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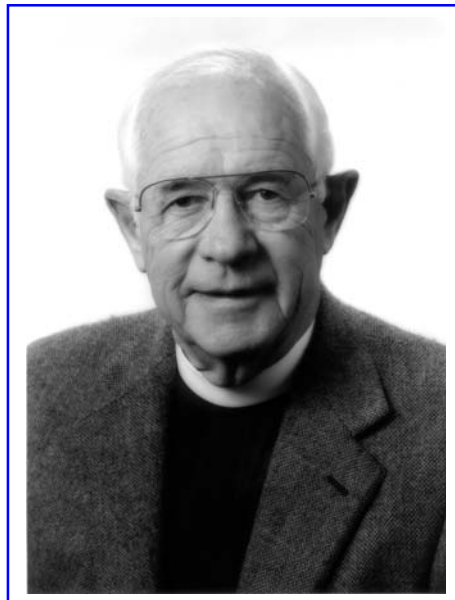
American Schools of Oriental Research Newsletter

ASOR

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

IN MEMORIAM CHARLES UPCHURCH HARRIS

Word has reached many in the ASOR family of the death of Charles Upchurch Harris on Sunday, September 16, 2001 at the rich age of 87 years. He died at his home in Delaplane, Virginia, where he and his wife Janet had lived together until her death in January 2000. Charles was a true “amateur,” and lover of all that ASOR is and does. He represented a large and significant group in ASOR, persons of religious faith with deep interest in the history and culture of the eastern Mediterranean and southwest Asia, and profound willingness to foster research as part of their faith commitment. Educated at Wake Forest College (B.A., 1935), he did his theological studies at Virginia Episcopal Seminary and Union Seminary in New York. Both Wake Forest and Virginia named him to honorary doctorates in later years. He joined the ASOR circle during his years as Dean of Seabury-Western Theological Seminary from 1957-1972, and made it one of his most prominent interests as he carried the title of Dean Emeritus. From 1975 to 1982 he was President and Trustee of the Episcopal School of Theology in the



Claremont, CA, cluster of higher education institutions. Dr. Harris helped to launch the Joint Archaeological Expedition to Tell el-Hesi in 1971, as co-director and mentor to a young staff; he stayed with the project until 1977. Meanwhile he expanded his interest in ASOR by joining the Board of Trustees in 1976 and, with Janet, became one of its most generous supporters. He was Honorary Chairman of the Board from 1992 to

1995, and served as President of CAARI in 1979, resuming that post from 1985 to 1991. He worked for the well-being of all overseas research centers as treasurer of the Council on American Overseas Research Institutes from 1985 to 1996. It would be difficult to name a figure who has served more faithfully and without fanfare in all of ASOR’s 100 years of work. Meanwhile, he was a tower in the Episcopal Church, bearing the salutation of Very Reverend with modesty, grace and humor; he served in innumerable ecclesiastical capacities as well as contributing to scholarship in the Society of Biblical Literature, the American Theological Society, and notably as President of the Editorial Board of the Anglican Theological Review from 1968 to 1985. The first scripture reading at his memorial service at Emmanuel Episcopal Church in Delaplane on September 22 was the mighty charge in Micah 6:6-8, beginning “What does the Lord require of you?” Charles Upchurch Harris strove to live that charge and to connect it to the life of the mind as well as the life of the spirit.

Ted Campbell

ASOR 2001 Strategic Initiatives Retreat

The Emory Conference Center in Atlanta, GA was the scene of the 2001 ASOR Strategic Initiatives Retreat held from Friday evening to Sunday morning, September 7–9. A group of 60 individuals, widely representative of the ASOR leadership and member constituency, participated in the sessions. The intent of the retreat was not to focus on the immediate problems and concerns of the organization, but to project a view of ASOR three to five or more years out; to assess and discuss the longer range prospect for the organization's growth and service; and to engage new perspectives and bold visions that might serve to help ASOR set its priorities for the decade ahead: In short, to help ASOR to "get a fix" on the opportunities and challenges that lie astride its path forward.

The retreat program was very successful with lively discussions and exchange of ideas. ASOR members are invited to view the remarks made at the opening session of the retreat by the Board Chairman and the President along with the "Pace Setter"

comments by members of a special panel group by accessing ASOR's web site at www.asor.org/retreat1.htm. This will help set the stage for, and encourage, a continuing dialogue among members via the asor-l. Please address comments on these matters to: "Strategic Initiatives Group Discussion." Additional report updates will also be noted on the asor-l and posted on the ASOR web site. Your involvement in this dialogue is warmly encouraged.

