations, Turkey. ³Research Center for Anatolian Civilizations, Koç University, Turkey. ⁴Middle East Technical University, Turkey. ⁵Istanbul University, Turkey

Recent archaeological fieldwork at Tell Atchana has concentrated on constructing a regional account of the 2nd millennium BC through strategically-located excavation squares within the Royal Precinct. The 2020-2022 new wide-scale exposures around the temple district provide an uninterrupted archaeological sequence that can be historically synchronized with the transition from being a Mitannian-controlled territorial kingdom to a Hittite borderland stronghold in the second half of the 14th century BC. The late 14th and 13th century BC exposures provide clues to a "system collapse" within a regional and interregional framework and correlate well with the environmental changes occurring in the eastern Mediterranean world at this time. The sediment coring project conducted around the site points to a clearly-defined epoch of aridification at the end of the Late Bronze Age. Nevertheless, the presence of previously unknown high-ranking administrative officials, attested by their seals and impressions with Anatolian Hieroglyphics, attest to the crucial role that Alalakh played politically in the final days of the Hittite Empire. This period is followed by a significant diminishing of the settlement, although the presence of Iron Age assemblages may provide clues to resilience and adaptation strategies of a capital city in times of political and environmental stress.

Coping with Climate Change: Continued Work at Çadır Höyük

Sharon R. Steadman¹, Burcu Yıldırım², Deniz Erdem³, Jennifer C. Ross⁴, Gregory McMahon⁵

¹SUNY Cortland, USA. ²Leiden University, Turkey. ³Middle Eastern Technical University, Turkey. ⁴Hood College, USA. ⁵University of New Hampshire, USA

The 2023 excavations at Çadır Höyük, located on the North Central Anatolian Plateau, concentrated on three periods represented at the site: The Chalcolithic, the second millennium BCE, and the Byzantine period. In all cases a major goal was to track the community's response to the major climate change events that occurred over these millennia. In the Chalcolithic we focused on better understanding the Western Compound occupation during the Agglutinated Phase (earlier fourth millennium BCE). On the eastern slope we returned to previous excavations in the Step Trench, focusing on the second millennium

Hittite occupation there. In addition, we continued to excavate the upper area of the Step Trench, which offers extensive Iron Age occupation overlying a significant Hittite-era building. We returned to the Byzantine occupation on the mound summit, with particular focus on the chapel area on the western side of the summit. We also reopened excavation areas on the northern end of the summit which reveal rather sparse Byzantine era occupational data and therefore may allow us to reach underlying Iron Age and Hittite era occupation within the outer walls dating to these periods.

We also continued our documentation of traditional farming methods practiced in the region over the last century and in the present day. These data will allow us to better understand farming practices in previous millennia at Çadır Höyük, as well as offer insights into how rural farmers in the region navigated multiple instances of significant variable climate periods.

General Discussion

10F. Uniting Survey and Excavation Data from the Hesi Region (Israel) (Private Dining Room 2, 3rd Floor)

Chair(s): Jeffrey A. Blakely, Cobb Institute of Archaeology, Mississippi State University. University of Wisconsin-Madison

Geology and Hydrology: The Waters of Hesi

Jeffrey A. Blakely, Erika M. Niemann

Cobb Institute, Mississippi State University, USA

The EBIIIA settlement of Tell el-Hesi is a regional anomaly. For most periods the Hesi region is a pasturage, yet for a moment in the EBIIIA a 10-hectare, or 25-acre, settlement suddenly appeared and then soon disappeared. Given the desolate region, the location of Tell el-Hesi above Ayun Hesi is a clue that the springs were integral to the process, but why is this the sole period with a large settlement? In this paper we will examine the characteristics of the upper Hesi drainage system and the sources for the waters of Hesi. Then, after noting the likelihood of excessive rainfall in this region for a short period in the EBIIIA we will examine how this would have impacted the upper Hesi drainage system as it reached the location of Tell el-Hesi. With that background we will examine the stratigraphy, chronology, and selective aspects of the material culture of EBIIIA Hesi and attempt to draw inferences correlating the regional geology and geomorphology with the occupation of this EBIIIA settlement.

Flora: Understanding the Industrial Ash Deposits at Tell el-Hesi

Geoffrey E. Ludvik^{1,2}, Jeffrey A. Blakely^{1,2}

¹University of Wisconsin-Madison, USA. ²Cobb Institute of Archaeology at Mississippi State University, USA

Tell el-Hesi's ash deposits have long puzzled archaeologists. An ash layer varying from 3 to 17 feet in depth, along with a large furnace, were recovered from Bliss' excavations (1891-1892) in Tell el-Hesi Field I (LB Egyptian in date). The Joint Archaeological Expedition to Tell el-Hesi (1970-1983) also highlighted a substantial ash deposit at the southern end of the site (Field VI) dating to the EB IIIA period (28th century BCE). Neither represent destructions. Recent reanalysis of Joint Expedition archives has further led to the recognition of an industrial quarter Field VI. The source, composition, and purpose of these ash deposits at EB and LB at Hesi merit further consideration.

Here, we consider the hypothesis that the two ash deposits at Tell el-Hesi are evidence for two industrial processes; the ash is either industrial waste or possibly a product in itself such as potash for lye soap. To explore these possibilities, we present the context of the 2023 samples from Bliss' Cut and Field VI's workshop. Then, we consider the results of biomass analysis, phytolith and seed identification, archaeomagnetism, and ¹⁴C dating on the ash in each Field. The cause of corrosion noted on

EB ceramic sherds will also be chemically investigated. Lastly, we present comparisons of the ash with possible sources. Results will shed important new light on the question of industrial production at Tell el-Hesi during two of its major occupations and have implications for the role of the site in regional and long-distance exchange routes.

The Results of Recent Excavations at Iron Age II Khirbet Summeily in Southern Israel

James W. Hardin

Mississippi State University, USA

Khirbet Summeily is a small site (about an acre) on a low hill above the wadi el-Hesi located approximately three kilometers northwest of Tell el-Hesi. It was identified as an Iron Age IIA site based on surface remains identified during a systematic survey in 2008. Excavations at Khirbet Summeily began in 2011 and, four field seasons later, our efforts have revealed a large building with at least two phases of occupation dating to the Iron Age IIA. Efforts to understand better this building and Khirbet Summeily's integration in the larger region were continued in the summers of 2022 and 2023. The large building contains at least six rooms, one of which appears to be cultic based on materials found on floors in the room. Other remains including Egyptian materials and possibly bullae (in a secondary context) suggest a possible administrative function for the building. This paper will present the results of these later seasons, integrating newer materials with recently presented ones, and address how Khirbet Summeily possibly interacted with other contemporary sites in the larger region.

Feeding Hesi: Insights from Excavations and Surveys regarding Herd Management and Food Provisioning at EB IIIA Tell el-Hesi

Kara Larson^{1,2}, Anna Luurtsema³, Alicia Ventresca Miller¹

¹University of Michigan, USA. ²Cobb Institute of Archaeology, USA, ³University of Pennsylvania, USA

The rise of urban-like centers during the Early Bronze Age in the southern Levant provides substantial changes in settlement patterns, economic organization, and complexity. However, a primary problem for developing urban societies is navigating food production and distribution (i.e., provisioning) amongst emergent, non-food producing, specialists. The concept of 'feeding cities' has rapidly grown more nuanced in recent years, particularly through developments in archaeological science and the integration of multi-scalar analyses combining regional survey data and excavation work. The recent survey work across the Greater Hesi Region and the excavations at Tell el-Hesi, both from the Joint Archaeological Expedition to Tell el-Hesi (1970-1983) and renewed excavation efforts (2023-present), provide a unique multi-scalar opportunity to investigate herd management practices and provisioning systems established to feed the rapidly developed urban locale. Ongoing research in the Greater Hesi Region is aimed at interrogating whether herd management and subsequent food redistribution was a centralized endeavor at EB IIIA Tell el-Hesi, or if a more eclectic, household provisioning system was practiced. Here, data from the Greater Hesi Regional survey, faunal data from past excavations, and new isotopic data (carbon, oxygen, and strontium) from livestock (sheep, goat, and cattle) provides a multi-perspective examination at herd management and provisioning practices employed in the Greater Hesi Region during the Early Bronze Age IIIA. Finally, emerging data from renewed excavations in the Early Bronze Age lower city aims to provide insights from domestic components for a more holistic understanding of provisioning at Tell el-Hesi.

General Discussion

SESSION: 10G. Archaeology of Mesopotamia I (Lake Ontario Room, 8th Floor)

Chair(s): Darren Ashby, University of Pennsylvania | Katherina Burge, University of Pennsylvania

Report on the Fourth and Fifth Seasons of the Lagash Archaeological Project (Virtual)

Holly Pittman

University of Pennsylvania, USA. Penn Museum, USA

The fourth season of excavations at the site of Lagash in the Dhi Qar province of southern Iraq continued to provide significant data for both the ED I and the ED III periods. This paper will summarize those results within the context of the larger project. In particular, it will provide a description of the so-called “tavern” of ED I, which for a nanosecond captured the attention of the media. Finally, the report will summarize the results to date of the fifth season which is planned to begin in the middle of October and continue through the first week of December. Subsequent papers in the session will focus in detail on various aspects of the project.

From Clay to Pots: the ED IIIA Pottery Workshop from Area H at Lagash (Virtual)

Sara Pizzimenti¹, Marc Marin Webb²

¹University of Pisa, Italy. ²University of Pennsylvania, USA

Change and development of pottery production are strictly embedded in the economic process of the growth of urban societies. While pottery kilns are recognizable for their shape, dimensions and markers, such as misfired, vitrified or misshaped pottery sherds, as well as furnace waste, pottery workshops are more difficult to identify, since the ceramic manufacture process includes several archaeologically elusive phases. During the spring and fall 2022 seasons the Lagash Archaeological Project brought to light an extensive archaeological evidence related to working areas and ateliers with kilns and installation that together with slags and by-products of firing activities show the presence of specialized areas of ceramic production. This paper will discuss the craft quarter for pottery production uncovered in Area H and its spatial allocation within the urban layout of the city.

The Early Dynastic Pottery Repertoire Sequence from Area H in Lagash (Iraq): Persistence, Changes, Evolutions. Sara Quaggio (University of Pisa) (Virtual)

Sara Quaggio

University of Pisa, Italy

The new archaeological investigations at the site of al-Hiba/ancient Lagash provided a new data set of pottery from well-stratified contexts. In particular, Area H brought to light an interrupted sequence from the ED III to the ED I periods related to pottery production. This paper will discuss the preliminary results of the ongoing analysis of the morphology and evolution of the pottery repertoire unearthed from Area H at Lagash, for a better definition of the material culture and its sequence between the end of the ED I and the beginning of the ED III. Finally, the paper will also present the preliminary results and future perspective of the ongoing study on the manufacturing technique of the ED Lagash pottery assemblage.

Four Seasons of Geoarchaeological Investigations at Tell al-Hiba, Lagash: A Summary Report (Virtual)

Reed Goodman

New York University (ISAW), USA

The Lagash Archaeological Project (LAP) continues to execute a regional geoarchaeological sampling program with complementary on-site investigation to capture and integrate signatures of environmental change with archaeological results from past and current on-site

excavations at Lagash. Here I report findings from four seasons of geoarchaeological fieldwork (spring 2019, fall 2021, spring 2022 and fall 2022) directed at this goal. The work includes a suite of sediment cores taken by hand auger and drill from across the settlement mound and throughout the Lagash hinterland. Here I will focus on the interpretation of sedimentological, chemostratigraphic, palaeofaunal and biomarker proxy records derived from the geoarchaeological evidence, the dating and spatial relationships of associated sediment facies, and their intersection with the sociocultural and historical context of the Lagash territory. Particular attention will be paid to the 4th- and 3rd-millennia to promote a conversation around the environmental setting of city and state formation in the Lower Tigris region, including the identification and characterization of the “Going-to-Nigin” canal, a large waterway that linked the sites of Girsu, Lagash and Nigin to the seaport area of E-Ninmar / Gu’abba.

Recent Landscape Exploration of the Eastern Side of Lagash During Extensive Arid Seasons (Virtual)

Zaid Alrawi

Penn Museum, USA

The ongoing shortage of water in southern Iraq has had a devastating results for people and their daily sources of living. With this unwanted change in the environment, a landscape archaeology approach has an opportunity for new discoveries. While the seasonal marshes around the ancient city of Lagash have been shrinking, new archaeological sites and other relic features have been exposed, especially through satellite imagery and other remote sensing modalities. As part of the Penn Museum of Archaeology and Anthropology expedition at Tell al-Hiba in southern Iraq, exploration in the immediate eastern landscape of the site has revealed the existence of one previously unknown small archaeological site, traces of ancient structures in another known site, and signatures of possible ancient agricultural practices in the area. While these are considered to be the primary results, future research work along these same lines has the potential to provide new information that pertains to agricultural practices and land use around major urban Mesopotamian centers in ancient times.

SESSION: 10H. Archaeology of Iran II (Lake Michigan Room, 8th Floor)

Chair(s): Kyle Gregory Olson, University of Pennsylvania

Revision of Hasanlu VII Period, it’s Cultural Zone and Chronology Based on the New Excavations in the Lake Urmia Basin (Virtual)

Ghader Ebrahimi, Sepideh Majidkha

University of Mohaghegh Ardabili, Iran, Islamic Republic of

American Excavations on Tepe Hasanlu and the ancient mounds around it Between 1956-1974 in the Solduz Plain provided material cultures to chronological Framework of northwestern Iran and more precisely, the southern basin of Lake Urmia. Due to, Tepe Hasanlu excavations on the High mound and Outer mound the seventh period remarked the Early Bronze Age with characteristics of orange pottery ware. So far, no serious researches have been done on this period. On the other side, studies on the Kur-Araxes material cultures found in northwest and west of Iran reconstructed a vast territory for Kura-Araxes communities. While, my revision on Tepe Hasanlu materials and directed new field survey and Excavation in the region has illustrated the Hasanlu VII cultural zone and also different from Kura-Araxes distribution area. In present paper the characteristics of Hasanlu VII Culture will be discussed and then based on new C14 dating its cultural phases will be explained.

The Freer Bowl: Bellerophon Unveiled

JoAnn Scurlock

Elmhurst College (Retired), USA

It is the purpose of this paper to unpack the curious iconography of the Sassanian Freer Bowl now housed in the former Sackler Gallery in the Smithsonian (F1945.33). We beg to differ from the commonly held notion that this bowl reflects the reception of (superior) Greek Mythology (and Science) in the Hellenistic Near East. In fact, the direction of flow of ideas that passed along trade routes open since at least the 4th millennium BCE was as often as not from Mesopotamia, Iran and Central Asia to what became Greece, and only intensified in the Hellenistic Age. Instead, I would argue that this bowl, as indeed the presence of Jupiter's Eagle in the center warns us, has its home in the stars and was intended to effect a sort of immortalization in which a dead hero could be reborn in his son.

Proto-Elamite Enclaves in the Eastern Iran (Virtual)

Nasir Eskandari

University of Tehran, Iran, Islamic Republic of

The Proto-Elamite culture in the southwestern Iran has been discussed at length. This paper deals with the Proto-Elamite settlements in the eastern Iran based on new discoveries. Recent Excavations at Tal-i Iblis led to discovery of a Proto-Elamite enclave. The ceramic repertoire of Tal-i Iblis represents the Susa III horizon notably Beveled Rim Bowls, nose-lugged jars, low-sided trays, flowerpots, spouted jars and other distinctive types which previously were found from different regions of Iran such as Susiana, Kur River Basin and Sughan Valley. New Radiocarbon dates from Tal-i Iblis and Shahr-i Sokhta together with the relative chronology of Yahya IVC level show that the Proto-Elamite culture in the eastern Iran lie between 3300 and 3000 BCE. This paper will discuss the relation between the eastern Proto-Elamite occupations and their heartland in southwestern Iran, which can be seen as the establishment of an interactive sphere network at the late fourth millennium BCE across the Iranian plateau from Sistan to the central Zagros.

Tang-e Dez Crypt, an Elamite Innovation in the North of Khuzestan

Artism Bakhtiarvand¹, Maryam Hoseinpor², Ayub Soltani³

¹Tehran University. ²Isfahan University. ³Abhar University

Rock-cut architecture is a type of ancient architecture that due to its high durability is important in archeology studies. This architecture has various sub-branches that are defined based on the type of function. This tradition is traced back to the third millennium BC and although it has undergone changes under the influence of religion, climate and culture, its existence has continued for thousands of years. Various crypts have been identified in cultural Iran, that one of these types of newly identified crypts is Tang-e Dez crypt, located on the south-eastern part of the rocky wall of Mount Sho and overlooking the Karun River near the Godarlander Dam. This crypt was firstly discovered by Ayub Soltani during the archaeological study in 2010. Tang-e Dez crypt is one of the large and multi-part crypts which after going through a relatively long path, it reaches the permanent pond and spring, and then enters a complex with a rock structure including a columned space, next the main space, finally an oval room and some spaces that are left unfinished. In 2015, it was studied in a detailed and methodical way, and it was documented and also chronicled. The tradition of building this rock crypt, the stylistics of the columns, the form of the fireplace and its other elements can be compared with similar examples, especially Shami, Bardenshande temples, Sarmasjid temple, and as a result, Tang-e Dez crypt can be considered as one of the Elymai works and attributed to the Parthian Empire.

A Review of Methods and Theory for Re-Use of Legacy Collections in the Archaeology of Iran

Kyle G Olson

Washington University in St. Louis, USA

In light of the accelerating "curation crisis," where newly excavated materials are stored away at a much faster rate than they can be studied, what are we to do with the already-existing backlog of museum collections, archival materials, and survey/excavation reports that have already waited years and sometimes decades to be systematically analyzed? This is a particular problem in the archaeology of Iran, where large collections of antiquities from that country are stored abroad. In America alone, such institutions that hold collections of Iranian artifacts include the Penn Museum, the Oriental Institute, the Metropolitan Museum of Art, The Peabody at Harvard, and many other museums besides. Many of these collections are being actively studied and curated. But there is more material than any scholar could study in several lifetimes. The case of Iran is hardly unique. We must ask ourselves as a discipline: have we been the best stewards of this material that we can be? Regardless of the whether the answer is yes or no, we can be fairly certain that the odds of being compelled to repatriate much of this material are low, so then, the question becomes, what should we do going forward? What are the best ways to make use of these collections, divided between countries, for the heritage professionals of Iran, the USA, Europe, and beyond?

SESSION: 101. Archaeology of Connectivity II (Lake Huron Room, 8th Floor)

Chair(s): Laura Pisanu, University of Melbourne

Cypriot Trade and Diplomacy in the Late Bronze Age: a Mirror Perspective

Laura Elisabeth Alvarez

University of Cambridge, United Kingdom. Université libre de Bruxelles, Belgium

In Cyprus copper-alloyed mirrors made an appearance as luxury items by 1400-1300 BC amongst other practices related to body care, owing to the expanding overseas interactions in the whole Mediterranean area on one hand, and, on the other hand, an increasingly stratified society emphasizing trading networks, as well as new social identities, and aspirations. In this paper I will chart foreign and local flows of populations and goods visible through mirrors. Various lines of evidence demonstrate so far that mirrors in Cyprus are the result of a combination of multiple exogenous elements from Aegean (Mainland; Rhodes?), Levantine coast, and Egypt, which is in the spirits of those times of great connectivity. The bronze mirror is attested relatively lately on the island (around the 13th c.) compared to the Aegean (c. 1600) and the Near East (c. 2000), which might be related to internal shift (a general movement of adoption of new and foreign behavioural traits), but more likely to foreign stimuli. Interestingly, even if the mirrors' typology is highly diverse, it remains more characteristic of the Near East, compared to other material expressions proper to the Aegean lifestyle. We finally argue that mirrors were introduced to Cyprus by the Near East probably in the frame of gift-exchange or bartering (partially related to the copper resources of the island) to the coastal Cypriot elite, whose tastes and nature were multicultural, and cosmopolitan.

Between East and West: The Role of Nuragic Sardinia in the Late Bronze Age Metal Trade (Virtual)

Serena Sabatini

University of Gothenburg, Sweden

It has been recently proposed to reevaluate the role of Nuragic Sardinia as a significant, and so far underestimated, actor in the Late Bronze Age Mediterranean metal production and trade. Sardinia is not

only rich in mineral resources, but it is home to an impressive and technologically advanced Bronze Age society. Intriguingly Sardinia is also the Mediterranean region where the largest number of copper oxhide ingots has been found so far suggesting a complex interplay between interest in local and external resources. The paper aims to critically explore archaeological evidence suggesting the active role of the island's Bronze Age communities in the wider Mediterranean and European copper and tin trade during the second half of the second millennium BC.

Southern Sardinia and the Wider Mediterranean Web - A View from the islet of Sant'Antioco (Virtual)

Constance von Rűden

Ruhr-University Bochum, Germany

Southern Sardinia was part of a wider Mediterranean seaborne web during the Nuragic period. The presence of Mycenaean and Cypriote pottery as well as external influences in the metallurgical finds are evidence of the region's participation in this network, in addition to the growing number of Nuragic finds in the Eastern Mediterranean. While these connections are well established, less is known about exactly how the daily life of the population was shaped by the maritime network, and whether the inhabitants actively influenced the political, economic and social constellation of these transregional relations. The landscape project of the Ruhr-University Bochum on the island of Sant'Antioco aims to illuminate the Nuragic involvement in the maritime world and seaborne interrelations through the investigation of a microregion. It also aims to challenge the often implicit assumption that the population was, if anything, a passive consumer in these networks.

General Discussion

SESSION: 10J. Islamic Seas and Shores: Connecting the Medieval Maritime World (Lake Erie Room, 8th Floor)

Chair(s): Veronica Morriss, University of Chicago | Asa Eger, University of North Carolina at Chapel Hill

Connecting East Africa to the Mediterranean

Tasha Vorderstrasse

University of Chicago, USA

Over the past two years, this author has examined the nature of trade between Aksum (Northern Ethiopia and Eritrea) in Late Antiquity, focusing first on the Red Sea trade and then on the trade with the Persian Gulf and India. This year the study will focus on the trade in material coming from Mediterranean countries that do not border the Red Sea. After examining the Roman evidence for this trade in both Aksum as well as further to the south in Somalia, it will then look at the trade in the Late Antique period, namely in goods contained in amphorae as well as fine wares, glass, marble, and coins. It will also compare the material from Aksum with objects found in Somalia and will consider how these objects might have reached these regions. New studies have suggested re-attributing some of the storage vessel evidence from the Mediterranean to the Persian Gulf, which also has an impact on the scale of the imports from the Mediterranean. We will consider the different places where the various types of objects are found in order to provide a better understanding of elite consumption of these goods. Finally, this study will discuss the past two years and what this tells us about international trade in Aksum and the consumption of foreign goods. Aksum has often been considered as a "trading empire" but this study seeks to move beyond characterizing in that way and looking at the trade is reflective of wider trends in Aksumite society.

Global Interaction in the Late 19th/early 20th Century Bosnian Coastal Town of Caesarea

Asa Eger

University of North Carolina Greensboro

The site of Caesarea Maritima was among the largest city-ports from the founding of its Roman era harbor through the Crusader Period and beyond. While numerous archaeological projects have explored its classical remains, few excavations have addressed the city's fate following the Muslim conquest. None have included investigation into its last period, a Bosnian refugee "camp" village from 1878-1948. Equally, the National Park of Caesarea reveals hardly anything of this settlement. The now diasporic small community of Bosnians, part of Palestine/Israel's history, is erased. In 2022, the Coastal Caesarea Archaeological Project began conducting excavations in an unexplored portion of the northern area within the Crusader walls. Among its excavation units, the project deliberately selected a Bosnian house to excavate in full. While the results are still preliminary, the excavations reveal a multi-story well-built stone house unlike typical Palestinian Arab houses, built directly over Crusader structures and incorporating spolia. The material culture comprises globally sourced luxury items from France, Germany, Japan, China, New York, and beyond. This project aims to resurrect Bosnian Caesarea through public history combining excavation and oral histories of descendants of its Bosnian residents and founders of the neighboring kibbutz of Sdot Yam. The project joins a small handful of projects that have embraced interdisciplinary modes of archaeology and public history in Israel. This paper will present one aspect of the 2022-2023 field seasons, its latest phase, tracing global maritime connections in the final phase of the port of Caesarea.

Defensive Systems in the Medieval and Postmedieval Alboran Sea. A Comparative Study (Virtual)

Bilal Sarr, Luca Mattei

University of Granada, Spain

In this paper proposal, we present the results of our research on the defensive system on both coasts of the Alboran Sea. Fortresses, watchtowers and ribats were analyzed, establishing the interrelation of all these constructions as part of a whole destined for the control and defense of the coastal territory. We establish a proposal on the origins of these defensive structures, their evolution and comparison between the different zones. Their location next to springs, streams, inlets, the visual interconnection indicates that we are in front of a planned system that, although it can start from local powers, it ends up being included under a program of global powers. If, at the beginning, both shores of the Mediterranean were under the same political formation (the Umayyads), throughout the Middle Ages different strategies were observed. The emergence of the Umayyads in al-Andalus and the disconnection between Maghreb and al-Andalus lead differences in coastal domination. The foundation of Almeria and the creation of the caliphate fleet reflect an investment in the coasts without precedent. From 12th to 13th centuries, both shores were once again controlled by the same global power. Merinids and Nasrids Emirates promoted integral systems of vigilance, based on watchtowers certainly with many similarities. Finally, in the 16th century, the great N-S breach took place, the coasts of Granada dominated by a new power, Castile-Aragon, renewed a system in which innovations of Renaissance poliorcetica came into play, larger towers, bastions, castles that were capable of housing artillery.

General Discussion

SESSION: 10K. Archaeology of the Near East and Video Games II (Boulevard Room A, 2nd Floor)

Chair(s): Tine Rassalle, Museum of the Southern Jewish Experience

Winning: Archaeological Concepts and Video Games

Shannon Martino

Morton College, USA

Archaeology has become one of those courses that is increasingly difficult to run at colleges and its relevance has been questioned as fewer and fewer jobs are available in the field. Many of us, therefore, have turned to explanations of its practicality for other fields and make a point in our course design to teach topics based on their interdisciplinarity and the possibility of student interest. One source to look to when considering student interest in the planning stages of a course is video games, particularly those that highlight archaeological practices. When considering which games to examine, online forums can provide insight into the interests and engagement of users as well as indicate the more difficult concepts. In addition, introducing archaeological concepts through video games opens students to the creative possibilities of archaeology and career paths in the graphic arts. This paper will examine the ways that video games incorporate archaeological techniques and how and what users learn from them in comparison to typical course designs.

The Neverending Story of Gilgamesh: Using Dungeons and Dragons to Teach History and Explore Myth

Samantha Suppes

University of Chicago, USA

Last year in ASOR's Ancient Near East Today Dr. Sophus Helle wrote that the Epic of Gilgamesh is a 'prismatic' work, a work whose "translations and transmedial retellings...amplify one or another feature of their source." In the spirit of transmedial retellings, this presentation will propose a new medium for this story, one in which each telling is unique and highlighted features can change every time: the infamous table-top role-playing game Dungeons and Dragons. In D&D no two games are the same, even if replaying the same story, as players directly influence the details of the game. Experiencing the epic in this way not only gives players the agency to highlight whatever features of the story they choose, but may also give them new insights into the tale and setting, acting as a useful teaching tool as they must navigate the ancient world through imagination. My presentation will outline how I tested this by developing a Gilgamesh-themed adventure set in Early Dynastic Mesopotamia and playtested it with friends and colleagues. This gaming structure could be very useful in museum and classroom settings as it showcases history in an engaging and educational way and can be adapted for a variety of settings and stories.

Archaeogaming Education in Middle Schools (Virtual)

Paige Brevick^{1,2}, David Danzig^{3,2}

¹University College London, United Kingdom. ²Save Ancient Studies Alliance, USA. ³Institute for the Study of the Ancient World, New York University, USA

Archaeogaming is a new field integrating methods of archaeological discovery within the environment of video games using interactive and collaborative play to teach and learn about the past. According to Psychology Today, children and teens in the US play video games on average between one and three hours a day. However, this medium of entertainment is rarely used within educational environments. Although pedagogical practices are increasingly reliant on technology, Humanities education lags in this regard.

Since 2021, Save Ancient Studies Alliance's (SASA) "Archaeogaming Education Program" has been creating innovative educational tools to bring the exciting engagement of video games to the classroom as a high

quality educational tool. Our freely available Archaeogaming Education Modules (AEMs) are single-lesson bundles for teachers, supporting a holistic, integrated lesson. AEMs revolve around a 10-minute video that incorporates video game footage, a Teacher's Packet including extensive supporting materials, and interactive class activities that teachers adapt to their teaching styles. Such multidisciplinary lessons provide not only an excellent visual introduction to the ancient world but, through role-playing and non-linear narratives, engage students with abstract ideas of agency, historical causation, and critical thinking. Studies have also proven video games to be an excellent medium of Experiential Learning Theory (Gilbert 2019; Boom, Aries, van den Hout, Mol, Politopoulos 2020). SASA utilizes these educational concepts to help develop critical and empathetic thinkers and encourage greater engagement among students in middle school classrooms.

Fringe Engagement in Archaeology: The Use of Twitch to Encourage the Exploration of Archeogaming

Debra Trusty

University of Iowa, USA

One question I often receive from students as soon as I reveal that I am an archaeologist is "how accurate is X?" (substitute X for any movie, TV show or video game [media that I term as fringe studies] with some element of archaeology or the ancient world). Nearly every university has a course on cinema and the reception of the archaeology, but a class on video games is much more difficult: technology and devices are quickly outdated, significant funding is needed to update hardware and purchase new software, and it can be difficult to translate curricula and learning objectives into a grade. Nevertheless, I wanted to show how much research goes into (or doesn't go into) a video game and engage a wider audience outside of academia. In summer 2020, I started a Twitch channel based on [archaeogaming](#) Twitch is an online platform where users, creators, and viewers can "come together live every day to chat, interact, and make their own entertainment [together](#)." Each summer I spend a few hours a week broadcasting a game and providing details that help viewers understand the game's historical accuracy. In this paper, I will show how live streaming and video games can engage a community in topics about archaeology and ancient cultures. Along the way, I'll discuss delving into the primary sources live, making use of guest gamers and scholars, fun interactions with the audience to create a edu-taining environment outside the classroom.

General Discussion

SATURDAY, NOVEMBER 18, 2023 | 12:45-2:00pm (CST)

Poster Session (Grand Ballroom Royer, 2nd Floor)

Session Chair: Sarah Wenner, University of Cincinnati

Mapping the Past: A Quantitative Approach to Hittite Historical Geography via Network Analysis

Ali Akman

Brown University, USA

This research introduces a novel quantitative methodology utilizing network analysis to explore Hittite historical geography. The Hittites, who ruled Anatolia in the late Bronze Age, left behind a wealth of information in cuneiform tablets, detailing their administrative and cultural practices. However, the absence of financial, personal, and geographical records has posed challenges for researchers studying Hittite historical geography. To overcome these obstacles, this study proposes a data-driven approach employing network analysis tools to uncover meaningful connections between toponyms. The research is based on a digital database of over 2000 unique toponyms found in Hittite texts, compiled

by Adam Kryszewski (2023). Based on Tobler's first law of geography, which suggests that proximate places are more related than distant ones the study hypothesizes that the co-occurrence of toponyms in Hittite texts reflects their geographical relatedness (Tobler and Wineburg 1971, 40). By employing a force-directed graph, the study creates a relative geography, assisting in localizing disputed toponyms. This innovative approach offers a consistent and comprehensive analysis of attested toponyms. Addressing the scholarly demand for a holistic examination of Hittite historical geography without arbitrary limitations on studied regions or texts, this research holds the potential to shed new light on the intricate historical geography of the Hittite civilization.

The Beauty and the Beast (The Value of Memory Re Use of Basalt Atone in the Local Community of Umm El-Jimal)

Ahmad Hussein Aladamat

Umm El-Jimal Municipality, Jordan

Even though contemporary migration events are common and migrants themselves can become the center of social, political, and economic discourse, archaeologists have not always believed it is possible to study past migrations. Critics cite ephemeral material traces of migrants' passage and the possibility for multiple interpretations of material evidence as objects could arrive to a site via many routes.

When people move, they bring with them their own sets of beliefs, practices, and technologies that reflect their individual and group identities. And in the case of the Syrian refugees who moved to the local community of Umm al-Jimal, one of the bigger impacts of refugees was to copy the urban atmosphere of the homeland in their work, especially with regard to basalt stone and their great experience in working in it, where the spread of basalt walls surrounding houses began in the Umm al-Jamal area by 60%, based on their experience in using basalt stone from the Haran regions, where that possible with traditional designs, techniques and materials the similarity of building materials and culture greatly made it very easy for refugees to reproduce these architectural methods and use basalt in particular.

- More than 500 days of work were provided to more than 350 refugees
- Allowing migrants to integrate themselves into new social networks while still maintaining connections to their previous communities.
- Constructions so made are successfully integrated with nature and environments giving unity to architectural environment, reducing considerably the cost of construction (to about 1/3rd of normal cost).

The Issue of Social Complexity in the Early Bronze Age of Anatolia Through Built Environment-Behavior Perspective

Ayşe İraz Alpaz

Middle East Technical University, Turkey

Improved Imaging Techniques to Identify Tattoos in Human Mummified Remains

Anne Austin

University of Missouri St. Louis, USA

The identification of tattoos in human remains has recently surged due to improved imaging techniques that began with near-infrared photography in 2001 and has extended into using full-spectrum imaging and image-enhancing software over the past 5 years. Cross-comparisons and published methods for these new techniques are still on-going. This poster presents the most recent research on best practices to identify tattoos in human mummified remains using examples from the Egyptian New Kingdom site of Deir el-Medina.

I photographed tattoos using a full-spectrum camera fitted with filters to only allow limited light spectra (i.e., visible light, 590 nm, 665 nm, 720 nm, and 830 nm). Additionally, photographs were taken with and without the aid of an LED infrared light source. I then modified images using the 2023 protocol developed by Göldner and Deter-Wolf for DStretch — an

image enhancement tool developed by Jon Harman to improve the visibility of rock art. DStretch uses decorrelation stretch to exaggerate subtle differences in coloration that are otherwise difficult to distinguish.

Side-by-side comparisons demonstrate that tattoos can be most readily identified through applying DStretch to photographs taken with additional raking infrared light. However, in some cases, DStretch alone proved useful in identifying tattoos. DStretch requires no special equipment and can therefore be applied by anyone in the field or in a museum. DStretch can even be used on archival color photographs to retrospectively identify the presence of tattoos. Additionally, DStretch can be advantageous over near-infrared photography when tattoos have red pigments.

Beyond Borders: Exploring Exchange Activities in the Near East at the End of the Pottery Neolithic

Anna M. Bach-Gomez

Universitat Autònoma de Barcelona, Spain

The work focuses on the study of the exchange between human communities during the full consolidation of agricultural and livestock practices and in the context of the beginning of the hierarchy process in northern Mesopotamia. Issues such as the dynamics of sedentarization, the consolidation of communication and exchange networks, or the adoption of technological knowledge that took place in the mid-6th millennium BC are considered essential to understand the so-called Halaf and Ubaid Mesopotamian cultures and their interrelation and disappearance in the various ecosystems existing in western Asia.

These processes of exchanging products, raw materials, and ideas, with their irregularities, decelerations, and pauses, are still poorly understood in this region. More specifically, studies based on data from archaeological groups from the end of the Pottery Neolithic period (Halaf and Ubaid) focus more on architectural and material characterization than on the implementation of mathematical models based on radiometric dating and other evidence that allows identifying interruptions, processes of technological interaction, or strategies implemented beyond the uneven consumption of obsidian, ceramic production, and livestock strategies.

Characterizing the Calcite of Ancient "Egyptian Alabaster"

Micah Gold, Ellery Frahm, Agnete Lassen, Andrew Koh

Yale University, USA

The Yale Ancient Pharmacology Program (YAPP) and Yale Babylonian Collection (YBC) have been analyzing the organic contents of an intriguing Egyptian alabaster vase inscribed in four languages (Akkadian, Elamite, Persian, hieroglyphic ancient Egyptian) to Xerxes, the Great King of the Early Achaemenid Empire. While initial compositional studies of the vessel itself with pXRF and FTIR conducted in collaboration with the Yale Initiative for the Study of Ancient Pyrotechnology (Y-PYRO) indicate that the calcite of this vessel matches well with traditional Egyptian sources (e.g. Hatnub quarry), similar vessels from Mesopotamia housed in YBC and long associated with these Egyptian vessels bear markedly different chemical signatures when it comes to both their calcite bodies and organic contents. This initial analysis of the calcite ponders the reasons for these differences and attempts to reset the narrative with scientific evidence that points to more local histories and origins for both the calcite vessels and their organic contents.

Piecing together the Past: The Ceramic Assemblage of the Renewed Excavations at Erimi Pitharka

Brigid Clark¹, Laerke Recht², Lorenzo Mazzotta³, Katarzyna Zeman-Wisniewska⁴

¹University of Haifa, Israel. ²University of Graz, Austria. ³University of Salento, Italy. ⁴Kardynał Stefan Wyszyński University, Poland

Erimi Pitharka, a Late Cypriot settlement, is situated on a plateau overlooking the east bank of the Kouris River. The site consists of several subterranean chambers and various large building complexes and was previously excavated by Eleni Procopiou in 2001 and Katerina Papanikolaou from 2007 to 2012 on behalf of the Department of Antiquities of Cyprus. Renewed excavations began in August 2022 and focused on Area IA (equated to Area I of the previous excavations). A second season was conducted in May 2023. The new expedition aims to understand the extent of the architectural complexes found during the rescue excavations and to contribute to scholarship of LB Cyprus and the Kouris Valley. The settlement can be largely dated to LC IIC with some continuation into LC IIIA. The ceramic finds collected include a variety of local functional wares, including a substantial number of pithoi, and various imports provenanced to the Aegean and Levant. This poster will discuss the ceramic evidence and assess the site's functionality, chronology, foreign connections and role within the local economy of the Kouris Valley.

Emergency documentation, consolidation, and stabilization of the fortifications at the Early Bronze Age site of Khirbat Iskandar, Jordan (Virtual)

Marta D'Andrea¹, Suzanne Richard², Jesse C. Long Jr³, Nicola Lanzaro¹, Maéva Lhériteau⁴, Carolina Cioffi¹

¹Sapienza Università di Roma, Italy. ²Gannon University, USA. ³Lubbock Christian University, USA. ⁴Independent, Italy

Khirbat Iskandar (KI) is a signature Early Bronze Age (ca. 3800-1950 BCE) tall-site in the Madaba Governorate, Jordan, shaped by the presence of buried fortifications. They are a crucial element of the site's topography through the third millennium BCE, with at least three major rebuilds between ca. 3100/3000 BCE and ca. 2500/2400 BCE. This long sequence symbolizes the trajectory of an early urban site that thrived, was destroyed, and survived collapse. However, along the southern and south-eastern flanks of the mound, modern construction activities have damaged stretches of not-yet-excavated fortifications and exposed archaeological assets to the threat of decay before being recorded. For these reasons, in 2023 the Archaeological Expedition to Khirbat Iskandar accomplished urgent actions for emergency documentation and consolidation of damaged and collapsing fortifications at the site.

We present objectives, methods, and results of these activities, which included: 1) the complete photogrammetric documentation of the entire south and south-east slopes of the mound; 2) the stratigraphic trimming of an exposed section comprising a blocked Early Bronze III gate with destruction (ca. 2850-2650 BCE); and 3) the sustainable consolidation of an adjoining tower. To use these results for 3D renderings and visualizations available on panels through QR codes may provide engaging ways to illustrate the archaeological remains at KI and their meaning to the benefit of local and international visitors. Moving from these insights, we also discuss how to make the significance of the archaeology and cultural heritage at protohistoric sites like KI more accessible to the public.

Social Media Utilization for Engagement of Humanities-Based Non-Profit Audiences: Opportunities, Models, and Barriers

David Danzig

Save Ancient Studies Alliance, USA. Institute for the Study of the Ancient World, New York University, USA

Widespread dissemination of humanities related research and data suffers from a traditional mindset which pigeonholes the current information to academic spheres. This can leave the wider population without context or knowledge of recent advancements, finds, or conversations in the field. The integration and utilization of social media platforms can help organizations and professionals bridge the gap between academia and the public.

The Save Ancient Studies Alliance (SASA) Research Team has developed research that supports evidence-based strategy development for Ancient Studies non-profit organizations and other institutions intending to maximize their online presence to bolster humanities engagement. This project analyzes the potential benefits of social media outreach, including specific platforms, investigates the barriers to using it in academic environments, and prescribes how to usefully overcome those barriers in order to meaningfully engage in public scholarship.

In this project, we discuss in particular the benefits of social media use in humanities oriented nonprofits organizations; potential barriers to implementations; social media theory and strategies; virtual engagement models in the humanities; Facebook as a community building and marketing tool; Instagram as an identity building platform; Twitter for organizational achievement and informal learning; and Tiktok and YouTube as educational and community building tools.

Landscape Perspectives of an Early Bronze Age Settlement: Results of the 2023 Khirbat Iskandar Umm el-Idham Survey

Tucker Deady¹, Nicola Lanzaro², Suzanne Richard³, Jesse Long⁴, Marta D'Andrea²

¹University of Toronto, Canada. ²Sapienza Università di Roma, Italy. ³Gannon University, USA. ⁴Lubbock Christian University, USA

Forty years of excavation and research at the Early Bronze Age tell of Khirbat Iskandar (KI) have delineated patterns of occupation that outlast many presumed regional trends. Its shift from a heavily fortified urban EB III site to a fortified, but rurally complex site in the EB IV denotes a continued occupation which lends to a more complex nature of habitation than static rural versus urban theories would suggest. The site's important role in connections throughout Transjordan is evidenced by its material culture and its architectural prominence and position along the Wadi al-Wala. Part of furthering our understanding of KI's role includes gaining more information about its position within this lived landscape. The 2023 field season thus took a holistic approach and surveyed two parcels adjacent to the tell, conducted four soundings, consolidated exposed fortifications, and examined two sections along a road cut. This poster presents the results of the Umm el-Idham (UI) survey, 30.46ha directly north of the tell. The team recorded 46 features, thousands of chipped stone pieces, and a selection of pottery, each component identifying areas of activity and providing indicators of landscape use periodization. Here we review the survey and recording methods as well as the resulting distributions of features (rock alignments, cairns, cup marks, stone circles) and artifacts. The results of this survey alongside the four other components of this field season provide an important addition to our understanding of the KI landscape and offer a platform for further discussions regarding comparisons to nearby sites.

Tracking 7,000 years of technological developments in the copper mines of Timna using vitrification of slag as a proxy

Eshchar Gichon¹, David Kosson², Carolyn I Pearce³, Jose Marcial³, James J Neeway³, Albert A Kruger⁴, Efrat Nakash¹, Erez Ben-Yosef¹

¹Tel Aviv University, Israel. ²Vanderbilt University, USA. ³Pacific Northwest National Laboratory, USA. ⁴Department of Energy Office of River Protection, USA

Timna is one of the world's best-preserved ancient copper mining regions, with archaeological evidence of metallurgical activity spanning at

least 7000 years. As part of the Central Timna Valley Project (CTV, <https://www.tau.ac.il/~ebenyose/CTV/>) we attempt to assess significant technological changes from the longue-durée perspective, focusing on smelting activities and its most common byproduct, slag. In this study, we applied a systematic chemical and mineralogical analysis of slag samples from various periods in order to characterize consecutive technological developments better. In addition, we tested the hypothesis that the proportion of the slag's glassy phase (amorphous non-crystalline solids) constitutes a proxy for technological advancement, assuming that in more advanced technologies the percentage of glass would be higher, due to higher temperatures, improved reducing conditions, predominantly lower viscosity and more efficient tapping. We characterized the samples using X-ray fluorescence, X-ray diffraction, X-ray computed tomography, scanning electron microscopy with energy dispersive spectroscopy and other analytical methods at Vanderbilt University, the Pacific Northwest National Laboratory, and Tel Aviv University. Our preliminary results support our hypothesis regarding the glassy phase, with a clear difference between non-tapping and tapping technologies.

NAHAN—North African Heritage Archives Network: A Shared Online Resource

Elizabeth Fentress¹, Agnès Tricoche², Joseph A. Greene³

¹International Association for Classical Archaeology, Italy. ²Archéologie et philologie d'Orient et d'Occident, CNRS PSL, France. ³Harvard University, USA

NAHAN, the North African Heritage Archives Network, is an international partnership whose purpose is creation of an open-access digital platform for North African archaeological archives amassed since the 19th century and now held in diverse European, North American and North African institutions. NAHAN's partners cooperate through a Memorandum of Understanding under the aegis of the ICCROM-ATHAR Centre, ICCROM's Regional Office in Sharjah, U.A.E. and with support from the Centre national de la recherche scientifique (CNRS) and the École Française de Rome.

NAHAN's aim is to help institutions with North African archaeological archives (prehistory, antiquity, medieval, Ottoman) provide broader access for study and publication and ensure long-term preservation. NAHAN is focused initially on five ancient North African cities: Volubilis (Morocco), Cherchel (Algeria), Carthage (Tunisia), Leptis Magna and Cyrene (Libya). The ASOR Punic Project (1975–1980), archived at the Museum of the Harvard Ancient Near East, will participate in NAHAN (as possibly also might the ongoing ASOR Cultural Heritage Initiative in Libya and Tunisia.)

NAHAN's digital platform, launched in 2023, is keyword-searchable in French, Italian, Spanish, German, English and Arabic, or visually using maps. It uses metadata to harvest records from sites where documents are already digitized. For institutions with catalogued but undigitized documents, NAHAN hosts catalogue entries instead. For institutions without dedicated servers, French national database systems are available for partners' digital deposits. NAHAN aims especially to help its North African partners build capacity for archives digitization. Each partner institution, however, retains rights to its own data.

Cuts Like a Knife? A Non-Destructive Cementum Seasonality Study Using the Canadian Light Source Synchrotron

Tina L. Greenfield^{1,2,3}, Haskel J. Greenfield²

¹University of Winnipeg, Canada. ²University of Manitoba, Canada. ³University of Cambridge, United Kingdom

Did the evolution of increasingly complex societies in 3rd mill. BCE Near East affect stability of food provisioning systems in early urban cities? The Near East is where the earliest complex societies developed. Yet, little is known about their animal production, management and food

provisioning strategies inside their newly urbanized centers. Few systematic science-based studies of animal diets, mobility and herd management have been undertaken in this region, and those that have involve the destruction of animal remains. Recently, our research has shifted the focus to developing a non-destructive and state of the art technique to determine animal husbandry strategies in early complex societies in the Near East. In 2019 and 2020 pilot studies of cementum analyses from sheep and goat teeth were conducted at the Canadian Light Source Synchrotron, using their Bio-Medical Imaging and Therapy (BMIT) facility. This poster illustrates the results of our pilot study in cementum analyses on zooarchaeological teeth from two regions during the Bronze Age (Israel and S. Iraq). Through non-destructive dental cementum analyses, our results demonstrate provide unique insights into economic stability and resilience of animal management strategies across the Near East in the face of political and climatic change during the Bronze Age. Themes examine resilience and sustainability strategies in animal management exploitation across the Near East.