Joe Seger, ASOR President

New This Fall in the ASOR Books Series

Desire, Discord and Death: Approaches to Ancient Near Eastern Myth

Neal Walls

"A feast of erudition and insight!"

- Laurie L. Patton, Associate Professor of
Early Indian Religions and Chair,
Department of Religion, Emory
University.

ISBN: 0-89757-055-3

viii + 212 pages

October 2001

\$29.95 (paper); \$59.95 (cloth)

Archaeology and the Religions of Canaan and Israel

Beth Alpert Nakhai

ISBN: 0-89757-057-X

xii + 264 pages

October 2001

\$29.95 (paper)

Studies in the Archaeology of Israel and Neighboring Lands in Memory of Douglas L. Esse

Samuel Wolff, editor

ISBN: 0-89757-032-4

xviii + 704, 184 figures, 23 plates, 46 tables

December 2001

\$100.00 (paper)

ALSO AVAILABLE FROM ASOR PUBLICATIONS:

The Iron Age Cultic Structure from the Excavations at Tell Taanek (1963–1968)

Frank S. Frick

ISBN: 0-89757-050-2

viii + 352 pages

September 2001

\$29.95 (paper)

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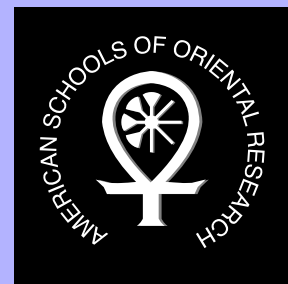
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ASOR
656 Beacon Street, 5th floor
Boston, MA 02215-2010
Tel. (617) 353-6570
Fax. (617) 353-6575
E-mail: asor@bu.edu



The ASOR Newsletter

Billie Jean Collins, Editor
Chris Madell, Assistant Editor

Suite 330, 825 Houston Mill Road
Atlanta, GA 30329
Tel. (404) 727-8989
Fax. (404) 727-4719
e-mail: asorpubs@asor.org

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ASOR's WEBSITE

Our website at www.asor.org contains a wealth of information on all aspects of ASOR's activities. It is frequently accessed, with over 8,500 hits in the month of August from some 1500 visitors around the world. The site is continually updated with news on the Annual Meeting and Publications information, and also includes features such as a list of our Board and Committee members, and our policy on preservation and protection of archaeological resources. A site map has recently been posted to help you find your way around the site.

Some of the new features introduced this spring and summer are:

- online membership renewals via credit card payment on our secure server.
- a news page for up-to-date information on results of the ASOR Retreat and other ASOR events and initiatives, to keep you updated between Newsletters.
- a list of past Honors and Awards recipients.

If you have any comments or suggestions please contact the following:

Publications pages—Chris Madell, ASOR Publications office, cmadell@bu.edu or 404-727-8989.

Outreach pages—Carolyn D. Rivers, Outreach committee, rivers@adelphia.net or 610-543-5079.

All other pages—Britt Hartenberger, ASOR Boston office, asor@bu.edu or 617-353-6570.

Plans are underway to add a web page of contacts for the Press, since we often receive phone calls from producers of TV documentaries and radio shows seeking experts to give opinions on particular eras or current debates. We are looking for volunteers who would be willing to share their expertise with a producer or researcher. Volunteering your opinions could lead to significant publicity for you and your institution. If you would like to be included in a list of "ASOR press contacts" please contact Britt Hartenberger at the Boston office (asor@bu.edu).

ANNUAL MEETING BOOK DISPLAY

The book exhibit for 2001 promises to be the largest ever, with more than thirty publishers represented. ASOR has published four books since last November, *The Greek and Latin Inscriptions of Caesarea Maritima*, edited by Clayton Lehmann and Ken Holum, volume 55 of the Annual of ASOR, *Ancient Naukratis Part II, The Excavations at Kom Hadid* by Al Leonard, *Archaeology and the Religions of Canaan and Israel* by Beth Alpert Nakhai and *Desire Discord and Death* by Neal Walls. In addition, a number of books written or edited by other ASOR members will be available. These include *Social World of the Hebrew Prophets* and numerous other books by Victor Matthews, *Ancient Egyptians and their Neighbours* by Marian Broida, *Life in Biblical Israel* by Philip King and Lawrence Stager, Eric Cline's *The Battles of Armageddon* (available at the David Brown table), *Archaeology and Society in the 21st Century: the Dead Sea Scrolls and Other Case Studies* edited by Ernest Frerichs and Neil Asher Silberman, *Ancient Ammonites and Modern Arabs: 5000 Years in the Madaba Plains of Jordan* edited by Gloria London and Douglas Clark, and *Untold Stories: The Bible and Ugaritic Studies in the Twentieth Century* by Mark Smith. Except as noted above these may all be purchased or ordered from the ASOR combined display. In addition, Continuum Publishers will have available *The Land that I will Show You: Essays on the History and Archaeology of the Ancient Near East in Honor of J. Maxwell Miller* edited by Patrick Graham and Andrew Dearman, and for the first time the publications of ACOR will be displayed by ASOR. A full list of exhibitors is shown at left.