Sacred Animals in Elamite Iconography: A Comparative Cultural Interpretation through a new adaptation of Panofsky's Approach

(Virtual)

Sara Hajinezhad

Università degli Studi di Napoli L'Orientale, Italy

In Elamite figurative sources, we find a significant presence of representations featuring Sacred Animals such as seated lions, zebus, eagle-headed griffins, and hybrid serpents. In this comparative research, the author aims to study these case studies from Elam and reinterpret their intrinsic meaning using a new adaptation of Panofsky's approach to ancient Elamite art studies. The research demonstrates that, while these representations emerged within the cultural context of the Elamite dynasties, each case study has its unique reasons for creation, rooted in multiple symbolic and metaphorical levels. By delving deeper into the subject, it becomes evident that all these notions are closely connected to the gods of the Elamite pantheon. In conclusion, each of these animals holds a specific relation to one Elamite god, possibly serving as an attribute animal of a god or a goddess. For instance, lion statues may be recognized as guardians of the greatest goddesses' temples, while zebus and eagle-headed griffins could be interpreted as divine protectors of the Elamite ziggurats. Moreover, the hybrid serpents appear to be the protective animal of the Elamite people, possibly associated with the Elamite 'Great God' Napirisha.

Bringing the Past to the Future: Preservation and Accessibility of Written Data from the Sotira Kaminoudhia Excavations

Savanna Henning¹, Laura Swantek²

¹Lipscomb University, USA. ²Phoenix College, USA

Archaeology by nature is a destructive method of observing history, and the preservation of that history and the excavated remains have slowly changed as technology comes and goes. A major piece of the archaeological method that falls into lost time and space is legacy data from excavation projects completed before digital recording technologies and databases were easily accessible. Recording data during an active excavation has historically involved hand-written notebooks, but what happens to the notebooks and excavation data and how accessible are they for future researchers? The Bronze Age site of Sotira Kaminoudhia, excavated in the 1980s and early 2000s, has produced years of data for research and publication, some of which was recorded in hand-written notebooks that now need to be converted to a digital format for analysis and curation. This poster presents the process of converting hand-written quantitative and qualitative data collected from the analysis of a specific type of pottery, Course Ware Trays, from this site, into an open-access database for analysis. Course Ware Trays are found in various sites throughout Cyprus, though their preservation

is fragmentary. Due to the nature of their preservation, digitally recording the data from the notebooks is key in ensuring its preservation and accessibility for future analysis. A discussion of the various online repositories available for the curation and open-source distribution of digital, archaeological data and the need for continued preservation of these important resources is also included.

Decoding Communities of Practice: Textile Marks from Pharaonic Egypt

Heidi Hilliker

University of Michigan, USA

Markings on pharaonic textiles—whether woven, embroidered, or inscribed—have survived in the archaeological record. These markings can be either epigraphic or non-epigraphic, and especially in the case of the latter, may have had several functions in ancient Egyptian society serving as weaver’s marks, owner’s marks, and quality marks (Vogelsang-Eastwood 2000, 285). If these markings’ presumed functions are correct, they offer a window into the economic and social contexts of ancient Egyptian textile production. Whereas non-textual marks for ownership or quality could easily be added using ink or embroidery after the finished textile had been produced, other categories of markings—often in the form of abstract woven patterns—would have been formed by the hands of craftspeople during the weaving process. Consequently, these types of markings create a significant opportunity for identifying individual textile producers and their *communities of practice* (Wenger 1998). Through an examination of pharaonic textiles, primarily in the collection of the Rijksmuseum van Oudheden in Leiden, my research looks at both inconspicuous and conspicuous woven elements—namely monochromatic self-bands and colorful selvage stripes—as products of a shared repertoire of craftspeople. This research, therefore, demonstrates that weaving technology—like its descendant, the modern computer—contains coded information in the binary weaving system of over/under, which was consciously or unconsciously embedded by the makers. Accordingly, it may be possible to decode their meaning.

A Comparison of Digital Unwrapping Methods for Cylindrical Seals

Junyan Hu, Elizabeth Knott, Agnete Lassen, Klaus Wagenonner
Yale University, USA

Advancements in technology and digital humanities have expanded the options for cylinder seal digitization, including the creation of “digital unwrappings”—scanned seal surface images rolled out into rectangular panels. These unwrappings illuminate the relationship between the seal material and engraved imagery, serving as valuable tools for researchers. To create digital unwrappings, various methods exist. At the Yale Babylonian Collection, three different approaches were tested, utilizing distinct equipments: a Better Light 4 x 5 Digital Scanning Back, the Oxford/Southampton SIANE device, and an OrangeMonkie turntable with stitching software. Each approach bears unique advantages and disadvantages. The poster provides a comparison of these methods and showcases images from the capture process. Its objectives are: (1) to underscore the importance of this imaging technique in studying cylinder seals, (2) to raise awareness among collection managers, scholars, and students about digital unwrapping methods, and (3) to present the first-ever comparison of these three capture methods.

The testing of equipment is part of a joint ongoing project exploring the history of cylinder seal digitization conducted by the Yale Babylonian Collection (Erik Eskind, Elizabeth Knott, Agnete W. Lassen, Jamie Lattin, Sam Meade, and Klaus Wagenonner) and the Cuneiform Digital Library Initiative (Lara Bampfield, Jacob Dahl, and David Young), with additional input from the West Semitic Research Project (Marilyn Lundberg Melzian, Wayne Pitard, Bruce Zuckerman, and Ken Zuckerman).

Third Intermediate Period / Iron Age I-IIA Raphia and The Fate of the North Sinai Forts during the Bronze to Iron Age Transition

Stuart J Ibrahim

University of Melbourne, Australia

The Bronze Age collapse (c. 1133 - 1177 BC) saw Egyptian influence decline in the Levant until Shoshenq I (c. 925 BC) invaded the region. Before this invasion, their fortresses in the north Sinai / south Levantine region met an unknown fate, with Shoshenq’s relief at Karnak referring to two of these forts, Rafah / Raphia and Gaza, as foreign sites. To address this problem, this poster will address the various data within the archaeological and textual record that hints at the fate of these fortresses, which ones were abandoned, and which ones were reoccupied. Most of the evidence will come from analysis of the impact of the Bronze Age collapse on the Iron Age north Sinai and southern Levant and the surviving Egyptian textual references and archaeological evidence. The data for the reoccupation of these sites, though, will come from an analysis of the use of cultural package(s) for the relevant Iron Age cultural groups and the examination of Shoshenq’s Levantine campaign, including the various interpretations of the Bubastis Portal city list (before providing my own). The relevant results will be compared together, to establish the fate of the north Sinai sites.

Digital Media and Online Resources in Ancient Mediterranean Studies Teaching: Current Practices and Future Opportunities (Virtual)

Christine L Johnston¹, Chelsea A.M. Gardner²

¹Western Washington University, USA. ²Acadia University, Canada

This poster presents the results of a 2021–2022 survey examining current uses of digital media and resources in teaching about the histories and cultures of the ancient Mediterranean, West Asia, and North Africa. For this study, digital media was defined as mass-communication products in different digital formats (videos, podcasts, blogs, etc.), while digital resources included data repositories (archives, databases, online collections, etc.), as well as interactive digital tools. The survey was circulated among teaching professionals in schools, museums, and other educational environments, and comprised quantitative and qualitative questions about current pedagogical practices in fields related to Ancient Mediterranean Studies, including Classics, History, and Archaeology. Survey questions addressed subjects and topics taught, current tools and resources incorporated in respondent curricula, and the perceived strengths and weaknesses of various digital media and resources.

This poster will present the survey results, including discussion of the primary pedagogical benefits and challenges highlighted by respondents. The opportunities and considerations for multimedia use identified in the survey will be supported by theoretical frameworks within the learning sciences in order to outline best practices for digital media and resource use according to student-centered instructional design. The results of this survey demonstrate that the incorporation of multimedia resources in teaching can facilitate a shift from objectivist learning and traditional textbooks towards constructivist and critical pedagogical practices that empower students to think critically about both the past and the world around them.

Publishing Your Data & Using Published Data

Sarah Whitcher Kansa, Eric C Kansa

Open Context (Alexandria Archive Institute), USA

This poster presents a decision tree for data collectors to use when considering how to take charge of their data stewardship. We outline the data publishing workflow with Open Context and provide an annotated list of other venues scholars may wish to pursue for data dissemination and archiving. For those interested in accessing data published on the web, we share examples and good practices for using and attributing other people’s data.

Kites in the Context of Climate Change. The 2023 Kites in Context Field Season

Ali Atallah Al-Hajj^{1,2}, Jennifer Feng³, Joseph Harris⁴, Blair Heidkamp⁵, Austin Chad Hill³, [Morag M. Kersel](#)⁶, Kathleen Morrison³, Megan Nishida⁷, Gary O. Rollefson⁸, Yorke M. Rowan⁴, Amelie Schmücker⁹

¹Department of Antiquities, Jordan. ²University of Jordan, Jordan. ³University of Pennsylvania, USA. ⁴University of Chicago, USA. ⁵University of Texas at Austin, USA. ⁶DePaul University, USA. ⁷University of Notre Dame, USA. ⁸Whitman College, USA. ⁹Christian-Albrechts-University, Kiel, Germany

The Kites in Context Project [KiC] focuses on a multi-scalar investigation of “Desert Kites” in the eastern badia region of Jordan. During the Neolithic (7000-5000 BCE) period, people began building large animal traps, known as desert kites, across a wide swath of SW Asia. This multi-year project is designed to provide novel insights into the chronology and function of these animal traps through an intensive study incorporating remote sensing with boots-on-the-ground excavation and survey. The 2023 season began like any other – a combination of aerial survey using drones, walking the landscape in a pedestrian survey, and excavation under sunny skies. We could never have anticipated that what started with a sandstorm on the afternoon of May 27 and led to a thunder and lightning storm with 48 hours of rain would end with an impressive flooding event. It was fascinating and enlightening to experience the effects of extreme weather in this environment and to confront our own ability (or inability) to cope with difficult and changing circumstances. The situation offered us the opportunity to experience, firsthand, conditions that may have faced the hunters and herders who constructed the kites and who managed the water thousands of years ago.

An Examination of Function and Privacy: Exploring the Nominal Correlation within the Neighborhood Organization of an Early Urban Center, Case Study of Titrîş Höyük

[Mahyar Khademi Bami](#)¹, Haskel J. Greenfield¹, Timothy Matney²

¹University of Manitoba, Canada. ²University of Akron, USA

Did the evolution of increasingly complex societies in 3rd mill. BCE Near East affect stability of food provisioning systems in early urban cities? The Near East is where the earliest complex societies developed. Yet, little is known about their animal production, management and food provisioning strategies inside their newly urbanized centers. Few systematic science-based studies of animal diets, mobility and herd management have been undertaken in this region, and those that have involve the destruction of animal remains. Recently, our research has shifted the focus to developing a non-destructive and state of the art technique to determine animal husbandry strategies in early complex societies in the Near East. In 2019 and 2020 pilot studies of cementum analyses from sheep and goat teeth were conducted at the Canadian Light Source Synchrotron, using their Bio-Medical Imaging and Therapy (BMIT) facility. This poster illustrates the results of our pilot study in cementum analyses on zooarchaeological teeth from two regions during the Bronze Age (Israel and S. Iraq). Through non-destructive dental cementum analyses, our results demonstrate provide unique insights into economic stability and resilience of animal management strategies across the Near East in the face of political and climatic change during the Bronze Age. Themes examine resilience and sustainability strategies in animal management exploitation across the Near East.

The Return to Hesi: Report of the 2023 Excavation Season at Tell el-Hesi

[Kara Larson](#)¹, Geoffrey Ludvik²

¹University of Michigan, USA. ²University of Wisconsin-Madison, USA

The renewed excavation efforts of the Tell el-Hesi Archaeological Excavation Project aim to explore the dynamics of the Early Bronze Age IIIA urban-like center through a series of targeted, small-scale excavations. The project’s goal is to understand the nature of domestic life, economy, and foodways as connected to socio-political complexity and interconnectivity in the Southern Levant. Prior to the 2023 excavation season, the extent of domestic life within the perimeter walls at Tell el-Hesi is virtually unknown. Previous excavations in the Early Bronze Age occupational layers, conducted by the Joint Archaeological Expedition to Tell el-Hesi (1970-1983), were limited to Field VI and revealed a portion of the perimeter wall and an industrial quarter. The sole evidence of EB IIIA domestic architecture at the site comes from a single probe (2x2 meters) where two phases of domestic remains were identified. Based on the results of the Hesi Regional Survey and a GPR survey conducted in 2022, coupled with the proposed location of the 1970s probe, two excavation squares (5x5 meters) were opened for investigation in June 2023 (G-59/2023). This poster presents the findings of the 2023 excavation season, including the successful exposure of an undisturbed Early Bronze Age domestic occupation. Our excavations provide initial insights into the EB IIIA occupation at Tell el-Hesi in reflection of domestic lifeways and domestic economy in the Greater Hesi Region.

A Study of Polymer Bonding and the Restoration of Fragmented Ancient Pottery

[Ellie S Martin](#)

Brigham Young University, USA

Pottery reconstruction allows archaeologists to better understand the artifacts that they study and gain a more complete understanding of ancient ceramic techniques. Reconstruction techniques have evolved over time that strive for both better conservation practices and long-lasting results, as well as the use of bonding materials that are reversible rather than permanent. This poster examines the process of utilizing an acetone-based glue consisting of dissolved polymer beads of differing strength solutions. The entire process will be illustrated by step-by-step photos and directions as well as the quality of the final results. Two layers of different solution consistencies are applied to the pottery in different stages before the pieces are joined together. The first layer of glue is a thin coat made of 5% polymer and 95% acetone, and it is applied to any edges that will be refit. This layer fortifies the sherd and ensures that the glue applied is not stronger than the sherd itself. After the first layer has dried, the second coat of glue, made of 12% polymer and 88% acetone, is added to each piece. The sherds are then joined and placed in a secure location to dry, such as a bin of silica beads. Acetone-based polymer glue is strong and flexible, yet also dissolvable. Any mistakes can be unmade with the careful application of small amounts of acetone, and no restoration action is utilized on the pottery fragments that cannot be undone. This method of reconstruction is safe, secure, long-lasting, and meets modern conservation standards.

Contemplating Humanity Through Artifacts: Engagement With Ancient Near East Imagery as Heritage Education (Virtual)

[Kayssa Mavrides](#)

Sapienza University of Rome, Italy

This research is motivated by the question of how to bridge the gap between people and the cultural heritage of the ancient Near East. The chosen approach draws inspiration from Professor Edmund Burke Feldman’s Image Reading technique. The study aims to establish a connection that starts from the participants’ observations, bringing them closer to ancient artifacts, while fostering a sense of protagonism and belonging among them.

Initiated in 2020, this investigation began with students at a low-income community school in São Paulo, Brazil, yielding intriguing results.

Driven by curiosity to expand further interactions through applied analysis of images from the ancient Near East, the experiment was extended to an online workshop involving adults from diverse backgrounds, leading to fascinating outcomes. The research now expands into a museum setting to engage wider audiences and create a more welcoming environment for people in general.

Above all, this work represents an initial exploration into the possibilities of using Art Education practices with images of the ancient Near East, with the goal of enhancing artifact-public proximity and, in doing so, opening new paths and possibilities for the development of popular educational proposals involving interdisciplinarity and the teaching of Heritage Education.

Monkeys, Musicians, and Weavers: Multivalency in the Monkey Frieze from Xeste 3

Laura B. Mazow

East Carolina University, USA

A reanalysis of a frieze of monkeys engaged in human-like activities in Xeste 3 at Akrotiri enables identification of the room's function, as well as the decipherment of several enigmatic images in other visual media.

In the image's center, two monkeys face-off, each similarly posed and wielding an object above its head. The monkey on the right holds a sword. The one on the left holds what has been interpreted as a scabbard. Two additional monkeys are on either side. One monkey cradles a lyre-like instrument, which has influenced the interpretation of these monkeys as entertainers, but current suggestions that the scene reflects a ritual duel, ceremonial weapons dance, or simply a cultural relationship between weapons, music, and ritual, particularly female ones, have little evidence to support and are based on incorrect assumptions of monkey symbols in Egyptian iconography.

Alternatively, I propose that, first, this is a weaving scene in which the dueling monkeys hold a spindle and a weaving sword respectively, and a third monkey holds, not a lyre, but a frame loom. Frame looms are used to weave stretchy fabrics like caps and hairnets, such as illustrated on the heads of four women in a nearby fresco. Secondly, this is a narrative scene. Weaving scenes of opposing figures wielding different weaving tools likely reflect the myth of the weaving contest between Athena and Arachne. Finally, ancient artists used the visual similarity of looms and lyres to create multivalent images of weaving scenes with music and dancing.

A multi-isotope approach to dendroprovenancing: progress and prospects

Liam McDonald, Sturt W Manning

Cornell University, USA

Archaeological wood is a unique source of information about the past which speaks to a diverse set of questions ranging from the chronological and environmental, to economic and social. The growth location of such wood is a key piece of information for fully realizing this potential, but current dendroprovenancing methods are limited by a lack of geographical precision and their restriction to certain places, times, and species. The combination of multiple isotopic proxies addresses this issue and extends previous single-isotope approaches by offering more axes of variation and more potential for distinguishing between different sources. This poster reports progress on the development of a multi-isotope approach which aims to provide a dendroprovenancing method capable of producing precise and accurate provenance determinations for any wood from any place and any time period. Initial results will be presented from the East Mediterranean – including Cyprus, Greece, and Turkey – where the Cornell Tree-Ring Laboratory's long history of research provides an ideal archive with which to develop such an approach.

A Multipurpose Tool: Investigating the Implications of Acheulian Hand Axes Present in the Hesi Region

Elizabeth Meyer, Kara Larson

University of Michigan, USA

At any given site, one would assume a material culture corpus to be consistent across a time period. However, residual artifacts can alter the understanding of a site provided they are identified out of their traditional context. In this poster, through the analysis of Acheulian hand axes found out of context, an argument will be made for the broadening of the archaeological scope relative to specialty. Two Acheulian hand axes were discovered in the Hesi region of the Northern Negev– one during the 2022 survey of the lower city of Tell el-Hesi and the other at Khirbet Summeily as it was opened for the 2023 season. Both were within the boundaries of the sites and gave rise to questions regarding their appearance at Early Bronze Age and Iron Age sites, respectively.

In considering the theory of object agency, humans can be the curators, cultivating an assortment of items that caught the eye and were deemed worthy of collection. These artifacts could either be for novelty or more practical applications such as repurposing them, sharpening them for everyday use. The question still remains as to the prevalence of finding temporally displaced artifacts within a site. Archaeology often requires a narrow lens, a specific specialty in which one can become an authority. However, this can lead to bias and cause one to overlook objects that are not associated with their specialty, both temporally and regionally. In encouraging a broader view, it can provide a more nuanced understanding of the site itself.

Analysis of Ancient Nubian Funerary Feasting through Organic Residue Testing (Gas Chromatography - Mass Spectrometry / GC-MS)

Elizabeth Minor¹, Michele Buzon², Kari Guilbault², Georgia

Oppenheim³, Caden Rijal⁴, Bruce Cooper²

¹Wellesley College, USA. ²Purdue University, USA. ³University of Michigan, USA. ⁴Mississippi State University, USA

The practice of human sacrifice in elite Nubian burials of the Classic Kerma Period (1700-1550 BCE) coincided with funerary feasts. The ritual consumption of beverages, such as beer, was likely a key component of the Kerma funeral and act of sacrifice. The identification of organics contained in Classic Kerma feasting vessels can be determined through the use of residue testing. This poster presents the results of GC-MS analysis performed on a selection of vessel contents from elite Kerma burials from the MFA Boston. We hypothesized that the GC-MS results would confirm the visual identification of vessel contents as beer, as well as other highly aromatic organic substances. Analysis of 13 Kerma samples and one modern homebrew comparative sample was performed at the Purdue University Metabolomics Facility. Further GC-MS analysis of modern comparative organic samples was undertaken at Wellesley College to help refine our identifications. The preliminary results confirm the presence of volatile organic compounds expected from barley beer in the majority of the samples, such as azelaic acid, palmitic acid, pimelic acid, stearic acid (barley), and lactic acid plus lactose (fermentation markers). The presence of other VOCs in some samples show that Kermans incorporated plant-based ingredients that contained vanillin acid, methyl-isovanillate, and acetovanillone (vanilla/barley), harmaline (psychotropic), and syringic acid (honey/dates/grapes). Our study contributes an important Nubian organic residue dataset to the discussion of ancient beer and funerary feasting in the region, which has otherwise focused on Egypt, the Mediterranean, and Western Asia.

Copper circulation in the southern Levant during the EBIIIA: Tell el-Hesi as a case study

Efrat Nakash¹, Yehudit Harlavan², Jeffrey A Blakely³, Kara Larson⁴, Erez Ben-Yosef¹

¹Tel Aviv University, Israel. ²Geological Survey of Israel, Israel. ³University of Wisconsin-Madison, USA. ⁴University of Michigan, USA

Several copper-based artifacts were uncovered in the EBIIIA city at Tell el-Hesi (~28th c. BCE) by the different expeditions that excavated the site (PEF, 1890-92; Joint Expedition, 1970-1983; and Michigan/Mississippi State University, 2023). In this study, we analyzed several artifacts by ICP-MS/AES for elemental along with lead isotope composition (Nu-HR-MC-ICPMS) to better understand the quality of the metal/alloy used and to identify the geological source of the copper. Our results provide preliminary insights on metal circulation in the southern Levant during the peak in the first period of urbanization in the region (EBII-III), including the role of the Aravah copper mines vis-à-vis northern sources. In addition, comparing our results to the report of Gladstone from 1894 enabled us to examine and discuss the development of the archaeo-metallurgical discipline over the past 130 years.

So what is the "Instituto Bíblico y Oriental" (Spain)?

Silvia Nicolás¹, Jesús García-Recio¹, José Andrés Sánchez^{2,1}, Alfonso Vives^{1,3}

¹Instituto Bíblico y Oriental, Spain. ²Instituto San Pío X - La Salle Campus Madrid, Spain. ³Universidad de Valladolid, Spain

One of the aims of the Institute of the Bible and the Ancient Near East (Cistierna, León) is to study the historical, cultural and, above all, religious relations between the great civilizations of the biblical environment (Egypt, Mesopotamia and Canaan). Its researchers have coined the term "Biblical East", which encompasses the most important relationships of all kinds that can be traced back to the Bible. With a historical-archaeological (including the only Spanish excavation in Mesopotamia) and critical theological method, several lines of research have been developed. The most important are religious anthropology (Jesús García-Recio), religious history of prophetism (José-Antonio Sánchez-Abarrio), religious anthrozoology (Silvia Nicolás-Alonso) and studies of literary intertextuality between Egypt and the Old Testament (Alfonso Vives-Cuesta). Some of its collaborators have been carrying out a high level of scientific dissemination by publishing top-level research on the topics just mentioned in Spain.

Additionally, the dissemination of this work is one of the main concerns of the Institute. But at a time when interest in the study of ancient languages and cultures is declining, how can we involve different publics in these activities? Here we present not only the academic work but also the subsequent efforts and different degrees of success in creating a social and participatory learning methodology that integrates this specialized research into local communities, a unique initiative in Spain. The purpose of this paper is to present our letter of introduction to the international scene in order to join the community of scholars of the Ancient Near East.

The Gird-I Matrab Archaeological Project: Exploring Rural Life in Mesopotamia From the Birth of Social Complexity to the Age of the Empires

Rocco Palermo¹, Nathalie Brusgaard², Aila Santi³, Luca Forti⁴, Eleonora Franco⁴, Marta Doglio⁵, Gabriele Viola⁶, Michele La Porta⁶, Federico Dalla Battista⁶

¹Bryn Mawr College, USA. ²Leiden University, Netherlands. ³SOAS, United Kingdom, ⁴University of Milan, ⁵ASOR Grantee, ⁶University of Pisa

This poster presents the results of the first two fieldwork seasons at Gird-I Matrab, in the plain of Erbil (Iraqi Kurdistan). Gird-I Matrab is a multi-mounded site extensively settled in the Ubaid and Late Chalcolithic period and then again in the Hellenistic and Parthian times. It was first identified and surveyed by the Erbil Plain Archaeological Survey in 2012

and then, more intensively, in 2020. Prior to the excavations a geophysical campaign was also carried out in 2021. Excavations undertaken in 2022 and 2023 have thus focused on two different areas of the site: Area A, roughly located right above the sub-surface anomalies detected in 2021, and Area B, a step-trench on the main and higher mound of Matrab. Digging operations in Area A have revealed the presence of a large and architecturally complex mud-bricks building, radiocarbon dated to the early Hellenistic period (340-280 BCE), while the investigation of the main mound (Area B) has surprisingly confirmed that it was entirely and solely settled from the Northern Ubaid to the Late-Chalcolithic 3-5, with no later occupation whatsoever. Through a systematic and multi-scalar approach we aim at discussing some of the major themes of the ancient world (the birth of complex societies, colonization phenomena, the impact – or lack thereof – large territorial empires) through the lens of a minor, rural site in North Mesopotamia.

Communities of Ceramic Practice and the development of complex societies in the Jordan Valley in the 4th and 3rd millennia BCE

Kyriaki Papastergiou

Durham University, United Kingdom. British Museum, United Kingdom

The Early Bronze Age in the southern Levant presents a continuously changing settlement landscape, spanning the first agricultural villages to the emergence and abandonment of fortified towns. The Jordan Valley provides an ideal case-study for researching the context of these transitions, due to its extended and uninterrupted occupational history. The settlements that flourished in the Valley offer the opportunity to explore local networks of distribution and exchange and the economic relationships between them. The objective of this project is to employ a technological approach to the study of ceramics originating from sites in the Jordan Valley dating from EB I to EB IV, in order to reconstruct the manufacturing process of pottery and by extent to investigate networks of production and exchange through space and time. By utilizing petrographic and chemical analysis on the ceramic assemblage of sites such as Tell um Hammad, Tell es-Sa'idiyeh, Pella and Khirbet Um al-Ghozlan, it is possible to shed light into specific stages of the manufacturing process namely the raw materials used and the surface treatment. This poster presents the preliminary results of the analysis, which offer new insights into communities of ceramic practice over time. Furthermore, it introduces the overall scope of the project, to set the foundations for the beginning of a multiscale discussion by taking a "bottom-up" approach extending from site to local then regional levels, bringing the Early Bronze Age Jordan Valley into the broader Levantine context.

The Ceramic Incense Shovels of Shikhin

Donald C Polaski

Randolph-Macon College, USA

The excavations at Shikhin, a Hellenistic and Roman era village in Galilee 1.7km NNW of Sepphoris, have uncovered a number of fragmentary ceramic incense shovels. While metal incense shovels have been found in many Hellenistic and Roman era sites in the region, ceramic shovels appear only at Sepphoris and Shikhin. Those found at Shikhin, however, more closely resemble metal shovels. The poster will address the possible purposes of these shovels, in what sense the ceramic shovels mimic metal shovels, and what they might say about society in this corner of Galilee in the Roman era.

Childhood Injury at Bab adh-Dhra'

Keri Porter¹, Cecelia Chisdock¹, Julia Johnston², Megan Nishida¹, Susan G Sheridan¹

¹University of Notre Dame, USA. ²Louisiana State University, USA

The Early Bronze Age site of Bab adh-Dhra' in modern Jordan is representative of a general trend towards walled, densely-populated sites

and agricultural intensification throughout the region. This shift towards town-life would have resulted in many socio-economic lifestyle changes for all in the community, including children. Approximately one-fifth of adults from the A22 charnel house (EBII-III) have cranial trauma associated with violence, suggesting that interpersonal conflict was a reality for those living there. Comparatively, traumatic injury in non-adults has remained largely uninvestigated. This project builds on previous bioarchaeological research during the town occupation of the site to understand the rate and distribution of skeletal trauma amongst non-adults at Bab adh-Dhra'. Crania and the long bones of the arms and legs were examined in order to determine patterns of antemortem fractures in this age group. We discuss possible causes for these injuries, including play in the rocky topography or working with livestock, as many agro-pastoral communities shift such tasks to children while adults focus on the more physically demanding practice of farming. It is also possible that children were subject to non-lethal violence. Fractures in children are notoriously difficult to identify due to the bones' elasticity and fast healing. Therefore, the fractures recorded are likely an under representation of the true number of children experiencing traumatic injury.

Embodied Inequality in Ancient Nubia: A Bioarchaeological Examination of Long Bone Length

Sarah A Schrader¹, Stuart Tyson Smith²

¹Leiden University, Netherlands. ²University of California, Santa Barbara, USA

Today, the physiological and psychosocial impacts of socioeconomic inequality are frequently studied, particularly as disparities between the rich and poor are increasing. However, much less is known about the presence of inequality in the past and how it impacted people's ways of life, health, and even death. Here we present maximum humeral and femoral length data from the Ancient Nubian sites of Kerma and Abu Fatima (2,500-1,500 BCE); the former likely reflects elite burials whereas the latter is a more modest suburban site. Long bone length can be stunted if adequate nutrition and/or health is not achieved during development. We explore these data both quantitatively, examining statistical differences between populations, as well as qualitatively, as certain contexts are scrutinized for both archaeological evidence of status and bioarchaeological support of health.

Results indicate significant differences in long bone length between females from Kerma and females from Abu Fatima (humerus $t(91)=3.6$, $p=0.059$; femur $t(94)=5.4$, $p=0.022$), however, there is no significant differences between male samples (humerus $t(90)=0.3$, $p=0.588$; femur $t(94)=0.4$, $p=0.545$). Additionally, qualitative interpretation suggests that some of these differences may have been influenced by socioeconomic status in life. If this is the case, this might suggest that status was achieved at a young age and/or inherited, as long bone length is determined relatively early in life. However, additional excavations and alternative explanations are being explored.

The CyberArchWarehouse: An immersive collaborative environment for academic research in archaeology and other scientific fields

Neil Smith, Adrian Rodarte, Aria Gross Villa, Jeffrey Hata, Thomas Levy
UC San Diego, USA

We are creating the open 'metaverse' for education and research communities. The goal of our project is to further develop the CyberArchWarehouse, our immersive collaborative environment within UE5 in which researchers and students can come together, analyze and study digitized assets from archaeological artifacts to fully simulated digital twins of natural and manmade structures. The CyberArchWarehouse Project employs the Unreal Engine 5 to create an online spatial computing platform that allows researchers to collaboratively engage with their digital assets as they would if viewing

them physically in a museum or laboratory. This is an ongoing project that has been primarily developed by over 120 students at UC San Diego since 2022. A number of its features are unique including the ability to stream in digital assets in real-time from multiple online archaeological repositories including Sketchfab. A Smart classroom has been developed allowing students and instructors to learn within a collaborative immersive environment. Finally, the platform allows the creation of Digital Museums at 1:1 scale and demonstrated by digital twins of the Hebrew Union Colleges' Nelson Glueck Museum and UCSD's Birch Aquarium.

Historic Metahumans

Neil Smith, Joseph Dang, Joseph Teh, Jack Andolina, Jialin Chen, Aryeh Keating, Thomas Levy
UC San Diego, USA

The Historic Metahumans project is a novel approach to how we archive and respectfully preserve the essence of a historical figure and make this data perpetually accessible to future generations. We recognize that a considerable amount of tacit knowledge and teaching cannot be achieved by simply creating a digital museum/warehouse. There is a great value in having a host/guide Avatar to direct users towards learning. Historical figures carry a level of respect and connection with important topics more than a random avatar. For the Hebrew Union College Museum we created a Historic Metahuman avatar of Prof. Aviram Biran, a Biblical Archaeologist who excavated for several decades at Tel Dan. We harnessed AI tools such as DeepFace to extract from a single picture the facial structure as a 3D mesh, Metahumans to auto-rig the face, ZBrush to add deeper facial wrinkles, VITS and Audio2Face to finally create a lifelike resemblance to Biran mimicking his appearance and voiced accent. Prof. Biran serves as the guide of the museum taking visitors through the museum and the digitally reconstructed site of Tel Dan. After the success of this project, we expanded our approach to more famous historical figures. We started with Gandhi in partnership with the San Diego Indian American Society (SDIAS). Building upon our initial methodology we built an entire pipeline to create a realistic AI driven avatar of Mahatma Gandhi. We are now expanding our approach to create a suite of different historical metahumans including Richard Feynman.

Monastic Networks and Economic Dynamics in Medieval Kyrenia Range: A Case Study of Sourp Magar Monastery, Cyprus

Mehmetcan Soyluoglu

The Cyprus Institute, Cyprus

The research explores the social and economic dynamics of the medieval Kyrenia Range, with a focus on Sourp Magar Monastery and its surrounding areas. The poster aims to investigate the role of monastic networks in fostering cultural and social connections among different religious communities and their economic impact on the local economy in the vicinity of Sourp Magar Monastery.

The Kyrenia range's unique cultural ecosystem, shaped by historical and geographical factors, remains underexplored beyond individual monument analysis. Sourp Magar and its surroundings exemplify a quintessential cultural landscape nurtured by the fertile slopes of the mountain, sustained by historic village communities, and enriched by the cultural and religious life of medieval religious communities. This poster looks at the complex interactions within these localized zones of the Kyrenia Range, specifically examining how monastic connections facilitated economic activities and interactions among diverse religious groups in the region.

The poster discusses the economic impact of Sourp Magar Monastery to its locality, including land ownership, agriculture, and woodlands. It delves into their contributions to the local economy through agricultural cultivation and wood utilization. Furthermore, the research examines the

effects of these monastic economic activities on the livelihoods of nearby villagers.

In conclusion, this study provides insights into the relationships between monastic networks, cultural, and economic dynamics in the medieval Kyrenia Range. It highlights the role of monasteries in shaping the social and economic fabric of the rural landscape in Kyrenia range during the medieval period.

Pebbles on the Ground: the systematic sampling of floors at Tel el-Hesi 2023

Austin B Stranahan¹, Kara Larson²

¹Mississippi State University, USA. ²University of Michigan, USA

Tel el-Hesi, located in the Hesi region of the Northern Negev, consists of occupations ranging from the Early Bronze Age into the modern era with Ottoman military occupation. Originally excavated by W.M. Flinders Petrie, and continued by Fredrick Bliss Tel el-Hesi became the first major archaeological undertaking in Israel. The last excavations conducted at Hesi were in the 1970s by Lawrence Toombs. The Renewed Tel el-Hesi Project opened two units searching for Early Bronze III occupations in Field IV. Within Unit 12, a pebble surface was located just below a soil layer indicating clean EB pottery; therefore, a sampling structure and system of collection were required to discern the context and primary purpose of the surface. To allow the maximum amount of sampling while maintaining spatial awareness, the pebble floor was dissected into six 1m x 1m grids, while three units maintained a 1m x .5m grid due to the extent of the surface. This poster will indicate that the sampling methods were imperative to ensuring the integrity of material culture located in the surface matrix, as well as describing the nature of the surface within the context of the occupation. Collection and analysis of materials located within the samples were completed through flotation, while spatial data was recorded through a Total Station. Ultimately this poster will exhibit the importance of sample strategies and how data collection and analysis can lead to a better understanding of archaeological contexts.

Mining and Quarrying: A Synchronic Mapping of Technological Variations and Social Complexity During the Chalcolithic Period in Israel

Anthony T Tamberino¹, Margie Burton², Yorke M Rowan³, Thomas E Levy¹

¹University of California, San Diego, USA. ²University of California, San Diego, USA. ³The University of Chicago, USA

Mining and quarrying are important dimensions of human behavior which shed light on social organization, craft production, and economies in Anthropological Archaeology studies. To illuminate these issues, this study takes a synchronic approach for mapping technological variations in relation to social complexity during the most innovative phases in social evolution in the eastern Mediterranean - the Chalcolithic period (ca. 4500 – 3600 BCE) in Israel. The extraction of two raw materials will be investigated – copper ore and chalk. While copper ore has been investigated in depth, chalk as a raw resource during the Chalcolithic period in the Levant has been an understudied subject of archaeological research. Two regions will be investigated: the Beersheva Valley, the area around the site of Shiqmim providing new data on chalk exploitation, and the Timna Valley in the Southern Arabah of Israel which provides a case study for the mining of copper ore for use in the production of copper objects during the Chalcolithic period. The study will investigate whether the mining and quarrying techniques at Shiqmim and Timna, are similar, and will provide an additional case study for understanding the quarrying of Chalk and how it was related to the production of raw materials used in building and other objects at Shiqmim. This study will then conclude with the implications of these new data and research for mining and quarrying in the chalcolithic period and how this will help us better understand social organization, craft production, and ancient economies through the lens of anthropological archaeology studies.

Preliminary Analysis of a Late Bronze Age Shell Cache from Tell el-Hesi

Mya Welch¹, Erika Niemann², Kara Larson¹

¹University of Michigan Museum of Anthropological Archaeology, USA. ²Mississippi State University Cobb Institute of Archaeology, USA

Renewed excavations in the lower city of Tell el-Hesi, Israel during the summer of 2023 revealed an Early Bronze Age occupational level, with a potential clipped Late Bronze Age layer. In this minimally exposed LBA layer, a large cache of fragmented and worn seashells were uncovered, located to the west of a stone pile in an oval area roughly 1m long and 50cm wide. The discovery of these shells introduces a variety of questions about Late Bronze Age trade networks, movement of peoples between inland and coastal sites, and the prevalence of luxury goods in this section of the site. This report addresses some key considerations about possible meanings of this newly discovered shell cache and compares it to similar phenomena at contemporary sites in the region by examining the shell's provenience, context, and anthropogenic modifications. In doing so, a broader understanding may be reached about the role Tell el-Hesi played in regional trade networks and cultural patterns of the LBA.

Contexticon: A Digital Solution for Teaching Koine Greek in Context

Annalise Whalen

University of Central Florida, USA

This poster demonstrates the capabilities of the Contexticon language project as a digital pedagogical tool and contextual resource for instructors and students of Koine Greek language and literature. The Contexticon project utilizes methods of textual criticism, text annotation, and digitalization to investigate the consequences, positive and problematic, that nuance in English translation of Greco-Roman era texts can have upon learners' experience of Koine Greek. The project fills a gap in existing digital tools and reference works by providing a cost-effective and accessible resource for classrooms on any budget.

Contexticon Beta 2.0's built-in assignment creation tools streamline workflow and user experience while maintaining an emphasis on the original text corpus. These new tools provide users the ability to study a variety of Koine Greek texts in a centralized location without leaving the resource to complete lessons or research assignments. Field testing of the new tools in undergraduate classrooms over the past year has provided results that speak to the sustainability of the Contexticon model for in-person and distance learning. Here results are analyzed from a variety of undergraduate classrooms, demonstrating the tool's efficiency and broad application.

Investigating Early Hellenistic Cyprus Floor Assemblage: Excavations at Pyla-Vigla, 2023

Anna Wilson

Reed College, USA

The Hellenistic period (323-30 BCE) was a time of drastic political and cultural upheaval in Cyprus. The island transitioned from being several semi-independent city-kingdoms to being, by the 3rd century BCE, a province of the Ptolemaic Egyptian state. Since 2018, the Pyla-Koutsopetria Archaeological Project has conducted excavations at Pyla-Vigla, an early Hellenistic (ca. 325-275 BCE) fortified settlement, with an excellent stratigraphic profile and well-preserved, datable deposits that are critical for our understanding of this period.

This poster presents the analysis of an exceptionally well-preserved floor assemblage in a building complex at Vigla. The assemblage is characterized by little evidence of disturbance post-abandonment and a significant number of in situ finds lying atop the surface. This project was focused on excavating, cataloging, and analyzing this assemblage's materials—cookware, fine ware, amphorae, iron, bronze, lead, and organic remains—from the 2019, 2022, and 2023 seasons in order to

determine the function of the space. This analysis was conducted primarily by comparing the various ceramic types, origins, and dominant classes present in the assemblage. The goal of this analysis is to hone our understanding of the domestic life and function of Vigla, as well as the site's role on the island and in the broader context of the Mediterranean. Thus far the evidence has pointed to a multi-purpose domestic space in its final phase, with several earlier, sealed occupational levels below.

SATURDAY, NOVEMBER 18, 2023 | 12:45-2:00pm (CST)

Initiative on the Status of Women in ASOR: Mentoring Lunch (Boulevard C, 2nd Floor)

(CST)

SATURDAY, NOVEMBER 18, 2023 | 2:00-4:05pm (CST)

SESSION: 11A. The Aims of Scribal Education in the Ancient Middle East III (Continental Room A, Lobby)

Chair(s): Jana Matuszak, Institute for the Study of Ancient Cultures, University of Chicago | Susanne Paulus, Institute for the Study of Ancient Cultures, University of Chicago

Lessons and Laughter: Humor as a Pedagogical Method in 1st Millennium Mesopotamia

Shana Zaia

Vrije Universiteit Amsterdam, Netherlands

Scholars have identified several pedagogical strategies employed in Mesopotamian “schools.” These include repetition, copying (excerpts or full works) from texts or dictation, rote learning, recitation, memorization, word or conceptual associations, paradigms, translation, and commentaries. A largely overlooked method is the use of humor. Textual material that can be relatively confidently identified as both humorous and pedagogical makes up only a small percentage of the known curricula. Nonetheless, the existence of these texts is an important point for further exploration, and may change modern perceptions of ancient Mesopotamian education, which has largely been seen as a wholly serious and even tedious affair. The main question this paper addresses is why humorous texts were used in the school environment and to what effect, which will be discussed using a few case studies from the 1st millennium BCE. These case studies will be evaluated using results from studies of humor as a pedagogical tool in the modern classroom to provide an insight into what specific instructional purposes humor may have served in ancient schools, both in terms of content and desired student outcomes.

Houses, Neighborhoods, Complaints: An Emergent Topic in Sumerian Proverb Collection 2

Mason C. Wilkes

Johns Hopkins University, USA

At a “Wisdom Literature” conference held in late 2022, Niek Veldhuis shared a subtle improvement to Sumerian Proverb Collection 2, one of the canonical “intermediate” texts for scribes trained in OB Nippur. His new translation of SP 2.3, correcting a single sign reading, portrays an anxious narrator who cannot speak about his ill-fortune with his “neighborhood” (previously “neighbor-woman”) for fear that doing so will compound his miseries. The significance of this improved sign reading for “neighborhood” is that we may now test how complaints are vocalized by SP 2's characters within two spheres: the house (private) and the neighborhood (public). This paper will argue, using data from my current dissertation research into SP 2, that a coherent ethics of

complaint (public vs. private) can now be made explicit within the collection. Public complaints about one's own station in life result in a comedic, community-led homicide in 2.104-2.106. Public complaints about the conduct of others may, in an unintended and less humorous tone, lead to disaster for household acquaintances, such as the victim of 2.142-2.143. Private complaints, however, take on an inverse character in proverb 2.146, which argues that complaining is a necessary precondition for any household to conduct heartfelt counsel. Thus, the collection bears a satisfying but playfully contrastive ethics: complaining is to be stifled in public while remaining vital at home. Finally, the scenarios, actions, and characters of these proverbs (and more) will be discussed for their revealing and unambiguous consistencies vis à vis age, class, and gender.

Literary Intertextuality in the Context of the Old Babylonian Scribal School

Jane Gordon

University of Chicago, USA

Though attention to the archaeological contexts of Sumerian literary texts has inspired their reassessment as curricular material within the Old Babylonian scribal school, insufficient attention has been paid to how this educational context may have influenced their form. This paper uses the Lugalbanda stories as a case study for examining how images move and reappear across the genres that made up scribal education. Building on the work of Jeremy Black, I demonstrate how the imagery in Lugalbanda in the Mountain Cave and Lugalbanda and the Anzud Bird links these stories to other works of Sumerian literature, especially the Enmerkar stories, with which they possess several other connections, from being listed as a group in literary catalogs to sharing the overarching frame narrative of a rivalry between the cities of Uruk and Aratta. Yet these narratives' employment of language found elsewhere in the Old Babylonian scribal curriculum in more literal and straightforward contexts, such as legal texts, also connects them to the wider set of curricular texts as a whole. Thus, the figurative language employed in the Lugalbanda stories invites questions about the intersection of pedagogy and literary form: What does the re-use of language across this body of texts imply about the composition of Sumerian narrative literature? And do these intertextual resonances suggest that this literature acquired its particular form specifically within the school context in which it has been found?

Only for Bureaucrats? Sumerian Literature Between Scribal Education and Scholarship

Jana Matuszak

University of Chicago, USA

This paper investigates Sumerian literary texts from the Old Babylonian period at the intersection of scribal education and scholarship. Specific attention will be devoted to select works that a) were not used for mainstream scribal education, b) use or refer to Sumerian texts that can be traced back to the third millennium BCE, and c) were probably newly composed by scribes active during the Old Babylonian period. I will argue that these texts bear witness to Babylonian scribes engaging with the Sumerian legacy in discerning and creative ways. Besides evident antiquarian interests, which manifest in new copies of ancient sources from the mid-third millennium BCE, they also used them to create innovative texts aimed at keeping the Sumerian textual legacy relevant and alive. The selection of often obscure sources that they used for inspiration attests to the range of works an educated scribe would have been familiar with, which goes far beyond popular curricular texts commonly copied by apprentice scribes. I will therefore propose that some apprentices were trained in ways that did not prepare them for the career of an ordinary bureaucrat but honed their exegetical and text

composition skills – qualities usually associated with Babylonian scholarship.

General Discussion

SESSION: 11B. Museums and Social Justice (Continental Room B, Lobby)

Chair(s): Caitlin Clerkin, Harvard Art Museums | Katherine Larson, Corning Museum of Glass

Can Ancient Objects Do Modern Racist Work? Excavating the History of the Johns Hopkins Archaeological Museum, 1882-1930 (Virtual)

Sanchita Balachandran

Johns Hopkins Archaeological Museum, USA

This paper reports on ongoing archival and collections-based research at the Johns Hopkins Archaeological Museum examining how ancient archaeological objects, primarily from Egypt, the Near East, Greece and Rome, were mobilized to do work that reflected 19th and early 20th century racist ideologies. As part of a Mellon Foundation “Racism and Repair Grant” through the Johns Hopkins Program in Racism, Immigration, and Citizenship, this project reconstructs some of the academic contexts in which ancient objects appeared, and how they were presented as evidence of a distant past that supported contemporary white supremacist claims. Recent controversies in Classics, Egyptology, archaeology, and museology have made clear that a more critical study of past scholarly practices is necessary for teaching with material culture from the ancient world; this is crucial at Johns Hopkins University, which, as the United States’ first research university hired and trained some of the most influential scholars creating knowledge about the ancient world, often citing archaeological objects. Using historic photographs, archival sources, and items still in the museum’s collection, I focus on how particular understandings of the ancient past were made physically present and accessible in the university’s teaching spaces; how scholarly habits reinforced these ideas; and how scholars propagated these claims to alumni and the general public through presentations and publications. Ultimately, this project seeks to develop an ethical framework for how to teach with ancient materials freighted with such complex histories, and how reparative and corrective responses to these histories might begin to be imagined.

A Look into the Past, Present, and Future of a Museum: What Should and Can Change?