Please visit the ASOR web site www.asor.org/AM/programbk.htm for the most current information on the Annual Meeting, including changes to the academic and business meeting schedule. Your registration packet for the annual meeting will contain a pocket program with final the final schedule and room assignments.

List of Exhibitors • ASOR 2001, Boulder CO

ASOR Publications

Brill Academic Publishers

Continuum

Available at the The David Brown Book Company table:

Israel Museum, Routledge, University of Michigan, British Archaeological Reports, von Zabern, Austrian Academy of Sciences, British Museum, CDL, McDonald Institute for Archaeological Research, Council for British Research in the Levant, British Institute of Archaeology in Ankara, British School in Iraq

Wm. B. Eerdmans Publishing Company

Eisenbrauns

Available at The Scholar's Choice table:

University of California, Cambridge University, University of Chicago, Duke University, Encounter Books, University of Illinois, Independent Publishing Group, Oxford University, Princeton University, University of Wisconsin, Yale University

Shangri-La Publications

The Society of Biblical Literature

The Virtual Bible

Available at the Combined Display:

ACOR, Israel Exploration Society, Hendrickson Publishers, Westminster John Knox, The University Museum (Penn), Biblical Archaeology Society

PUBLICATION, CONSERVATION SEEN AS TOP PRIORITIES AS THE ASOR COMMITTEE ON ARCHAEOLOGICAL POLICY TOURS ANCIENT SITES

This year's Committee on Archaeological Policy (CAP) Tour took place June 3–24, 2001. The travel party consisted of CAP Chair McCreery and CAP members Rudy Dornemann and B.W. Ruffner. Along the way, CAP members Bert DeVries, Burton MacDonald, and Gary Rollefson also joined the group for site visits and consultations. During the three-week trip, the group visited some forty archaeological sites in Cyprus, Israel, Jordan and Syria. In addition to the site visits, we also met with Department of Antiquities officials, the overseas institute directors, and numerous project directors. Rather than detailing all of the sites visited and people met, this report will focus on the overall impressions of the trip.

The overseas institutes (CAARI, AIAR and ACOR) are flourishing under the capable leadership of Robert Merrill, Sy Gitin, and Pierre Bikai respectively. Of all the many projects and programs ASOR has initiated over the past one hundred years, surely the establishment and nurturing of these institutes is among its greatest accomplishments. The library facilities of each institute are among the best in the respective countries and draw together a wide array of local, regional and international scholars and students. While there is no substitute for visiting an archaeological site to see what is happening in the field, if one really wants to understand the finer points of an excavation or get an overview of what is happening in the country, there is no better way to do it than to spend time in the lobby, garden, or verandahs of CAARI, AIAR and ACOR, chatting with the institute directors, staff, visiting scholars, and project directors.

Discussions with Department of Antiquities officials, the institute directors, project directors and other scholars drove home the



point that promoting publications and conservation measures are high on everyone's list of priorities. The clear trend is towards less excavation, with more time, effort and financial resources expended on expeditious publication of excavation and survey results, site preservation, and public presentation of archaeological sites. This is a trend that CAP has supported in the past and will

continue to promote, while at the same time encouraging the initiation of new field projects and proposals to publish the results of older excavation. There continues of course to be a pressing need for new survey and salvage projects throughout the Middle East as modern development projects continue to grow at a rapid rate. Political tensions impacted a number of field projects this summer, especially in Israel and the West Bank. The 8th International Conference on the History and Archaeology of Jordan held in Sydney in mid-July, caused some projects in Jordan to delay, curtail or postpone their field seasons, but all-in-all, there were still numerous field projects, study seasons, and individual scholars working in the area throughout the summer.

The annual CAP tour provides a rare opportunity to observe and discuss the most recent developments in the field with the project directors. It also provides a chance to discuss with Department of Antiquities officials and the institute directors the challenges, opportunities and priorities that concern them most. The most difficult problem in setting up the tour is juggling the schedule in order to catch the maximum number of projects in the field, while at the same time coordinating the schedules of those wishing to participate in the tour. During the summer of 2002, a concerted effort will be made to accommodate a larger travel contingent, which should lead to even more valuable site visits and discussions throughout the trip. Project directors who are interested in joining the tour for one or more segments, should contact CAP Chair McCreery. We are always looking for ideas and suggestion that will enhance the effectiveness of the CAP tour and other CAP activities.