Pinar Durgun¹

¹Vorderasiatisches Museum, Berlin State Museums, Germany.

The Vorderasiatisches Museum, one of the three departments of the Pergamonmuseum in Berlin, will soon be closed for extensive renovation work. These renovations include both structural and conceptual changes that will take about a decade to complete. Such a moment gives us the opportunity not only to reflect on how we can better present the museum collection to visitors of the future, but also to re-evaluate our field, our practices, our goals and priorities.

A starting point is to consider which traditional methods have proved (in)effective in communicating with different audiences and what technologies might be available to us in the next decade. But beyond that, it is about imagining how a museum about ancient western Asia in Berlin will be relevant to local communities and visitors in ten years’ time - what social issues will be at the forefront in our lives and our museum practice.

In this paper, we will raise these and many other questions to begin the conversation with our colleagues working with similar collections in similar institutions. Our goal is to start imagining, thinking and working towards achievable change in museums.

From Cuneiform to Emoji: Why Does Writing Matter? (Virtual)

Yaroub Al Obaidi

Duquesne University, USA

Writing is considered one of the oldest human activities, as it was used to express the interactions that took place in the human imagination until it reached advanced stages.

Writing presented us with many models of activities, such as documenting daily life, commercial models, and a number of literary achievements, plus many concepts that just influence us today.

The current research specializes in writing as a main concept for a highlight tour that reviews the museum galleries. The tour is in the form of sequential steps in all the galleries (the place of the current research is the University of Pennsylvania Museum) and it can be in only a certain number of halls in other museums. The tour achieves a number of goals at different levels.

First, the most important of which is first the definition of the museum, and its exhibits in general. Secondly, a review of writing across different civilizations in terms of styles, their development, raw materials, and their employment, down to our present era. Thirdly, arouse the recipient’s interest in finding commonalities between different civilizations and cultures, and this matter enhances the interaction between the recipient and the exhibits, which makes his visit more useful.

This tour, by studying its interaction and measuring its results, can be a basis for building a permanent exhibition that specializes in writing and its future development by employing virtual reality technologies and its high capabilities (it could be a virtual exhibition).

Modeling Transparency and Reflexivity in Collections Management: the Pella Case Study

Siavash Samei¹, Beth Derderian², Marianne Wardle², Sydney Berenson², Maura Ellenberger², Moira McCudden², Kendall Travarca², Emily Voneman², Olivia Navarro-Farr²

¹Centre College, USA. ²The College of Wooster, USA

As towering monuments to orientalist epistemologies, the legacies of art and natural history museums in the Global North are inextricably linked with the history of cultural imperialism in the Middle East. Critical inquiry in museum studies demands reckoning with these histories. To the extent that museums employ reflexive practices, rarely do they engage the general public in the process. When specific instances of repatriation or accountability are publicized, these are often limited to larger museums and those with name recognition. However, smaller museums across the United States, including those at small liberal arts colleges (SLACs) should not be overlooked, as they play an active role in perpetuating orientalist thinking. Through our project based at The College of Wooster Art Museum, we argue that the smaller scale of this museum and its collections provide an opportunity for experimentation with modeling the type of radical transparency needed in reflexive museum practices. Pella @ Wooster centers on archaeological collections from Wooster-sponsored excavations at Pella, Jordan between 1967 and 1985. The goals of P@W are to a) catalogue the collection and make that database publicly accessible, b) engage with Jordanian scholars and stakeholders, c) generate public conversations about the history these legacy collections and the role of Wooster and its faculty, and d) mentor a generation of ethically minded archaeologists and museum practitioners. Though it is small in scope, through this new project we hope to enact some of the changes we would like to see in museum practices and collections management.

New Stories from Old Coins at the Cincinnati Art Museum

Sarah Wenner

Cincinnati Art Museum, USA

Displays of ancient coins in encyclopedic museums are often geared towards a select and elite audience—classical numismatists and

collectors—thereby excluding most museum visitors. As discussed at ASOR and elsewhere, historically there has been an inherent privilege in studying ancient material, which has disenfranchised many due to race, class, and access to knowledge and experience. The Cincinnati Art Museum (CAM) is shifting away from such conventions so that the presentation and interpretation of its ancient coin collection speak to the majority, rather than the elite minority, of its visitors. The impetus for this is a collection of 200+ Roman, Byzantine, and South Asian coins which were donated to the museum in the early 1990s but, for a variety of reasons, remained unaccessioned.

CAM's new approach enfranchises visitors in three subtle but significant ways. First, it emphasizes the expansiveness of the ancient world, across the Mediterranean, North Africa, and Middle East. Second, it dismantles the idea that ancient cultures were siloed from one another, demonstrating the extensive interactions between regions and empires. Third, it underscores themes that resonate today, including imperial expansion, forms of soft power, the manipulation of iconographic messaging, propaganda's role in maintaining traditional hierarchies, and even, with a coin of Empress Fausta, how women's bodies were/are controlled and manipulated for political gain. CAM's new approach to the display of ancient coins welcomes new audiences and explores contemporary concerns, while also grappling with the social obligations museums face when accepting and storing coin donations.

SESSION: 11C. Digital Archaeology and History II (Continental Room C, Lobby)

Chair(s): Tiffany Earley-Spadoni, University of Central Florida | Matthew Howland, Wichita State University

Identifying Ancient Intra Monastic Pathways Among Gandharan Buddhist Sites Through GIS

Faizan A. Khan^{1,2}, Fred Valdez³

¹University of Texas at Austin, USA. ²Texas Historical Commission, USA. ³Texas Archaeological Research Laboratory, USA

This project focuses on identifying the pathways between the sites of the Gandharan Buddhist Civilization with the help of GIS technology to identify unfound Gandharan archaeological sites, which are under the threat of getting permanently unacceptable and destroyed due to rapidly growing urbanism in the region. This project employed GIS principles and techniques for executing the least-cost analysis between the two major Gandharan Buddhist temple complexes, Mardan and Taxila. The project used ArcGIS Pro software to perform GIS analysis and produce maps. The project used 30-meter Aster Global DEM data from the EARTHDATA database of NASA. The project used the metabolic cost of walking for humans to create metabolically least-cost paths between the two sites. The result of the project identified more than one possible route between these Buddhist Gandharan sites used by Buddhist monks and people to travel on foot. This project provides the baseline for archaeologists to do Lidar or field surveys along the proposed paths to find unfound Gandharan Buddhist archaeological sites.

Exploring Valley Landscapes in Kushan Afghanistan - Circuit Analysis and Site Placement in the Hindu Kush

Harrison M. Morin

The University of Chicago, USA

When contemplating the physical topography of Afghanistan, it is difficult to avoid discussing the dominating presence of the Hindu Kush mountain range within the country's landscape. Stretching roughly 800 kilometers in length, the westernmost end of the Hindu Kush horizontally bifurcates the country; separating the northern Amu Darya river-valley from areas of southern Afghanistan such as Helmand river-valley, the Dashti Margo, and the Ganga Plain. During the Kushan period (~75 – 250 CE), the Hindu continued to serve as an important through-line of

connectivity, but also played host to several important archaeological sites of the period such as Surkh Kotal, Begram, and Bamiyan. While the majority of scholarship so far has explored these sites and their archaeological context in great detail, little has been done in the way of looking at them spatially.

Seeking to expand upon our current understanding of this area, this paper explores the valley landscapes of the Hindu Kush during the Kushan period. Through a synthesis of existing archaeological evidence and geospatial methods, this paper examines these valley landscapes through circuit analysis relative to the position of Kushan period archaeological sites therein. From this analysis I argue that the valley landscapes of the Hindu Kush served as important landscapes of movement where travelers were forced to encounter socially and culturally significant spaces and places to the Kushans due to both the placement of Kushan sites within these valley spaces.

Up in Flames!: Reconstructing the Fall of Kerkenes with Agent-Based Modelling

Dominique Langis-Barsetti

University of Toronto, Canada

After its destruction in the mid-6th century BCE, the central Anatolian city of Kerkenes sat abandoned for over 2500 years. Three decades of archaeological work at the site has shown us glimpses of how the Iron Age inhabitants of this ephemeral metropolis lived and revealed that the settlement's end had been both sudden and fiery. The research presented here focuses on this final cataclysmic event, preliminarily reconstructed through the use of cellular automata. The spread of the fire that ultimately destroyed Kerkenes was thus modelled with geophysical, archaeological, and environmental data as the starting points, shedding some light on previously nebulous aspects of the city immediately prior to the conflagration. Of particular interest were elements such as the urban layout, the construction materials employed in the settlement's buildings, and the likely arson strategies. There is little doubt that Kerkenes was purposely destroyed by an exterior hostile force, but the identity of this force, or its motives, have never been convincingly identified. By focusing on the destruction and its place within the larger context of the Near Eastern Iron Age, we hope to narrow down the list of suspects and unravel some of the circumstances that led to the destruction of what was then the largest city in Anatolia.

Hot Heads and Livers: Comparing Akkadian and English Embodiments of 'Anger'

Ellie Bennett

University of Helsinki, Finland

A central question in the study of emotions is whether the bodily experience of emotions is similar across different cultures. Cross-cultural studies in psychology have demonstrated there are some common emotional experiences across modern cultures (Volynets et al., 2020). For example, several cultures experience anger in the head, and is associated with a rise in temperature. In English, this is seen in the expression 'hot-headed' (Wilkowski et al., 2009). This paper asks: did Akkadian used during the Neo-Assyrian period also associate anger with the head? I will describe how the "Embodied Emotions: Ancient Mesopotamia and Today" project, used word co-occurrences and heat maps of the body to answer this question. We used two text corpora: one Neo-Assyrian (to represent Akkadian), and one modern English. Through corpus linguistics and visualisations, we were able to determine how these two languages conceptualised 'anger'. Our findings revealed that both Akkadian and English associate anger with heat, but the languages embodied the emotion in different regions of the body. Akkadian embodied anger in the organs like the liver (and the enigmatic libbu, or "inside"), but in English was embodied in the head.

Investigating Nineteenth-Century Nile Networks: The Diaries of Mrs. Emma B. Andrews (Virtual)

[Sarah Ketchley](#)

University of Washington, USA

Mrs. Emma B. Andrews has often been cited as a witness to archaeology in the late 19th and early 20th centuries, as scholars draw on her extensive record of travel as companion to the millionaire-turned-archaeologist Theodore M. Davis. While her accounts of the discoveries of tombs including KV46 (Yuya and Thuyu), KV55 (Akhenaten) and KV56 (The 'Gold Tomb') are certainly invaluable, the diaries also offer insights into the social networks of well-heeled expatriates, tourists, Egyptologists, scholars and other travelers in Egypt at this time. This paper will discuss the process of transcribing the Andrews journals, and creating machine-readable editions of all 19 volumes as a starting point for identifying and extracting named entities, including people, places, boats, hotels, art and antiquities. Having developed a database of over 1000 individuals, our project group has collated a range of contextual information ranging from brief biographies, related images and additional archival material, much of which is previously unpublished. The goal of this phase of work is to create an interactive visualization to provide a platform for exploring Emma Andrews' extensive network, and thereby gain insights into the discourse and circles of influence in Egypt during this period - including economic, archaeological and political. The social network analysis will enable users to dynamically engage with the primary source material according to their research goals, while working computationally with a large dataset gives an opportunity to discern connections that are not otherwise immediately apparent.

SESSION: 11D. Art Historical Approaches to the Near East II (Waldorf Room, 3rd Floor)

Chair(s): Amy Gansell, St. John's University | S. Rebecca Martin, Boston University

Conspicuous Alterity: The Role of Monument X in Sargon II's (721-705 BCE) Royal Palace at Khorsabad

[Bianca E. Hand](#)

Johns Hopkins University, USA

Monument X, located on the palace terrace in Courtyard I at Sargon II's royal palace at Khorsabad, is a rare example of a free-standing structure in Neo-Assyrian palatial architecture. The structure was built on a raised platform and heavily inspired by Syro-Anatolian architectural practices. This paper investigates the role of Monument X on the palace terrace at the royal palace at Khorsabad as a conspicuously othered structure. Furthermore, its proximity to Façade L and its procession scene of non-Assyrian and Assyrian officials carrying campaign furniture suggests the two are in conversation as representations of "booty" brought into the palatial complex as a testament to Sargon's recent military victories in the Syro-Anatolian region. I argue that including such a visibly distinct entity as Monument X, however, has made what was once a subtle message more overt. Though the inclusion of Monument X seems to represent the conquering of a politically contentious region through its incorporation into the royal palatial complex, I explore the effect that an entirely "othered" structure, both physically and architecturally, has within a highly privileged space.

The Circulation of Plaster Casts of Neo-Assyrian Reliefs in Spain: the "Wounded Lioness" as Case Study

[Agnès Garcia-Ventura](#)

Universitat Autònoma de Barcelona, Spain

As early as the mid-19th century the knowledge and appreciation of the royal hunt reliefs from Assurbanipal's (668-630 BCE) North Palace at Nineveh, in modern-day Iraq, transcended the strictly academic field of research. For such images to reach a wide public they had to be exhibited, and in fact they were put on display at the British Museum as

early as 1860. In another significant move, some of the reliefs were chosen for the production of plaster casts which were then distributed throughout Europe and the US, where they were bought by universities and art schools and by cast museums, which were becoming immensely popular at that time.

In this communication I focus on the circulation of one of these plaster casts of the scenes of the royal lion hunt, the "wounded lioness" (or "dying lioness", museum number: BM 124856), in the time span between 1888 and 2015, in a particular country, Spain, taken here as case study for the reception of these reliefs. I pay special attention to certain logistical issues and also to the extremely positive reception of scenes with animals in Assyrian art in the late 19th/early 20th century. Doing so will help us reflect the prominent role of cast collections in spreading archaeological and historical knowledge in general, and, in particular, of the role of this specific piece, the "wounded lioness", in bringing Spanish audiences into contact with ancient Mesopotamia.

Beyond Close Reading: Imagining Ancient Women in Graphic Detail

[Shawna Dolansky](#)¹, [Sarah Malena](#)², [Sarah Cook](#)³

¹Carleton University, Canada. ²St Mary's University of Maryland, USA. ³The University of Georgia, USA

The benefits of visual representations of the past are increasingly being recognized for pedagogical purposes (e.g. in graphic novels, archaeogaming, and animated shorts). This paper discusses the potential ways in which digital graphic reconstruction can be used by non-art historians for opening up historical inquiries informed by art history and iconographic analysis, gender studies, feminist historiography, and post-colonial sensitivity, to a larger body of historians as well as a general public. Academic papers and public scholarship alike depend on text-based dissemination to convey the realities of the ancient world. Our method of visual reconstruction not only allows for a more immediate experience of the lives of historical figures, but in visualizing the worlds of women we are forced to ask different questions and integrate the work of art historians into traditional text-based historiography. As we tour the viewers through our newly-launched website, Women of the Ancient World (WOAWhistory.com), we will highlight the potential for graphic reconstruction to combine evidence from ancient artistic production and visual culture with traditional texts and inscriptions as well as archaeological site plans toward a holistic imagining of literary scenes in situ. A visual, graphic depiction lays bare our assumptions and opens them up to critical inquiry and refinement by other scholars while simultaneously making the process of (re)constructing history apparent to nonspecialists.

Towards Integrating Art Historical and Archaeological Methods in Research on the Art of the Arab-Persian Gulf in the Early Islamic Period.

[Agnieszka Lic](#)

Institute of Mediterranean and Oriental Cultures, Polish Academy of Sciences, Poland

The aim of this paper is to present the preliminary results of the first research project that looks specifically into integrating art historical and archaeological approaches for the better understanding of the art of the Arab-Persian Gulf in the early Islamic period. Known mainly through architecture and stucco decoration, art of this area in the Umayyad and Abbasid eras is a rapidly growing area of studies, with many sites excavated within the last decade. However, there are obstacles to the development of this field of research. Because architectural remains and stucco fragments are being found in the course of archaeological excavations, they are examined almost exclusively by archaeologists and the art historical methods are rarely being employed. While the understanding of archaeological context is invaluable for, for example, establishing building phases and dating, the art historical insight is equally

important and the lack of it may lead to interpretative shortcomings. The benefits of the use of art historical methods of formal and comparative analysis, in addition to the archaeological approach, will be explained at the examples of stucco decorations from the Christian sites of Kharg (Iran), Samahij (Bahrain) and Sir Bani Yas (UAE), Islamic sites of Siraf (Iran) and Jumeirah (UAE) as well as early mosque architecture from the Gulf region. It will be demonstrated how the use of art historical approach helps in better understanding not only of the artistic environment (the circulation of artistic models, the original-copy relationships) but also assist in dating and defining phases of occupation.

General Discussion

SESSION: 11E. Archaeology of Arabia I (Astoria Room, 3rd Floor) Chair(s): Jennifer Swerida, University of Pennsylvania

South Arabia's Prehistoric Monuments, Climate Change, and Social Resilience

Joy McCorriston¹, Lawrence Ball², Ian Hamilton¹, Michael J. Harrower³, Sarah J. Ivory⁴, Abigail F. Buffington⁵, Tara Steimer-Herbet⁶
¹The Ohio State University, USA. ²Kent Wildlife Trust, United Kingdom. ³Johns Hopkins University, USA. ⁴Penn State University, USA. ⁵College of William & Mary, USA. ⁶Universite de Geneve, Switzerland

In arid regions across southern Arabia, ancient pastoralists constructed small-scale stone monuments of varying form, construction, placement, and immediate purpose. These monuments mark landscapes shaped by human-environment histories. Archaeological observations of the chronological and spatial organization of desert monuments document the dynamic relationships among pastoralists and desert ecosystems. Our multivariate analysis of 371 monuments in the Dhofar region of Oman identifies environmental and cultural factors that influenced the placement and construction of monuments. Across a 7000-year history of pastoralism, construction underwent distinct changes linked to monument form and function. Differences in monument types correspond to the timing of major climate changes at the end of the Holocene Humid Period, with two major transitions ca. 6000-5000 cal BP and 2700 cal BP. In our analysis, we tested the hypothesis that human population densities declined with increasing aridity, reflected in changes in the types of monuments built over time. We suggest that this construction history reflects dispersed groups and fewer people whose collective investments in monuments nonetheless show socio-economic resilience of persistent pastoralism in the face of changing climates and ecological conditions.

People Heritage Ecological Knowledge of Arabia

Amer Alsouliman

Estren Jafr archaeological project, Jordan

Natural resources are playing an important role in the past and present in demography and civilizations. It is concentrated around natural resources like water resource and shrinking far away from natural resources. Arabia witnessed and testified many of climate changes one of the main climate changes occurred in the mid - Holocene in the world and Arabia as well during the transition to the aridity of Arabia left behind natural resource management systems, regulations, and strategies.

The paleo-ecosystem paleo-environment, paleoclimate and climate changes have been affected on the natural resources of Arabia. This forced the people to establish natural resource management systems and strategies adapt and deal with the extreme environmental conditions and limited natural resource in Arabia. This contribution is shedding the light on heritage ecological knowledge of Arabia and their natural resource management systems, strategies, and instructions including the traditional ecological knowledge, beliefs, practices, cultural heritage, and ecological knowledge transmission of the past up to present.

Furthermore, it will clarify how human being part of ecosystem conservation solutions in the past, while the human nowadays is causing of climate changes.

UmWeltWandel: A Multidisciplinary Project Examining Human-Environment Relationships in Early Bronze Age Central Oman. First Results and Prospects

Lucas Proctor¹, Tara Beuzen-Waller², Katharina Schmitt³, Julia Unkelbach⁴, Conrad Schmidt²

¹J.W. Goethe University Frankfurt am Main, Germany. ²University of Tübingen, Germany. ³University of Mainz, Germany. ⁴University of Göttingen, Germany

The UmWeltWandel Project brings together specialists in archaeobotany, geomorphology, stable isotope geochemistry, palynology, and archaeology to investigate human-environment interactions in central Oman during the fourth and third millennium BCE. The Early Bronze Age in Oman (ca. 3200–2000 BCE), including both the Hafit and Umm an-Nar periods, represents an important transformation in local lifeways throughout southeastern Arabia with evidence for decreased mobility, the construction of large-scale stone and mudbrick structures, and the development of agriculture and local copper production industries. Regional climatic records from Central Oman indicate that a humid period (the Holocene Humid Period) ended just before this time (ca. 4000–3500 BCE), as annual monsoon rains increasingly moved to the south. However, local environmental and cultural responses to this climate transition remain poorly understood, particularly concerning the timing of changes in water availability and vegetation. It remains unclear the degree to which sociocultural shifts in central Oman are related to these environmental changes. Here, we present the results of three field campaigns of environmental research in the vicinity of Al-Khashbah, where survey and excavation have identified continuous occupation throughout the Early Bronze Age. Our results track the effects of regional aridification on local water acquisition systems in the Bronze Age, such as Bronze age ditches, as well as potential changes in local vegetation following the end of the Holocene Humid Period. We then place these changes within the context of the local Hafit and Umm an-Nar occupations at Al-Khashbah.

Beyond the Oasis: Diversity of settlement and subsistence at the UNESCO World Heritage Site of Bat, Oman

Jennifer Swerida¹, Eli Dollarhide²

¹University of Pennsylvania, USA. ²New York University Abu Dhabi, UAE

The UNESCO World Heritage Site of Bat, Oman, is known for the rich collection of Early Bronze Age tombs, tower monuments, and settlements found in its oasis center. However, rather than a single point on map, the dispersed site of Bat is better understood as a landscape of cultural activity that stretches beyond the confines of the UNESCO-delineated zone. With support from the US National Endowment for the Humanities, the Penn Museum, and NYU Abu Dhabi, the Bat Archaeological Project (BAP) has looked beyond the site's oasis center to understand the cultural activities that have shaped Bat and its environs over the course of millennia and enabled its communities to thrive. This paper expands our understanding of Bat as a cultural landscape that was the stage for a diversity of settlement and subsistence behaviors throughout the Bronze and Iron ages. Discussion will focus on recent BAP research conducted at three of Bat's less studied settlement areas: the Settlement Slope, the ancient alluvial depression Rakhat al-Madrh, and the Khutm settlement. Results highlight the ingenuity and adaptation of early South Arabian peoples to a diverse array of natural environments and include new evidence for pastoralism, flood-based agriculture, and ritual activity in and around settlement spaces.

Reconstruction of Fishing Technology from the Um-an-Nar Culture of HD-1, Ras al-Hadd, Sultanate of Oman

William R. Belcher

University of Nebraska-Lincoln, USA

Large quantified fish remains have been recovered from the site of HD-1 on Ras al-Hadd, Sultanate of Oman. These remains date to primarily the Um an-Nar period between the 2nd and 3rd millennium BCE and have allowed us to examine the habitats of exploitation and infer the types of environmental constraints for possible extractive technologies. Fishing technology is usually focused on the reconstruction of technology based in habitat preference of identified fish remains. However, this current research focuses on specific suites of artifacts of fishing technology and make speculative remarks concerning the type of habitat and fish that may have been targeted as prey species. These artifacts primarily include fish hooks of varying sizes and net weights of various sizes and manufacture.

SESSION: 11F. Archaeology of the Black Sea and the Caucasus (Private Dining Room 2, 3rd Floor)

Chair(s): Lara Fabian, Albert-Ludwigs-Universitaet Freiburg

Gadachrili Gora: Mapping the Medieval Period

John Steven Mooney

University of Calgary, Canada

The current Gadachrili Gora Regional Archaeological Project Expedition, which is both a survey and excavation project in the Kevmo-Kartli region of Georgia, has provided significant finds which address open questions of local and imported ceramics from the Late Roman (4-6th) to the Early Byzantine (7th-9th) period. The abundance of later material at Gadachrili Gora and in its surrounding environs points to a significant local pottery industry as well as substantial trade networks across the Caucasus (and beyond). The common, and the most identifiable type of pottery found within the region, are the glazed, multicoloured pieces with geometric patterns.[1] Originating in the 10th and 11th centuries, they are useful in dating in their own right and have a strongly established chronology – but only provide a small picture of the site.[2] Courseware can provide more nuance to local production, as forms were influenced by a variety of factors. However, the course wares which are found at Gadachrili Gora to have analogies in Eastern Turkey, Armenia, and other parts of Georgia dating can range from the 6th to the 10th century. As the chronology of the courseware is less clear and relies on established forms, they can be integrated into the broader typology of medieval Near Eastern and Mediterranean ceramics.