David W. McCreery
CAP Chair



l-r: Larry Herr, B. W. Ruffner and Rudy Dornemann at Umeira (reconstructed four-room House). TOP RIGHT: Ron Tappy directing the excavation at Tel Zayit/Khirbet Zeitah el-Kharab, Israel.

W. F. Albright
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2000—2001

Fellows Reports

Susan Sheridan
John Kampen
Benjamin Saidel
Edward Maher
Karen Britt
Peter van Alfen
Susan Cohen
Michael Homan
Louise Hitchcock
Jonathan Lawrence
Miroslav Barta
Mariusz Burdajewicz
Josef Hudec
Petr Skrdla



ASOR Newsletter 51/3 • Fall 2001



Anthropological Analysis of the Human Remains from Khirbet Qumran: The French Collection

Susan Guise Sheridan
University of Notre Dame
Annual Professor

Analysis of the human remains from Khirbet Qumran was conducted with an eye towards building a bio-cultural model of life at the site—synthesizing the cultural record (archaeology and texts) with the biological archive housed in the bones of the residents themselves. There has long been a call in the literature for this information and those data are now available after more than a 40 year wait.

Between 1953 and 1956 Prof. Roland DeVaux, OP, exhumed human remains from the graveyard at Qumran. Shortly thereafter they disappeared, not to emerge again until portions of the collection were revealed in 1999 in Germany, Paris, and Jerusalem. Recent re-discovery of the remains has permitted a suite of analyses not possible by the original excavation team in the 1950s. Numerous techniques for preserving and dating bone, determining age and sex, as well as measures for assessing dietary intake, daily activity patterns, and genetic relatedness have flourished in the years since the remains were first uncovered. Thus, the ongoing analysis of the Qumran collection will systematically study patterns of diet, disease, daily life, and demography.

Chemical Analysis: To place the remains in a temporal context, several attempts were made to date the bones using a variety of chemical methods. Radiocarbon content was tested at two independent laboratories using accelerator mass spectroscopy (AMS), yielding negative results. Bone samples in this collection were denatured beyond current radiometric capabilities. Samples of coffin wood were likewise analyzed; however, the material was so impregnated with paraf-

fin that the carbon in the wood's cellulose was indistinguishable from the carbon in the wax preservative.

To determine the actual collagen content of the bones, stable isotope analysis of the carbon and nitrogen content was conducted. None of the individuals in the French collection demonstrated evidence of preserved protein. Thus, given current radiometric capabilities, even submission of substantially larger samples would not likely yield accurate C14 results.

One additional dating method remains to be completed. The samples will be analyzed for fluoride content to determine a relative date. While this will not place the bones in an absolute chronological context, it will help determine whether the individuals date to approximately the same time period. This could have significant bearing on recent claims that individuals buried in an East/West orientation are recent (perhaps Bedouin) intrusions.

Biological Findings: The remains under study represent a portion of the original DeVaux collection, including individuals from tombs 3–8, 10–13, 15–19, A, and B. For the majority of the interments, the crania and pelvis were the skeletal areas exhumed. Even when we have evidence that the entire skeleton was preserved *in situ*, these were usually the only segments removed. Thus, the biological data will not permit the construction of a detailed biocultural model; nevertheless, information was collected with an eye towards such synthesis with the hope that comparison to regional correlates and perhaps future excavation at the site will one day permit a more holistic analysis. While too small to determine overall patterns for the community, this collection does reveal information about individual life histories.

Demography — Since the time of Kurth and Vallois' original demographic analyses in the 1950s, many refinements and additions to age and sex determination methods have been made. By employing aspects of bone growth, dental development and attrition, and changes in the morphology of the pelvis, we were able to add several new age estimates to the original list. Reanalysis of the French collection demonstrates the presence of one subadult (15–16 years), two older individuals (50–60+ years), with the remainder of the collection dying in their mid-1930s thru late 1940s.

Based on metric and non-metric features of the skull, pelvis and long bones (when available), several new sex determinations were made for the French collection. All individuals in the French collection were classified as male, except the woman in tomb A.

Stature — Long bone lengths were used to estimate stature. Only one person of each sex from the French collection could be

added to the overall reconstruction for Qumran. When combined with the German estimates, the average stature for males was 167.5±3.4 cm and for females, 156.2±3.5cm.