Restrain Yourself Already!!! A New Look at the Kura-Araxes Expansion/ Baby-Boom???

Stephen Batiuk

University of Toronto, Canada

The wide distribution of Kura-Araxes settlements across the Near East is perhaps one of the most fascinating patterns to emerge in the Near Eastern landscape of the Protohistoric period. While many have focused on the meaning of the explosion in settlement vis-à-vis migration, trade or cultural assimilation, few have some basic questions about what it may represent - particularly with regard to population dynamics. Specifically, if the settlement data is correct, how could, over a period of close to 200-300 years, the approximately 1575 Kura-Araxes identified settlements be populated by what was originally a modest population from 138 small sites in the Caucasus? Were the Kura-Araxes the most successful and prodigious breeders in the Ancient Near East? Or can we find a less licentious way of understanding the Kura-Araxes settlement patterns? This paper represents a preliminary examination of this newer larger database of Kura-Araxes settlement, exploring the intersection between

various spatial and environmental contexts, and what it might mean to our understandings of the Kura-Araxes.

Digital Archaeologies: a View from the Azat River Valley in Armenia

Elizabeth Fagan

Virginia Commonwealth University, USA

Looking at the recent few years' worth of archaeology journals reveals much excitement about the onset of the digital age, as well as enthusiastic calls to engage with it, starting with the design of projects through their execution and publication. However, the degree to which archaeologists are able to engage with the digital age is dependent on a number of factors, not least of which is access to affordable technology. In 2019 and 2022, archaeological survey in the Azat River valley near Garni, Armenia tested the use of a digital workflow using inexpensive technologies and open-source and free software. This paper will discuss the advantages and disadvantages of the workflow, apps, and equipment used in the survey. The survey showed that it is indeed possible to create a sustainable, accessible, digital survey with acceptable levels of accuracy, but that infrastructure, education, and training are still needed at local levels where the digital age is taking root. Besides developing a digital workflow, the second goal of the survey was to begin to understand the temporal relationship between sites in the river valley, with an eye to understanding the broader spatial relationship between the Classical-period capital city of Artashat/Artaxata and the fortified site of Garni.

Fortress Politics from the Bottom Up? Rethinking Settlement in the Early Iron Age Caucasus

Lauren M Ristvet¹, Veli Bakhshaliyev², Robert Bryant¹

¹University of Pennsylvania, USA. ²Azerbaijan National Academy of Sciences, Azerbaijan

To date, there has been little research on Early or Middle Iron Age (IA) settlements in the area of Urartu, as excavations of fortresses have dominated the archaeology of Eastern Anatolia, the southern Caucasus, and Northwest Iran. The little settlement evidence we do have comes from the suburbs of some of the empire's largest sites. As a result, we have almost no information on the nature of the relationship of permanent or temporary settlements with fortresses. We do not know how irrigation projects altered agricultural production or shaped settlement patterns; how taxation and redistribution molded the lives of Urartu's subjects; or how Urartian religion affected popular practice. We have almost no information on the nature or extent of residential mobility, subsistence patterns, craft production, or where and how people other than the king lived. Recent excavations (2019, 2022, 2023) at the 10 ha site of Sederek settlement in Naxcivan, Azerbaijan help to address these gaps. Magnetometry survey and excavation have identified several small domestic buildings, while the excavation of a deep midden has retrieved an extensive stratified assemblage of pottery with associated C14 dates. Sederek settlement is located six kilometers from Sederekqala and 18 km from Oglanqala in the Sederek valley. Sederekqala and Oglanqala were both IA fortresses on the borders of Urartu, Excavations here thus have the potential to inform us about how people living in this settlement navigated the complicated dynamics of life on an imperial frontier.

The 2023 Shiraki International Multidisciplinary Research (SIMuR) Project (Virtual)

Christine Brandon¹, Elashvili Mikheil², Zimmerman Michael¹

¹Bridgewater State University, USA. ²Ilia State University, Georgia

The Shiraki International Multidisciplinary Research (SIMuR) project is an ongoing collaborative archaeological survey and research project hosted by Bridgewater State University, University of California-San Diego, and Ilia State University in Georgia/Sakartvelo. This project is designed to explore the reasons behind depopulation of the Shiraki

Plateau in eastern Georgia in the Caucasus in the Late Bronze and Early Iron Ages. This paper will address the results of the 2022-23 academic year of the project, sharing recent results of sedimentary analysis of a LBA/EIA paleolake; sampling and characterization of pottery and obsidian samples, using petrographic and X-Ray fluorescence; photogrammetry; and the ongoing work of creating and refining a VR (virtual reality) environment for recreating sites and displaying artifacts in an interactive manner.

SESSION: 11G. Archaeology of Mesopotamia II (Lake Ontario Room, 8th Floor)

Chair(s): Darren Ashby, University of Pennsylvania | Katherine Burge, University of Pennsylvania

The Umma Survey Project: Results on the Uruk Period (4000-3100 BC)

Stephanie Rost¹, Angelo Di Michele²

City University of New York, Queensborough Community College, USA. ² No affiliation, Italy

The Uruk Period (4000–3100 BC) represents a watershed moment in Mesopotamian history associated with the advent of urbanism and state formation. The processes that transformed scattered communities into an urban state society is poorly understood due to the lack of archaeological data, particularly on changes in settlement behavior and demographics. When such data were collected on a large scale in the 1950s, no reliable pottery sequence for Mesopotamia existed. What has been defined archaeologically as the “Uruk Period” covers nearly an entire millennium. While subsequent excavations allowed for a division of the Uruk Period into early, middle, and late, the pottery sequence for Mesopotamia is still plagued by lots of uncertainties. In this paper we want to discuss preliminary results on the Uruk Period from the Umma Survey Project, which targets a 2,000 km² area east of Al-Rifai in Dhi Qar Province of South Iraq. Out of the 38 sites surveyed sites, nearly a third (11) have an Uruk occupation. More importantly four of the eleven Uruk sites have a single-period-occupation dating to either the Early, Middle or Late Uruk Period. As we will show the ceramic assemblages of those sites are crucial to expand the existing pottery sequence of Southern Mesopotamia and enhance its chronological resolution. This in turn, will allow us to describe the settlement history of the region with greater precision to shed light on some of the open question with regards to the development of urbanism and socio-political complexity in Southern Mesopotamia.

Magnetometry and the Urban Fabric of Lagash (Virtual)

Paul C. Zimmerman

Penn Museum, USA

A broad and flat mound with a deflated surface and little vegetation, the site of Tell al-Hiba (ancient Lagash) is uniquely well-suited to non-invasive subsurface techniques such as magnetometry. Two seasons of extensive magnetometry survey, coupled with sUAS (drone) aerial imaging, have revealed aspects of the ancient city’s structure that could not be known by pedestrian survey or excavation alone. Magnetic signatures of walls, roads, drains, and kilns show the variety and extent of Lagash’s “neighborhoods” (if they may be called that), and expose taphonomic processes that have altered those signatures in ways that preclude simplistic correlations. This paper will the preliminary results of the magnetometry survey at Lagash, demonstrating how the various datasets complement each other and how they are contributing to our growing understanding of the site.

Suburbs and Sprawl at the Early Mesopotamian City of Ur

Emily Hammer¹, Angelo Di Michele²

¹University of Pennsylvania, USA. ²Independent Scholar, Italy

Suburbs and other zones resulting from urban sprawl are not recent phenomena; they are as old as cities themselves. However, archaeological investigation of them has been relatively scarce, biasing reconstructions of the scale and diversity of early urban populations, industries, and economies as well as reconstructions of ancient cities’ size and form. Here, we use aerial and satellite imagery in combination with ground survey to identify and characterize the extramural areas of one of the world’s earliest cities, Ur (Tell al-Muqayyar), in southern Iraq. The results suggest revision to earlier impressionistic ideas about the extent, location, and dates of Ur’s suburbs. The distributions of ceramics of periods spanning the fifth to first millennium BCE suggest that Ur may have been founded in the fifth to fourth millennium BCE as a pair of spatially separate settlements that grew at different rates, only one of which developed into the city’s highly mounded core; that more distant suburbs formed by the third millennium BCE; and that intensity of occupation of various extramural zones covering hundreds of hectares shifted throughout the third to first millennium BCE. Overall, the data challenge characterizations of Ur as more compact and spatially contiguous than other early Mesopotamian cities.

New Light on Khorsabad: the Sargon’s Citadel Project

Herr Jean-Jacques, Butterlin Pascal

CNRS-ArScAn, France

Since 2019, thanks to the State Board of Antiquity and Heritage and the support of the Ministry of Culture and Tourism in Iraq, remote sensing and field observations of the site of Khorsabad ancient dur Sharrukin have been made possible by the Mission archéologique française de Khorsabad headed by Pascal Butterlin (Paris 1 Panthéon-Sorbonne University). From the new capital built by the Neo-Assyrian king Sargon II (721-705), the French consulate of the 19th c. and the archaeologists of the Oriental Institute of Chicago were able to recover its palaces and temples marking the citadel and its feet and part of the city wall Beyond the inner wall of the acropolis and except the part of the arsenal, the lower town has remained almost barely untouched and the published plans usually known show a trapezoidal city of 300 ha with no or extremely few buildings within the precinct of the lower town. Thus, the idea of an empty shell like settlement is now debated by our research project. Our current investigation, using methods not available to the former archaeologists, are based on remote sensing analysis using different datasets of satellite imagery, historical aerial imagery, unmanned aerial vehicle, magnetometer and pedestrian survey. This multi-layered analysis has shed new lights and astonishing results of the settlement within the city walls which was never acknowledged before by former archaeologists. We would like to present our preliminary results on our discoveries about part of the urban environment of the lower town at Dur Sharrukin.

General Discussion

SESSION: 11I. Protect and Secure. Technology of Data Protection in the Ancient Near East I (Lake Huron Room, 8th Floor)

Chair(s): Jacob Lauinger, The Johns Hopkins University | Jana Mynářová, Charles University, Prague

Towards the Moment of Production: A Taxonomy of Textual Variants between Tablet and Envelope in the Corpus of Legal Texts from Middle Bronze Age Alalah

Jacob Lauinger

The Johns Hopkins University, USA

It is well known that, in the Old Babylonian Period, a cuneiform tablet inscribed with a juridical text was often encased in a clay envelope and the tablet’s text was reproduced on the envelope’s surface. This practice

was intended to prevent forgery and safeguard the tablet inside. However, despite understanding the general contours of the practice, a number of questions about its mechanics remain. For instance, when and how was the duplicate version of a juridical text reproduced on the envelope? In this paper, I focus on the corpus of juridical tablets and envelopes from Old Babylonian Alalah. Specifically, I offer a taxonomy of the textual variants that occur across the duplicate versions of juridical texts found on tablets and their envelopes such as additions, elisions, transpositions, or substitutions. I consider how the frequency and distribution of these variants may help us narrow down the moment when the envelope was composed relative to the tablet that it would encase and possibly even offer new insights into the social-legal function(s) of the practice.

Sealing Envelopes in the Early Second Millennium BCE (Virtual)

Agnete Lassen

Yale University, USA

Tablet cases or envelopes, defined as a layer of clay wrapped around a cuneiform tablet, are attested from ED IIIb and down to the Neo-Babylonian period. However, they appear only with frequency in the Ur III, Old Babylonian, and Old Assyrian periods. While most, but not all, envelopes are inscribed, all of them carry impressions of seals or seal substitutes. This paper will explore practices of formatting and sealing envelopes in the Old Assyrian and Old Babylonian periods, focusing in particular on differences between letters, legal documents and economic records.

Bureaucratic (R)evolution—Sealing Practices on Tablets and Envelopes in Eshnunna’s Palace Administration During the Ur III and Post-Ur III Periods

Clemens D. Reichel

University of Toronto, Canada. Royal Ontario Museum, Canada

Between 2,070 – 1,750 BC, the Palace of the Rulers at Tell Asmar was the seat of Eshnunna’s government. Originally built as the residence of a governor during the Ur III period, it became the power base of its rulers after Eshnunna gained independence from Ur in 2026 BC. Much of the city’s fate and fortune, from provincial capital to political center of one of Mesopotamia’s most powerful states during the Old Babylonian period, is reflected in the administrative tablets from the palace and the bureaucratic procedures found in them. This paper will identify both changes as well as continuities in sealings practices on tablets and on clay envelopes, attempting to correlate them with the evolving nature of the political system that was based in this palace.

Save the Date! Applying Channel Coding Theory to Analyse the Use of Year Name Formulae in Old Babylonian Documentary Texts.

Katrien De Graef, Kevin Hoefman, Michel Tanret

Ghent University, Belgium

Correct and secure dating of documentary texts is of great importance for their legal validity: the date of a purchase or a sale, the duration of a lease, and the repayment term of a loan all have important legal implications. It is therefore of utmost importance that dates are formulated in ways that are both unambiguous and secure.

Various dating systems have been used during the history of Mesopotamia, going from regnal years and eras to eponyms and year-names. The year-name system identifies a year by a rather lengthy statement describing one or more events related to activities of the reigning king. Abbreviated forms of these year names were used to date documentary texts.

Although in use during the Sargonic, Ur III and Old Babylonian periods, a period of about 650 years, the year-name system has so far primarily been considered to serve propagandistic purposes, legitimizing the king

and representing him as fulfilling the divinely ordained tasks of kingship, instead of being a convenient dating system.

We believe the abbreviation of year-names contains a system of channel encoding, which would have contributed to the security and unambiguity of the dating of documents. By removing superfluous information while maintaining useful redundancy, the abbreviated forms of the year-names display robustness versus physical damage during transport or storage. This made the year-name system a more secure dating system than for example a numbering system. In this paper, we apply channel coding theory to analyse the year-name formulae in Old Babylonian documentary texts.

General Discussion

SESSION: 11J. Islamic Society in the Western Mediterranean and Atlantic Coast I (Lake Erie Room, 8th Floor)

Chair(s): Kathleen Forste, Boston University | Alexander Smith, SUNY Brockport

Multitemporality and Memory: Exploring Andalusí Engagements with the Megalithic Landscape of Iberia

Katrina T. Lillios

The University of Iowa, USA

Throughout the Islamic world, scholars have begun to identify far more complex engagements with pre-Islamic objects and sites than previously recognized. This has also been the case for al-Andalus. In this paper, I discuss what is currently known about Andalusí engagements with the megalithic landscape of the Iberian Peninsula, which includes dolmens, passage graves, and hypogea originally constructed and used in the 4th – 3rd millennium BCE. These engagements include burials, possible coin offerings, and reuses of burial spaces for non-burial purposes. I also interrogate how we can understand these practices and whether we can treat them as memory work, given that the actors and their motivations are not clear.

The Houses of al-Andalus: Structure and Evolution

Guillem C. Alcolea

Universitat Autònoma de Barcelona, Spain

Archaeological research on al-Andalus domestic spaces in recent years has produced numerous results. A thorough review of this research has enabled an analysis to be made of a total of 54 excavated dwelling sites in the Iberian Peninsula and the Balearic Islands. The chronology ranges from the occupation of the peninsula in the 8th century to the Moriscan houses that were abandoned in 1609. The study has taken into account the urban or rural condition of the sites. Information on the different types of plants in the exhumed houses, the changes detected in their structure, the possible functionality of their rooms and their chronology have been collected. The result of this analysis allows us to reflect on the architectural and functional criteria that give rise to different plant models and to review the widely accepted view that the evolution and functional specialization of Muslim houses was closely linked to a gradual process of Islamization of the society of al-Andalus.

Medieval Islamic Houses at Iron Age Sites on Menorca, Spain: Identifying Rural Settlement through Spatial Syntax

Alexander Smith

SUNY Brockport, USA

During the turbulent 12th and 13th centuries C.E., the island of Menorca saw a large influx of Muslim populations and widespread settlement at previously abandoned prehistoric sites. Today, Islamic rural, domestic spaces survive well at these prehistoric sites, especially in contrast to their urban counterparts that remain beneath modern towns and cities. Archaeology at prehistoric sites has historically been focused on narratives of indigenous, Iron Age life, as well as any Roman or early

Christian episodes. Even though most Iron Age sites have some evidence of Islamic settlement, almost none have been systematically investigated for this period.

On Menorca, indigenous or Talayotic forms of domestic architecture, known for circularity of form, would probably have been unrecognizable or undesirable as domestic spaces for the medieval Islamic settlers. Instead, these settler groups built atop older remains, reused useful cisterns, and reoriented entire site plans to better reflect the spatial logic of their domestic layouts.

This paper will first consider the spatial syntax of Islamic era houses through a structuralist lens, focusing on the establishment of rural domestic spaces among prehistoric sites. It will then use this notion to look for evidence of Islamic architecture in previously studied and mapped Iron Age sites on Menorca, that has gone unnoticed or unpublished. Finally, this paper will summarize the initial results of this exploration to begin constructing a better understanding of the scope of rural Islamic settlement across the island.

Material Culture and Cross-Disciplinary Dialogue: A Muslim Lead Amulet on the Eve of the Christian Conquest. Menorca, Balearic Islands, Spain

Amalia Perez-Jeuz

Boston University, USA. Institut Menorquí D'Estudis, Spain

In 1287, the Christian troops of Alfonso III of Aragon conquered the island of Menorca, Spain. Menorca had been under Muslim domination since the year 903 AD, but the new conquerors had a clear intention of deleting the memory of Mohamed's followers. Islamic heritage on the island was buried, silenced, or destroyed. This paper presents a Muslim amulet made of lead found during the excavation of a rural Islamic settlement. The amulet was folded into three and still preserves a surah from the Quran. The amulet has an intrinsic meaning: it represents the beliefs of a specific population that inhabited the island in the Middle Ages. But it's the archaeological context that provides its unique value and a fuller understanding of its significance: it was found in a medieval settlement unknown until the archaeological excavation took place, and sheds light over an almost forgotten historic period. It also furnishes a date of the moment it was lost: the time of the conquest, when the settlement was abandoned and forgotten.

For the past decade, we have been excavating medieval Muslim archaeological remains that are able to complete the written records that we have for a time period that was condemned to damnatio memoriae. We will present the lead amulet within its broader context and reflect upon the meaning of archaeological objects in their specific settings, as well as the benefits –and challenges– of a productive dialogue.

General Discussion

SATURDAY, NOVEMBER 18, 2023 | 4:20-6:25pm (CST)

SESSION: 12A. Portrait of a (non) Artist?: Drawings, Models, Plans, and Molds, in Ancient West Asia (Continental Room A, Lobby)

Chair(s): Nancy Highcock, British Museum | Miriam Said, Tufts University

“Portrait of a (non) Artist?”: Methodological and Historical Considerations

Miriam Said

Tufts University, USA

Within broader art historical discourse, the notion of “drawing” and other similar preparatory acts and materials is typically linked with later periods of artistic production, in particular those closely associated with

individually recognizable “Artists” or at least a workshop and/or school of production. The high value attributed to drawings stems from this prestigious association with the intimate hand of genius, so much so that major museums have designated departments for drawings and works on paper, recognizing them as an art form in and of themselves.

Although drawing and preparatory works were practiced and created on an extended spectrum from quick sketch to grandiose architectural plan, this practice remains understudied and undertheorized within art histories of ancient West Asia. This talk sets out to explore the challenges and considerations unique to the study of preparatory works in this context, examining how linguistics, philosophy, aesthetics, the archaeological record, and archival absences might shape discourses around drawing, mold production, and models. It probes the scholarly history on preparatory works in our field and posits future theoretical and methodological considerations that may help reevaluate and/or dismantle binaries such as art and artifact, artist and craftsman, individual and workshop, and creativity and canon.

Beyond Mass Production: New Perspectives on Old Babylonian Molds Sarah Graff

The Metropolitan Museum of Art, USA

Mold-made terracotta plaques are some of the most distinctive and numerous objects among the material culture of ancient West Asia. Their production reached a peak in the early second millennium B.C., when many hundreds of plaques were produced in the urban centers of southern Iraq. While these plaques often show similar images, their execution frequently differs from plaque to plaque, which suggests that artisans were not using a single mold to create vast quantities of plaques. Rather, it seems that most of the plaques were made with molds based on a generally consistent visual schema, but with significant differences in their style, level of refinement, and iconographic details. When seen from this perspective, the prevalent view of terracotta plaques as cheaply mass-produced can no longer be maintained. Instead, the vast range of related but slightly different images suggests the opposite: a preference for molds that did not translate to mass production and standardization. If artisans were in fact using molds for reasons not related to efficiency, what could these reasons have been? And if we are correct in assessing this period as a peak in the production of both plaques and molds, why have so many plaques and so few molds turned up in the archaeological record of southern Iraq? In order to explore these questions, I suggest combining traditional academic research with a thoughtful investigation of how molds were made in this period, including both experiments in mold-making and consultation with conservators and other specialists in clay.

Model and/or Original? Problematizing Linear Narratives of Artistic Production in Mesopotamia

Nancy Highcock

British Museum, United Kingdom

The term model is used both for three-dimensional objects and representations created at a smaller scale than the so-called original, and as a prototype to be imitated or used as a guideline. Both functions reflect the fact that the relationship between the model and original is complex and discursive. The very concepts of an original versus a model, which itself could be both imitating or informing more complete or monumental representations are fluid and speak to non-linear processes in the creation and consumption of art. Through an analysis of the objects currently classified as “models” in the British Museum's collection of Mesopotamian objects (Ubaid through the Late Assyrian period), this paper will explore the limitations and also possibilities of this categorical term. It will demonstrate a broad set of characteristics including scale, material, manufacturing technology, and perceived levels of refinement or artistry all contribute to whether an object is classed as

model or original, peripheral or central, ephemeral or long-lasting. Case studies on 4th-2nd millennium BC terracotta models of tools as well as 1st millennium BC miniature stone column bases will seek to move beyond these rather arbitrary traits lists to better understand how these objects generated meaning both in conversation with, but also beyond the objects they were modelling.

Modeling Neo-Assyrian Period Art?

Kate M. Justement

Getty Center, USA

Several fragments of a two-sided stone relief plaque were excavated from the Nabû Temple at Nineveh in the late 19th century (Reade 2001/2002: Fig. 32-33; BM 98921, BM 91920). Depicting potentially a royal *šalmu* on one side and a mythological scene on the other, this object will be further explored in connection to the pathways for dissemination of images and related ideology in Assyria. As these fragments likely date to the late 9th century BCE, an in-depth analysis of the proliferation of royal and divine images in the provinces of the empire on both monuments and seals will be integrated in an attempt to reconstruct the consolidation of artistic practices as they relate to royal ideology seen across the 9th through 7th centuries.

Preparatory Drawings and Artistic Practice at Nimrud: A Preliminary Sketch (Virtual)

David N. Mulder

University of Pennsylvania, USA

Recent scholarship has concentrated heavily on the importance of royal and scribal agency in the production of Neo-Assyrian palace relief sculptures. While such an approach has yielded many insights on the relationship between Assyrian images and royal ideology, it has often reinforced the longstanding perception of Assyrian stonecutters as unskilled and even unfree laborers. A closer analysis of the artistic processes involved in the creation of the palace reliefs, however, reveals evidence of a more complex and balanced interaction between the horizontal transmission of artistic knowledge, on the one hand, and the hierarchical control of production, on the other.

The question of what type of models the sculptors of Assyrian palaces used has long been debated, although it has not yet been treated in great depth. Although no objects survive that can be proven to have acted as models or preparatory drawings for the relief sculptures of the Northwest Palace of Ashurnasirpal II at Nimrud (Kalhu), we can begin to reconstruct the preliminary models and methods of standardization used by the artists based on the patterns of variability in the details of repeated figures on the surviving reliefs. Through such an examination of the evidence from the sculptures themselves, together with a careful reconsideration of the scant textual evidence for Neo-Assyrian artistic practices, a new understanding of artistic labor in Assyria may emerge that lays a greater emphasis on the self-organization and internal transmission of craft knowledge among the sculptors.

12B. Empires of the Broader Ancient Near Eastern World: Subsistence and Distribution (Continental Room B, Lobby)

Chair(s): Petra M. Creamer, Emory University | Rocco Palermo, University of Pisa

Feeding the Multitude: The Distribution of Barley through Allotments and Wages as well as through Subsistence and Tenant Lands during the Ur III Period (Virtual)

Andrew Pottorf

Harvard University, USA

The Ur III period is well known by various specialists for its overwhelming administrative documentation. This material was produced on behalf of royal, provincial, and temple households, which owned the vast majority of the arable land in southern Mesopotamia. In

order to work this land, much of the Ur III society was conscripted part-time or full-time, depending on each individual's age, gender, occupation, and social stratum. In general, male citizens were conscripted part-time, whereas female citizens were not regularly conscripted. Male and female serflike UN-il2 and enslaved people were conscripted full-time, however. While all these individuals were conscripted, they were provided either allotments of barley and other goods in accordance with their ages and genders or shares of subsistence land, which varied according to occupation and social stratum. Since citizens were conscripted part-time, they could work for barley wages or lease tenant land to increase their barley incomes. Wages fluctuated due to the kind and timing of the hired work, whereas the sizes of leased tenant land probably correlated to occupational income. This presentation focuses on the evidence from Umma, but other locations are considered as well. In addition to these data, the annual barley incomes for various kinds of families are approximated. Most families of citizens could sustain themselves and accumulate wealth, but most families of serflike UN-il2 and enslaved people were impoverished. Nonetheless, some families of serflike UN-il2 had large annual barley incomes due to their occupations.

A 'Mandala of Kings' in Eastern Anatolia: reformulating the Empire of Tigran the Great (Virtual)

Giusto Traina

Sorbonne Université, France

Modern strategic studies consider Kauṭilya's Arthaśāstra an influential source; however, the reception of this ancient Indian text by ancient historians is far less pronounced. Nevertheless, Kauṭilya's geopolitical theory of the 'Circle of Kings' could be valuable for studying Hellenistic history. For instance, the category of the madhyama king (an intermediate king located between two enemies) defined in the Arthaśāstra fits well with the case of Greater Armenia. As I proposed in an earlier paper on Armenia's 'ambiguous' status within the ancient balance of power, these categories allow us to understand a famous passage of Tacitus (*Annales*, 2.56), who labels the Armenians as an 'ambiguous people' (*ambigua gens*). This expression fits the kingdom of Greater Armenia well for most of its existence: but what happens when a madhyama king becomes a *vijigīṣu* ('seeker after conquest') king? It is the case of the ephemeral empire held by Tigran(-es) the Great from 87 to 69 BCE. For example, Kauṭilya's observation in chapter 18 "If the intermediate king seeks to overpower his ally possessing the disposition of an ally, he should conclude a pact using another person," could well reflect the alliance between Tigran and Mithradates Eupator. By applying the categories of the Arthaśāstra, and the concept of 'connected histories' formulated by Sanjay Subrahmanyam (a present day's great Indian historian), this paper will reconsider this neglected chapter of Near Eastern history to reformulate the framework of late Hellenism.

Empires, Sheep, and Shepherds: Multispecies Communities of the Neo-Assyrian Empire

Laurel Poolman

Johns Hopkins University, USA

The Neo-Assyrian Empire (c. 900-600 BCE) was the preeminent political power in the Iron Age Near East. Its imperialistic expansion and control over vast territories, including Mesopotamia, Iran, Syria, and parts of Anatolia, both transformed and adapted to the cultural and ecological landscapes of these varying regions. This paper uses textual and zooarchaeological evidence to explore the relationship between imperialism and human-animal communities within the Neo-Assyrian empire. By examining the faunal and historical records from Iron Age imperial contexts at the sites of ancient Sam'al (Zincirli Höyük), Tušhan (Ziyaret Tepe), and Dur-Katlimmu (Tell Sheikh Hamad), I assess how co-created multispecies communities maintained and altered Assyrian imperial strategy in different cultural and ecological contexts. This paper

argues that the study of human-animal communities is critical in understanding the complexities of imperialism in the ancient world. By examining the material evidence from these sites, we can gain a deeper understanding of the Assyrian Empire's relationship with localized communities, expanding debates about the role of animals in the history of empires and the dynamics of power in human-animal relationships.

Discussion: Subsistence and Agriculture under Imperial Control

Melissa S. Rosenzweig

Northwestern University, USA

In this presentation, I perform the role of Discussant and review the papers delivered in this session of "Empires of the Broader Near Eastern World" that focuses on agriculture and empire, subsistence and distribution. I will synthesize the papers, identifying common threads and trajectories, as well as points of disjuncture and debate. I will also provide the participants and audience with queries intended to forward the conversation and illuminate the value of this research.

SESSION: 12C. Digital Archaeology and History III (Continental Room C, Lobby)

Chair(s): Tiffany Earley-Spadoni, University of Central Florida | Matthew Howland, Wichita State University

Sustaining the Cultural Heritage Legacy of Tell Nimrin

Vivian A. Laughlin

Wake Forest University, USA

Tell Nimrin, Jordan is an important site for a variety of institutional stakeholders, including the American Society of Overseas Research (ASOR), the American Center of Research (ACOR), and the Electronic Tools and Ancient Near East Archives (ETANA). Although excavations concluded in 1995 under Director, James W. Flanagan (may he rest in peace), and Co-Director's David McCreary and Khair N. Yassine, much of the excavation's documentation are inaccessible and are archivally stored at Case Western Reserve University, Willamette University, University of Jordan, and the Department of Antiquities of the Royal Hashemite. While excavations are completed, it is now time to create a sustainable legacy cultural heritage digital archaeology project. The end goal is to create a public platform of teaching tools sharable to academia and the public. This is a multi-stage digital project. First, I discuss the work housed at CWRU, where the digitization process originated. Second, I highlight a proof of concept that illustrates the methods for adding appropriate contextual information to the digitized content. And, third, I briefly preview some of the project's pedagogical and public-facing next steps. I describe the long-term digital project that aims to consolidate and make these resources available to both academic and public audiences.

How the Architectural View Helps to Support Philological Arguments

Dominik Lengyel¹, Catherine Toulouse²

¹BTU Brandenburg University of Technology, Germany. ²Lengyel Toulouse Architects, Germany

Following the presentation at ASOR 2022 of the method of visualising hypotheses in the humanities through the design of abstraction so that the uncertainty in knowledge becomes a source for further research by means of selected projects (among them the Ancient Metropolis Pergamon, developed at the authors' chair in 14 years of cooperation with the excavation director, and the Imperial Palaces on the Palatine in Rome, both with the German Archaeological Institute), the authors intend to demonstrate how the reinterpretation of historical sources led to a redefinition of the reconstruction of the design intention of the Hildebold Cathedral, last predecessor of the Gothic Cologne Cathedral (being part of the Cathedral's building phases from Roman times until today. The basis continued to be the dedication picture on the Hillinus codex, but it contains ambiguous visual indicators which, under critical

consideration of architectural and also philological attention to contemporary textual documents, suggested a new interpretation, which has since been officially presented to the public in the cathedral. The methodological approach to include architectural thinking in archaeological interpretations shows not only that knowledge, including its uncertainty, is in constant flux, but also that the interdisciplinary approach to archaeology is indeed capable of providing unexpected results. The genesis of this significant application of the digital humanities including 3D modelling and textual analysis will be presented and explained with many cross-references. With this contribution, the authors also intend to underline the potential of the scientific yet vivid visual in research: visualisation of uncertainty.

Virtual Reality in Palmyra: Travel through Time and History of the Baalshamîn Temple (Virtual)

Patrick Maxime Michel

Lausanne University, Switzerland

After 2 years of research and development, the Collart-Palmyra project of the University of Lausanne has created, in collaboration with ArchéoVision, a new immersive experience that allows to discover the temple of Baalshamîn destroyed by Daesh in 2015. This VR offers the possibility to travel through time from the end of the Hellenistic period to the 9th century AD in order to discover the different periods of occupation of the now lost temple. Including metadata and archival photos, the experience proves to be a powerful curator of cultural memory but also a research tool that allows to verify or contradict interpretative hypotheses on the understanding of the building itself. The user can also move in space and discover several important places of the sanctuary: the temple and its cella, the porticoed courtyards, the Hellenistic tombs or the houses of the Islamic period. In this way, all the historical periods are available to do justice to the multiple identities of the monument. Finally, the access, in the immersive experience, to the archival documents allows the user to have transparent access to the sources used for the creation of the experience, following international standards such as the London Charter and the Sevilla Principles for Virtual Archaeology.

Valuing the Unwritten: Navigating Oral History Methods and a Call for Cross-Disciplinary Collaboration

Emma R. Rau

Marshall University, USA

While oral histories are unlikely to survive in the archaeological record, they give researchers unique access to the human experience that would otherwise not have been fully understood. Non-written storytelling can outlast material culture because the stories and histories have the ability to survive into the narratives of future generations. These types of histories should not be an overlooked element of cultural history.

This project aims to bring notice to oral histories as an aspect of cultural studies. Investigating bias, shared authority, preservation and recording, accessibility, colonialism, and other aspects of oral history interviews as an attempt to assert merit to unwritten stories. This project questions the colonial and ethnocentric value judgments of written texts by navigating the translation of unwritten material into written formats.

Open-ended interviews were conducted with museum professionals, archivists, historians, and folklorists about their personal and institutional identities and experiences with oral history, intangible heritage, and interviewing in general. Although many disciplines use a multitude of interviewing methods that can individually be purposeful and successful, there is a need for cross-disciplinary collaboration in interview methodologies to gain a fuller, more holistic account of oral histories and human culture(s). Such cross-disciplinary collaboration will more deeply promote active community engagement, purposeful accessibility, and value to the unwritten stories of the past, present, and future.

Archeological Survey (Virtual)

Bruno Soltic

Lipscomb University, USA

Archeological surveys are essential for discovering and understanding past human activities. This documentary explores the importance of archeological surveys, featuring the experiences of renowned archeologists Dr. Steve Ortiz, Dr. Itzick Shai, Dr. Chris McKinny, and others.

The documentary takes viewers on a journey through the Levant, exploring the terrain, the artifacts, and the history of these regions, highlighting the importance of survey work in preserving and protecting cultural heritage, ensuring that the past is not lost to future generations.

Through interviews with archeologists, viewers gain insight into the challenges and rewards of conducting archeological surveys. The documentary offers an informative and compelling introduction to archeological surveys, the science of archeology, and the crucial role these surveys play in our understanding of the past.

This documentary is a reminder that through the study of the past, we can better understand our present and future.

SESSION: 12D. Art Historical Approaches to the Near East III ***(Waldorf Room, 3rd Floor)***

Chair(s): Amy Gansell, St. John's University | S. Rebecca Martin, Boston University

Aithiopia Abroad: Kushite Influence in Late Period Egyptian Image Making Practices

Peter Moore Johnson

The Institute of Fine Arts, New York University, USA

The history of Nubia during the seventh to fifth centuries BCE has been written with an over-reliance on the veracity of non-native, primarily Greek, sources. In Herodotus' Histories the scholar famously describes the region as an idealized utopia notable for its raw materials and a formidable fighting force. However, Kush's role extended beyond being just a geographical region to be pillaged for mercenaries and material wealth. It was a crucial trade partner in a period of internationalism and cultural exchange in Northeast Africa and the greater Mediterranean. A perceived dearth of representational evidence from Nubia abroad during this period reinforces the notion that Kush's only influence was as a place to be exploited. This paper argues that Kushite representational conventions established in the seventh century circulate beyond the borders of Nubia and become integrated into a larger international visual lexicon. Egypt during the 26th and 27th dynasties played a crucial role in the translation and transformation of these representational forms. Following a legacy of Kushite rule in Egypt during the 25th dynasty, representational standards initiated by Kushite kings are adopted within the private sphere. This process will be presented through a corpus of objects of self-presentation - statuary and funerary reliefs - which demonstrate the continued influence Kushites held in Egypt after the 25th Dynasty.

Why is Alexander Represented on the Alexander Sarcophagus?

Jessica Nitschke

Stellenbosch University, South Africa

With its dazzling sculpted reliefs of men and animals dramatically engaged in hunts and armed combat, the so-called Alexander Sarcophagus from Sidon is one of the most celebrated works of art from antiquity. Dominating one battle scene is a figure usually identified as Alexander the Great on the basis of his lion-skin helmet, which is an attribute of Herakles, whom the Greeks identified with the Tyrian hero-god Melqart.

The presence of Alexander on the sarcophagus has typically been explained on the basis of the biography of King Abdalonymos of Sidon, the presumed owner who is frequently identified as one or more of the

prominent "Persian"-looking figures on the sarcophagus. This reading has been questioned by multiple observers because of its logical inconsistencies, but a convincing alternative has yet to be put forward. This paper proposes a new reading by reanalyzing the visual cues in the sarcophagus' decorative program within the context of Phoenician art and funerary practices, early Hellenistic art, and a critical examination of the historical record. Specifically, this paper argues that the depiction of Alexander on this object is best understood in light of the cultural memory of the conqueror's siege of Tyre and Sidonian eschatological beliefs.

Myth, Iconography, and Civic Identity on Coinage from Joppa

Robyn L. Le Blanc

UNC Greensboro, USA

This paper considers the imagery of the civic coins of Joppa (Jaffa, Israel) from the first century BCE to the third century CE. Previous work on Joppa's coinage demonstrated that they frequently promoted the myth placing Andromeda's exposure and Perseus' battle with the ketos along the city's coast (e.g., Str. 16.2.28; Paus. 4.35.9). Here, I expand upon that work to discuss how historical, cultural, and political contexts impacted when this myth was deployed and which elements were emphasized.

I argue that coins featuring Andromeda, minted in mid-first century BCE in the aftermath of Pompey's reorganization of Syria in 63 BCE, represented the community's engagement with the Mediterranean world by tapping into popular mythological traditions attached to it. Although the mint ceased operation soon after, its resumption under the Severan emperors was marked by a shift away from imagery of Andromeda and toward Perseus. Coins now featured Perseus and the head of Medusa, and the hero's patron Athena. This focus emphasized the region's ties to the Greek world through the iconography of myth, motivated by the cultural trend of the Second Sophistic and a desire for communities to locate themselves in relation to the Greco-Roman mythological landscape. Moreover, I argue that the emperor was deliberately linked to the Perseus myth through local numismatic depictions of the emperor hunting a serpent-like monster, framing the city's local hero with imperial overtones.

General Discussion

SESSION: 12E. Archaeology of Arabia II (Astoria Room, 3rd Floor)

Chair(s): Jennifer Swerida, University of Pennsylvania

Agate and Carnelian Bead Production and Trade in the Greater Indus Region, Arabia and Mesopotamia During the 3rd and 2nd Millennia BCE: New Insights into Technological and Stylistic Variation Regional and Long Distance Interaction.

Jonathan M. Kenoyer¹, Dennys Frenez², Randall Law¹, Laure Dussubieux³

¹University of Wisconsin, Madison, USA. ²University of Bologna, Italy. ³The Field Museum, Chicago, USA

The distribution of distinctive styles of agate and carnelian beads within the greater Indus Valley, as well as regions linked to the Indus though various trade mechanisms will be examined. Ongoing analysis of stone beads in Eastern Arabia and specifically in Oman will be compared with new bead data from the Indus as well as from selected sites in Mesopotamia. The identification of regional workshop styles will be discussed along with new evidence related to the geological sourcing of agate and carnelian using Laser Ablation - Inductively Coupled Plasma - Mass Spectrometry (LA-ICP-MS). At present there is no evidence for primary production of hard stone beads in Oman during the 3rd to 2nd millennium BCE. However, the types of beads used in Oman and Eastern Arabia suggest that finished beads of distinctive styles and manufactured

with various different drilling techniques were being traded to these regions. The possible production areas for these beads and the implications of these trade patterns will be discussed along with some suggestions for future directions for collaborative research.

Bleached Carnelian Beads from the Burial Complex of Dibbā al-Bayah (Oman): Typological, Technological and Provenience Analysis (Virtual)

Nunzia Larosa¹, Jonathan Mark Kenoyer², Randall Law², Laure Dussubieux³

¹University of New England, Australia. ²University of Wisconsin-Madison, USA. ³Field Museum, Chicago, USA

Bleached carnelian beads found in collective tombs at the site of Dibbā al-Bayah (Oman) provide new evidence for the complex trade networks and technological traditions that were present in the Late Bronze Age and Early Iron Age of Oman and the larger region of Eastern Arabia. This diagnostic category of beads is part of a large and diversified assemblage of almost twelve thousand beads of different shapes and materials. Selected beads from grave LCG-1 and LCG-2 at Dibba will be compared with similar beads from other sites in Oman, the Indus and West Asia. Analysis of the Dibba beads includes basic morphometric studies, technological studies of bead drilling and decoration, as well as chemical analysis of the carnelian using Laser Ablation - Inductively Coupled Plasma - Mass Spectrometry (LA-ICP-MS). Preliminary results of the analysis will be presented along with some new interpretations regarding the possible sources for the carnelian, the production centers for the beads themselves, and the importance of these beads in the overall ornament tradition of the Late Bronze Age and Early Iron Age communities where they circulated.

Elemental Composition and Ancient Technique of Dilmun Burial Jars from Bahrain Using pXRF and Petrographic Analyses

Hasan J. Ashkanani

Kuwait University, Kuwait

The “Special hand-made” pottery assemblage, also known as the Dilmun burial jars, is classified as a special and rare Barbar-period pottery type (2030 -1950 BC.) from Bahrain burial mounds. It is made from unique shape and morphology, special color and quality, and function and context. The burial jars assemblage was defined as Dilmun Barbar-period type due to the ware type’s fabric as well-fired, fine-grained clay matrix and some white particles “halos”. A total of 90 ceramic sherds from Qala’at and the Royal Mounds of A’ali in Bahrain, as well as reference groups, are subject to non-destructive portable X-ray fluorescence (pXRF) spectrometry. Preliminarily petrographic thin-section analysis is also applied to five samples to reconstruct possible clay paste recipes, identify raw materials, trace the ancient technique. Its first kind of this study, the results indicate that geochemical analyses can successfully distinguish subgroups within a typological category of ceramic assemblages non-destructively. The results also identified the elemental and mineralogical composition which can provide more insight into the similarities and differences among Dilmun Barbar-period pottery types. This study is encouraged to explore other aspects of craft specialisation, such as ceramic technological choices and possibly the influence of sociopolitical units in the Bronze Age of the Arabian Gulf.

Prospection of Iron Age sites in Eastern Oman, Highlights

Paul A. Yule

SKVO-Semitic Studies, Heidelberg University, Germany. UFGVA, Heidelberg University, Germany

A documentary project focusses on Iron Age tomb architecture and cemetery structure (1300 BCE–300 CE). The author surveys sites cited in the pioneer literature (e.g. Doe, D. 1976 Gazetteer, JourOmanStud 2: 148–87). Archaeological surveyors rarely give full information about a given site, especially where time or money are short. Cooperation with Oman’s antiquities service has led to the verification of

sites of different periods – a service which that authority cannot do by itself. Beginning in 2015, with a project to 3D scan key artefacts in Oman’s National Museum, annual research visits increasingly include the scanning of tomb architecture above and beyond original publication.

With some 570 documented Iron Age sites, the author’s own ongoing gazetteer yields information including the site-name, its transcription, nature of the site, site position, two bibliographical sources, a field whether I have verified the site, and the year of the first season. This builds on the publication model of the ‘Geographic Names Server’. Frequent additions and updates obviate conventional publication. Internal reports may turn up in ‘Academia.edu’ and their data in the ‘Digital atlas of ancient Arabia’ (to appear).

After surveys going back some years, the author began to prepare for a more detailed recording of a hut tomb site named al-Şalayli in the eastern province.

The gazetteer project has illuminated Oman’s Iron Ages which often are ignored in favour of Bronze Age sites to judge from a publication ratio of about 2:1.

Architecture and Social Relations at Iron Age Settlements in Ancient Oman

Paige E. Paulsen¹, Ioana A. Dumitru², Smiti Nathan³, Amir Zaribaf², Frances Wiig⁴, Bradley Arsenault², Alexander Sivitskis⁵, H  l  ne David-Cuny⁶, John Shannon¹, Salim Al-Alawi⁷, Jesse Casana⁸, Petra Creamer⁹, Michael J Harrower¹

¹Johns Hopkins University, USA. ²University of Sydney, Australia. ³Anthico LLC, USA. ⁴The University of New South Wales, Australia. ⁵Teton Science Schools, USA. ⁶CEFREPA, UAE. ⁷Ministry of Heritage and Tourism, Oman. ⁸Dartmouth College, USA. ⁹Emory University, USA

The form and variability of domestic architecture provides important evidence of daily life and lived experience in the ancient past. This paper reports on the field results of an architectural survey at four Iron Age (1300-300 BCE) settlements in Al-Dhahirah Governorate of Oman: Raki 2, Al-Aqar, Hayy Ukur, Aqir al-Shamoos. The four sites examined in this study include two small communities located in remote mountain wadis, and two larger settlements located in the piedmont. Of these, one small and one large site are specialized production sites for softstone vessels and copper, respectively. The methods employed to produce architectural plans and dating evidence include kinematic GPS mapping, surface collection, small test trenches, ground-penetrating radar (GPR), magnetometry, and UAV photogrammetric and thermal imaging. Similarities in architectural form are strongest between the two small mountain settlements which contrast strongly with the larger piedmont sites. In conjunction with ongoing research of the Archaeological Water Histories of Oman (ArWHO) project, these results allow us to better describe the human behaviors and social relations enacted at Iron Age settlements.

SESSION: 12F. Maritime Archaeology (Private Dining Room 2, 3rd Floor)

Chair(s): Traci Andrews, Texas A&M | Tzveta Manolova, Universit   Libre de Bruxelles

Reexamining BM 10056: The prwnfr Papyrus

Traci Lynn Andrews, Bethany Beckett

Texas A&M University, Nautical Archaeology Program, USA

In 1931 and 1932, S.R.K. Glanville published two articles on the contents of British Museum (BM) papyrus 10056, entitled “Records of a Royal Dockyard of the Time of Tuthmosis III.” The papyrus recounts the activities of prwnfr, a royal dockyard established in the Eighteenth Dynasty. Prwnfr functioned as a storehouse for wood (both recycled from old vessels and new wood that was slightly pre-processed) that would be used for state-sponsored activities, such as overseas trade and stone transport for temple construction. Dockyards were integral in

Egypt, functioning as part of their military, political, and economic networks regarding transportation. Wood was a state-controlled commodity due to Egypt's wood-poor environs, and the dockyard managed and redistributed lumber seemingly for both maritime and terrestrial construction needs. Militarily, it was constructed by Thutmose III as part of his development of the Egyptian "Navy." Politically, by virtue of its probable location on the delta, pwnfr sat at the crossroads of the Nile and the eastern Mediterranean, hosting the ships of emissaries intended for the royal court at Memphis and replenishing their supplies. Since Glanville's work, the archaeological evidence for Egyptian boat building has greatly expanded and the complexity of Egyptian ship construction better understood. This paper reexamines the papyrus and Glanville's conclusions to offer alternative suggestions to some of his translations regarding hull construction, wood reuse, and ship parts through a nautical lens.

Anchoring the Offering: Maritime Images in Punic "Tophets"

Madison C. Elsner

ECU, USA

The Punic stelae from so-called 'tophet' sites across the central Mediterranean world feature a range of iconography, including images associated with deities (like the "sign of Tanit," crescent moon, and caduceus), animals, and motifs whose interpretations have long been debated. I will be discussing a small group of seven stelae from the 4th - 1st centuries BCE that I suggest incorporate anchor iconography: five from Carthage, Tunisia and two purchased by the Louvre but said to be from Constantine (Cirta), Algeria. In this paper, I will discuss the range of anchor shapes and presentations on the stelae in light of actual anchors recovered from underwater and land-based excavations (Frost 1963, Gallili and Rosen 2015), as well as other aspects of Punic maritime culture and religion. In light of previous scholarship and my own Maritime Studies training I will argue that it is unlikely that the anchors indicate that the stelae's dedicants were maritime professionals and instead may show us that the anchor was a religious symbol, one that has resonance in the Phoenician and Punic practice of dedicating anchors in other sacred spaces.

Hatshepsut's Reuse of Royal Watercraft Reliefs as Symbols of Power

Katelyn D. Rollins

East Carolina University, USA

Scholars working on Hatshepsut's (1507–1458 BCE) use of Old Kingdom imagery in constructing her iconographic program in the Deir el-Bahri mortuary temple have long acknowledged that her reliefs depicting the expedition to Punt seem to draw on Sahure's (2465 – 2325 BCE) reliefs from Abusir, also illustrating an expedition to Punt, even though almost a thousand years separate the two pharaohs. Close analysis of Sahure's fragmentary watercraft reliefs by Mark (2013) and others have allowed us to make detailed reconstructions of these fifth dynasty watercraft, but the degree of dependence between Hatshepsut's and Sahure's relief is still debated. Through a close examination of these royal reliefs depicting expeditions to Punt, I will analyze specific iconographic aspects of the ship depictions, including discussion of the hogging-truss and other supportive structures, likely indicating their sea-going functions. This study will explore in what ways these reliefs represent accurate portraits of ships or instead symbolic images designed for royal legitimization and to invoke divine connection through watercraft. This paper will not offer a decisive conclusion about what aspects of the reliefs are "real" versus propaganda but will instead offer new discussion points given the history of ship construction in ancient Egypt and present insights into how watercraft symbology played a role in pharaonic iconography.

Symbolism and Orientation of Nautical Iconography in New Kingdom Non-Royal Tombs in Ancient Egypt (Virtual)

Bethany Becktell

Texas A&M University, USA

Around the world and throughout time, boats and death have been intimately associated, and in ancient Egypt, water and watercraft have played critical roles in mortuary practices. Nautical iconography within New Kingdom Egyptian royal tombs exemplifies the journey to the afterlife by depicting scenes from theological works of various afterlife texts, centering around the journey of the sun god through the Amduat on his solar barque. Overall, the iconography of royal tombs is highly programmatic, and the tomb forms are symbolic where many tomb plans represent the east-west journey of the sun and also the shift from the living world (the east) to the deceased (the west). Non-royal tombs, however, portray a more diverse set of iconography on their plastered walls to accompany the tomb owners to their final destination in the afterlife that still includes an emphasis on watercraft. Despite the prevalence of watercraft in many aspects of ancient Egyptian life and the important role boats play, nautical imagery is often downplayed in the contextualization of a tomb's artistic program. Along with the prominence of boats in mortuary contexts, their orientation also plays an important role. The significance of the cardinal directions, furthermore, can be seen in many aspects of Egyptian life beyond these mortuary settings. This preliminary research demonstrates how boats depicted in non-royal Egyptian tombs continue to uphold the sacrosanct nature of directionality in Egyptian ideology.

General Discussion

SESSION: 12G. Prehistoric Archaeology (Lake Ontario Room, 8th Floor)

Chair(s): Blair Heidkamp, University of Texas, Austin | Austin "Chad" Hill, University of Pennsylvania

Spinning through time: Analyzing Pottery Neolithic, Chalcolithic, and Early Bronze I Spindle Whorl Assemblages from the Southern Levant

Blair Heidkamp

University of Texas at Austin, USA

Spindle whorls, which are used for the production of thread, are one of the only artifacts related to the textile industry which survives in the archaeological record. At the crossroads of Anatolia, Mesopotamia, and Egypt, the southern Levant is at the intersection of cultural and technological change, particularly throughout the chronological scope of my study: the Pottery Neolithic (PN), Chalcolithic, and Early Bronze I (EBI) periods. I collected data from published sources, as well as personally analyzed the spindle whorl assemblages from the Chalcolithic site of Marj Rabba and the Early Bronze I site of Tel Yaqush to create a database of whorls. From this compiled diachronic dataset, I noticed specific trends in the data, most notably, a shift with primarily ceramic whorls in PN assemblages to a majority of EBI whorls made of stone. Evaluating the observed trends in spindle whorls, along with identifying the materials and potential processes individuals were using to spin thread, I propose there was a shift from primarily wool spinning in the earlier periods to primarily linen spinning by the EBI.

Kites in the Desert: Placing Ancient Animal Traps in Context

Yorke M. Rowan¹, Austin Chad Hill², Morag M. Kersel³, Bilal Boreni⁴, Quinn Comprosky³, Jen Feng², Rosemary Hanson⁵, Blair Heidkamp⁶, Kathleen Morrison², Gary Rollefson⁷

¹University of Chicago, USA. ²University of Pennsylvania, USA. ³DePaul University, USA. ⁴Dept of Antiquities of Jordan, Jordan. ⁵National Historical Museums of Sweden, Sweden. ⁶University of Texas at Austin, USA. ⁷Whitman College, USA

A remarkable number of anthropogenic features are visible in the virtually impassable rocky terrain of the Black Desert of Jordan. The most familiar of these structures are the desert “kites,” extensive networks of animal traps built by prehistoric, presumably Neolithic, hunters. Extensively mapped across a broad region using satellite imagery, over 1200 kites are known in Jordan. In June 2022 we launched a new project, the Kites in Context Project [KiC], focused on a multi-scalar investigation of “Desert Kites” in the eastern badia region of Jordan, one of the core regions of kite distribution. This multi-year project is designed to provide novel insights into the chronology and function of these animal traps through an intensive study incorporating remote sensing with boots-on-the-ground excavation. The project operates at multiple scales of investigation, using satellite and aerial imagery to investigate the distribution of kites and associated structures, drone imagery to map and record the landscape in high resolution, and terrestrial survey and excavation to study individual kites and associated structures. In this paper we present the initial results of field work at Wadi el-Mahdath conducted during the 2022-2023 field seasons of the Kites in Context project.

The PPNC/Late Neolithic ‘Conquest’ of Arid Margins of the Fertile Crescent Assessed with Spatial Archaeology: A Break Through Artificial Boundaries

Marie-Laure Chambrade^{1,2}, Frédérique Bertonecello¹, Antoine Pasqualini¹

¹Université Côte d’Azur, CEPAM – UMR 7264 CNRS, Nice, France. ²Institute for the Study of Ancient Cultures, The University of Chicago, USA

At the end of the neolithization (7th-6th mill. cal. BC), the Near East witnessed a ‘conquest’ of arid margins of Syria and Jordan while ‘megasites’ in the Fertile Crescent collapsed. Thanks to an increasing quantity and resolution of archaeological data, the chronological and spatial framework of this wide phenomenon is well identified. Yet, the complexity and details of the ‘conquest’ – e.g. roots and causes, subsistence and settlement strategies that made it possible, groups involved and their origin – remain to be clarified. So far, various boundaries have prevented obtaining a “big picture” of the ‘conquest’. Modern political boundaries of course, but also separate academic networks or distinct disciplinary traditions, as well as decades of fieldwork, partly unpublished, that produced numerous and scattered data. The Marie Skłodowska-Curie project “MARGINS” is breaking through these barriers by implementing for the first time a cross-referenced analysis of data, both archaeological and environmental, encompassing the entire spatial and diachronic extent of the ‘conquest’. This requires a solid and standardized methodology, as the one successfully developed since the 1990s by the French school of spatial archaeology. This paper will focus on methodological aspects of dealing with this large and heterogeneous dataset. We will present the inventory process of archaeological sites, and the implementation of the spatial database including a careful choice of tools and attributes, relying on FAIR data principles and on qualitative and homogenized recording allowing comparisons. Then we will address the investigation of data quality and reliability as an essential prerequisite for their processing.

General Discussion

SESSION: 12H. ASOR and the Archaeological Field School: Are We Doing Enough? – Workshop (Lake Michigan Room, 8th Floor)

Chair(s): Ian Cipin, University of Haifa

The Archaeological Field School: Are We Getting this Rite, Right?

Ian Cipin

University of Haifa, Israel

For many of us, joining an excavation as a student was very much a rite of passage into an exciting new world and what we learnt there set us up for the future. Or should have. Through its excavation grants and various scholarship and fellowships schemes, ASOR is now a major supporter of this endeavour having made awards in excess of \$1 million since 2007. Yet there is no mechanism in place to ensure that this money is being well spent. In this presentation, rather than provide answers, I wish to explore some of the questions, issues and challenges that field schools have to confront in order to offer the best tuition and value for money. Students are often contributing thousands of Dollars to join a field school. Should there not be some quantification as to what they can expect to receive in return? How should we define the learning objectives for a field school? How can we, as an organisation, ensure that standards of tuition are offered across the board? What assistance and guidance can we offer new projects in different regions? By asking these questions and many more, it is hoped that this paper will serve to open a dialogue among ASOR members on the roles and responsibilities we have toward this essential and important component of affiliated excavations in order to ensure that we are getting this rite, right.

Contextualizing the Field School Curriculum: Addressing Colonial Legacies and Discourses of Power in the Responsible Conduct of Research

Erin Darby, Robert Darby

University of Tennessee, USA

Although scholarship on the history of archaeology, cultural resource management, and heritage preservation have recognized the importance of decolonizing archaeology, field school curricula too frequently dispense with these issues in cursory fashion, if at all. The standard field school content focuses on the acquisition of research skills and introductions to the canon of sites and material culture in a given area. Resistance to curricular change may be equally grounded in time pressures as well as discomfort with the vulnerability of discussing political, cultural, and ethical issues impacting the project. Nevertheless, student feedback about the value of international field school experiences often highlights intercultural humility, even more than research skills.

Ethics, cultural competency, decolonization, and research methods should not be approached as separate “buckets” but as interrelated features of modern archaeology, particularly through the lens of the responsible conduct of research. Using the ‘Ayn Gharandal Archaeological Project as an example, we will discuss one model for the way field schools can integrate their curricula to improve archaeological research, contribute to the decolonization of the field, and better prepare students for the broad array of avenues through which they will redeploy their experience at the end of a field school program.

Student Learning, Research Outcomes, and Government Obligations: Achieving these and Other Deliverables through an Archaeological Field School

Shawn Bubel

University of Lethbridge, Canada

Many archaeological projects involve student training, whether organized as formal archaeological field schools through which students receive course credit, as volunteer opportunities students take

advantage of to gain experience, or by funded positions that offer student job training. Project directors typically receive additional funding to support the inclusion of students on their teams or simply benefit from their free labor in the case of volunteers. Students may also qualify for grants and awards they can use to support their participation in these ventures. In any case, large sums of student money, monetary or in-kind, are used to fund these projects. Undeniably, directors are ethically obligated to support student learning, yet balancing this with their research objectives and government obligations is challenging. How do we, as project directors of archaeological field schools, provide high caliber student training and meet our other deliverables? What responsibilities do we have to the students? How do we ensure their success and ours? How do we evaluate this? I will address these questions and others, and offer insight based on my 20+ years of experience directing archaeological field schools in and outside the Near East.

The Real Treasure is the Friends We Made Along the Way

Leann Pace

Wake Forest University, USA

While most archaeological fieldwork is undertaken to better understand the lives of people in the past, the excavators themselves often benefit from the camaraderie and friendships that can develop during excavations. The development of positive, consequential friendships is an occurrence many field excavators experience but a phenomenon rarely discussed in academic settings. The physical and emotional intensity of an excavation season creates an environment in which authentic friendships can be forged. While not all relationships that develop in an excavation environment are sustainable or worthy of being sustained, some may develop into the types of friendships that call us to be the best versions of ourselves. These friendships can bridge geographic, generational, and ideological barriers. In recent years, archaeologists within the ASOR community have undertaken important discussions around the “how” of excavation, speaking frankly about issues like gender inequality, abuse of power, colonialist attitudes and practices, and sexual harassment and assault. Alongside these essential points of self-examination, ASOR also has the opportunity to examine how the work of excavation and scholarship can serve as fertile ground for what Aristotle called virtuous friendships. Are meaningful and sustained relationships of scholarship and fellowship an essential part of ASOR’s work, not just a possible side benefit of the “real” work? Are we better scholars, teachers, partners, and citizens when we cultivate these types of friendships? How might we employ what we learn to cultivate relationships of meaning and accountability in other institutions to which we belong?

The Austrian Expedition to Lachish: a Different Approach to Archaeological Field Schools in Biblical Archaeology

Felix Höflmayer, Katharina Streit

Austrian Academy of Sciences, Austria

The academic framework and practical organization of an archaeological excavation varies considerably, depending on the academic discipline, the specific region, and other factors. For several reasons, archaeological fieldwork in Israel is an exception in the wider region, as it has developed into a system, where (often religious) volunteers/students from mainly the US (to a much lesser extent from Europe) form a key-workforce for excavations, usually directed jointly by an Israeli and a foreign institution. In general, this workforce is cost-neutral for the excavation, as airfare and cost for accommodation has to be paid by the volunteer/student, either privately or through smaller grants at their universities and/or other academic bodies. For various reasons, the Austrian Expedition to Lachish follows a different approach, although we also rely on volunteers joining our excavation seasons.

Hosted by a non-teaching research institution (the Austrian Archaeological Institute of the Austrian Academy of Sciences), the Austrian excavations at Lachish are embedded in a different academic environment than most field projects in Israel, which allows for different structure and focus of the project. This paper highlights the influence of different institutional environments on project design and implementation.

SESSION: 12I. Protect and Secure. Technology of Data Protection in the Ancient Near East II (Lake Huron Room, 8th Floor)

Chair(s): Jacob Lauinger, The Johns Hopkins University | Jana Mynářová, Charles University, Prague

Amarna Letters. Perspectives on Production and Protection Technologies in the Late Bronze Age Levant

Jana Mynářová

Institute of Ancient Near Eastern Studies, Charles University, Czech Republic

The Amarna letters are an example of epistolary practice that accompanied contacts between representatives of political entities in the Late Bronze Age Near East. In particular, the letters exchanged between the rulers of the Great Powers, i.e., Egypt, Babylonia, Assyria, Mitanni, the Hittite Empire, as well as Arzawa and Alashiya, can be seen as an example of diplomatic correspondence. In more than a century of research on this corpus, scholars have focused on various historical, social, or linguistic aspects of these documents, but little attention has been paid to issues related to the production and protection technologies of these texts. Therefore, the aim of this paper is to analyze the available data on the production technology or technologies of these tablets and, where appropriate, to determine the methods used in the protection of these documents.

“And Whatever You Need Put Down on a Tablet:” Aspects of Clay Temporality and Transformation on the Amarna Tablets

Karlene Shippelhoue

Johns Hopkins University, USA

Clay is infinitely malleable when wet and virtually indestructible once baked. This malleable/hardened dichotomy allows for multiple interventions as clay is formed, shaped, inscribed, reworked, dried, and fired. In its plastic state, clay allows for far more than just cuneiform inscription. Scribes can make erasures, rework tablet surfaces, seal tablets, and write ink notations. Temporally, these interventions can happen within seconds, minutes, hours, days, months, and years of formation. By examining physical interventions on clay tablets we see how clay exhibits agency that scribes leveraged to their advantage when inscribing tablets.

One way to see how scribes advantageously utilized clay is by looking at amendments preserved in the now hardened clay of the 14th century Amarna tablets. In this paper I analyze stylus, organic, seal, and fingerprint impressions, shape deformations, erasures, and ink inscriptions on tablets. I use these remnants of human-tablet interactions preserved in the clay to better understand the tablets’ lifecycles. The history of the adjustments to the clay of the tablets, even after they have been sent and delivered, demonstrates that tablets continue to serve as long-standing material witnesses used to negotiate and renegotiate diplomatic relations between scribes and their kings long after their initial composition. This reanalysis has implications for understanding how the technological aspects of clay allowed scribes to not only secure their messages in the short term but also to ensure their continuing relevance in the Amarna correspondence system.

Why Not A Century? The Ancient Origins of the Ninety-nine-year Lease as Fraud Protection (Virtual)

Ella Karev

University of Chicago, USA

A land lease tenure for ninety-nine years—a long-term lease intended to subvert complete alienation—is as ubiquitous as the origins of its length are unexplained. Few modern legal theorists suggest an explanation for the specific tenure of years, and yet fewer trace its history beyond English common law. This paper proposes that, in its ancient contexts, a lease-term of ninety-nine years served as a method of fraud protection: in Greek, Roman, and Egyptian numerical systems, the orthography of ‘ninety-nine’ was more difficult to alter than ‘hundred’. This paper tracks the role of numeracy as a fraud protection technology, focusing on its origins in Ptolemaic papyri while also touching upon its relevance in legal systems to this day.

Respondent

Shai Gordin

Digital Pasts Lab, Ariel University

SESSION: 12J. Islamic Society in the Western Mediterranean and Atlantic Coast II (Lake Erie Room, 8th Floor)

Chair(s): Kathleen Forste, Boston University | Alexander Smith, SUNY Brockport

A First Look at Farming and Foodways in an Andalusian Village: Results of the Menorca Archaeology Project

Kathleen M. Forste¹, Amalia Perez-Juez², Alexander J. Smith³

¹Boston University, USA. ²Boston University, Spain. ³SUNY Brockport, USA

During the Islamic era on the Iberian peninsula (711–1492 CE), the agricultural economy underwent a shift bounded by cultural and environmental lines: Christian communities in the north continued the long-established European focus on cereal cultivation, while Muslim communities in the south cultivated a variety of cereals and fruits, aligning with the agricultural diversification associated with the spread of Islam. While recent archaeological and historical investigations have begun to illustrate these patterns of agricultural production on the Iberian mainland, little is known about Islamic-era farming strategies on the Balearic Islands.

In this talk, I will compare the Islamic-era agricultural economy on mainland Iberia to that on the island of Menorca in order to understand the transfer of agrotechnology and adaptations of agricultural systems to various social and ecological environments. I will draw on primary botanical data from current excavations of a 13th century rural farming village (alqueria) at the site of Torre d'en Galmes, Menorca, and will use the rich corpus of contemporary agronomic and culinary texts to fill in the gaps of the archaeobotanical record. This research presents initial phases of connecting shifts in cultivation to shifts in foodways in the region, and in connecting archaeological evidence to the agrotechnology still in use today, which laid the blueprint for modern-day cultivation practices. These avenues of plant-based research fit into the broader themes that the Menorca Archaeology Project is investigating, which include memory and landscape use in the Balearic Islands

Artisans and metal production in the Islamic city of Murcia (Spain)

María Isabel Molina-Campuzano

University of Murcia, Spain

This proposal focuses on the study of the work of metal craftsmen in the context of the Andalusian city of Murcia, located in the southeast of the Iberian Peninsula. Murcia was a city of Islamic foundation, which was part of the “Cora de Tudmir” and which achieved great development during the 12th century. Craft activities were also developed, both in the city and in the suburbs (especially, in the Arrixaca suburb).

The aspect we propose to analyze is related to craftsmanship and the production of metallic objects (quotidian and prestige pieces). First, we would like to consider the possible location of the Islamic workshops by archaeological sources and the study of material culture. Second, we focus on the changes that took place after the Castilian conquest of the territory in the mid-13th century. The conquest was defined as a total rupture that we can notice in the development of craft activities. However, late medieval documentation shows that metalwork continued to be carried out by the Mudejar craftsmen who remained in the city, specialist in the production of everyday objects and war crafts.

To conclude, this proposal, which is part of the PhD that I am working on the University of Murcia, focuses on analyzing local artisans and metal production, its scope and further evolution.

Madīna Balaghī (Pla d’Almatà, Balaguer). Archaeology of a deserted city on the frontier of al-Andalus

Helena Kirchner¹, Carme Alòs Trepà², Guillem Castellsagué¹, Marta Monjo³, Júlia Olivé¹, Eva Solanes²

¹Universitat Autònoma de Barcelona, Spain. ²Museu de la Noguera, Spain. ³Departament de Cultura. Generalitat de Catalunya, Spain

The Pla d’Almatà archaeological site is located in the modern city of Balaguer (Lleida), in the northeast of the Iberian Peninsula, on a plateau by the banks of the Segre river. The founding of this settlement dates from an undetermined moment of the High Middle Ages, when the perimeter wall that surrounds it was built. With the passing of time, the primitive enclave became one of the residential and industrial neighbourhood of the prosperous Madīna Balaghī, one of the northernmost cities of Al-Andalus. The city was planned with a perfectly organized orthogonal network of streets. The archaeological interventions that have been carried out at the site since 1982 have brought to light a residential area in which it has been possible to identify some houses occupied from the 10th and 11th centuries. The maqbara of the city has also been partially excavated as well as an artisanal area dedicated to pottery production.

Re-thinking the “Green Revolution” in the Medieval Western Mediterranean (Virtual)

Aleks Pluskowski¹, Helena Kirchner², Guillermo García-Contreras³, Michelle Alexander⁴, Rowena Banerjee¹, Jesús Brufal², Julia María Carabaza³, Jorge Eiroa⁵, Adela Fábregas³, Corisande Fenwick⁶, Dominik Fleitmann⁷, Enric Guinot⁸, Felix Retamero², Vicent Royo², Bilal Sarr³, Josep Torró⁸

¹University of Reading, United Kingdom. ²Universitat Autònoma de Barcelona, Spain. ³Universidad de Granada, Spain. ⁴University of York, United Kingdom. ⁵Universidad de Murcia, Spain. ⁶UCL, United Kingdom. ⁷University of Basel, Switzerland. ⁸Universitat de València, Spain

The creation of successive Islamic empires and states from the 7th century onwards has been associated with the so-called “Islamic Green Revolution” – the introduction of new forms of agriculture that transformed the economies of those regions under Muslim rule. Archaeological data and perspectives have increasingly problematised this model of agrarian diffusion across the medieval Islamic world, yet analyses remain regionally and methodologically siloed, and limited in both regional and chronological scope. A recently begun ERC-funded synergy project (MEDGREENREV) is revisiting this relationship between cultural and environmental change with an integrated palaeoenvironmental approach, encompassing plants, animals, humans and soils, with scales ranging from production through to consumption, set against the backdrop of fluctuating climate. Focusing on the western Mediterranean (Iberia and Morocco), the project purposefully adopts a broad chronological span to understand palaeoenvironmental change, from the century before the Arab/Berber conquests through to the century after the dissolution of the last Islamic polity in Iberia. In this way, the transition from Islamic to Christian regimes in Iberia will be

compared, for the first time, with the persistence of Islamic polities in northwest Africa. This *longue durée* approach will enable relationships between environmental transformations and socio-political and demographic change to be effectively contextualised. Once completed, this will be the first long-term and inter-regional study of how conquest, migration and encounters with resident populations and landscapes drove environmental transformation in the western Mediterranean during this formative period. This paper will outline the project's background, aims, methods and theoretical frameworks.

General Discussion