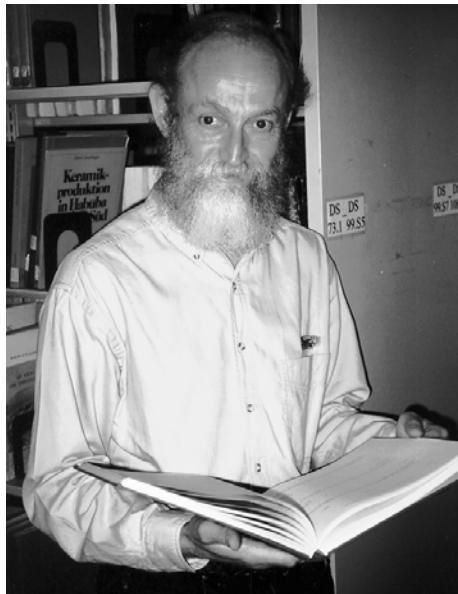
This is of little interest outside basic descriptive analysis, unless viewed from a regional perspective. When statistically compared to regional correlates, the individuals from Qumran are not remarkable in body build. They fit well within the parameters of values reported for the Dead Sea region.

Paleopathology— Regarding health, several indicators of disease stress leave traces on the bones. Overall trends in the French collection include arthritis of the neck (for those with preserved cervical vertebrae), dental enamel defects indicative of childhood illness, notable calculus (tartar) buildup on the teeth, and benign birth defects. Tooth wear is within the norms of a desert-adapted group, and the incidence of dental caries is indicative of diet high in carbohydrates. There is no evidence of cancerous, inflammatory, or traumatic disease in the preserved remains. However, trends noted in this survey must be viewed with caution, as only portions of each skeleton are represented.

Genetic Affinity: Non-metric traits embody a large and diverse group of skeletal and dental features that are not measured, rather scored for presence/absence or degree of expression. They range in expression from abnormalities of bone fusion, to variations in tooth form, to bony exostoses, to extra facets for articulation. There appears to be a high correlation of these traits among related individuals, thus they are often used to assess the genetic composition of archaeological collection.

In general, the results indicate relatively close relationships between the French Qumran collection and samples from the Near East. However, the small sample size warrants considerable caution in the application of these results.

Conclusions: There has long been a call in the literature for accurate osteological analysis of the Qumran remains, hence the impetus for the current study. Although severe limitations on sample size, preservation, and representative skeletal elements hampered our ability to create a meaningful biocultural model, considerable information was indeed gleaned from the French collection of Qumran remains. Continued analysis of the current collection (both the French and German components), comparison to regional and temporal contemporaries, and perhaps eventual expansion of the sample size, may one day permit the construction of a biocultural framework to enhance our understanding of this desert community located on the shores of the Dead Sea.



Coherence Amidst Diversity in the Qumran Wisdom Texts

*John Kampen
Bluffton College
NEH Fellow*

The title of this article reflects the results of the four months of research at the Albright Institute completing an initial reading of the wisdom texts from the Qumran corpus and beginning to write a volume that will include a translation and commentary on the fragments of all of the significant compositions. This volume, to be published by Eerdmans, will also include an introduction to this corpus. While reading through these texts, I was looking for connections within this body of literature, with other Qumran literature, with other Jewish literature from the Second Temple period and with other wisdom literature. In order to produce a commentary I needed to develop some perspective about this body of literature that would prove convincing at least to me and account for what I was finding in the texts. My proposal for the fellowship had listed the title as "Diverse Wisdom Texts from Qumran," rather similar to the survey article on the same subject I had published in the *The Dead Sea Scrolls After Fifty Years* volume from Brill a year ago. I emerged from the four months of research with a defensible hypothesis to provide a foundation for the volume, as well as part of the translation and commentary completed.

It is necessary to remind readers that the majority of this material is very new to even the majority of Qumran scholars. Prior to 1991, very few of us were aware of the amount of wisdom material available in the fragments from Cave 4. Of all the texts to be included in this commentary, only two of the smaller texts were published earlier and they

were in DJD 5, the volume of Cave 4 fragments already published by John Allegro in 1968. There was a desperate need for a new edition of those two texts and I plan to publish a reworked version of 4Q184, the so-called Wiles of the Wicked Woman, based on the work done during this four month period. Access to the Rockefeller Museum permitted an examination of the original fragment, in addition to ongoing work with the microfiche and digitized images now available.

A decade or less of research on a new corpus of literature means that its study is still in its infancy. The fragmentary nature of the material has necessitated that almost all of the research energy has been directed toward initial transcription and reconstruction of the texts. A literary and historical analysis has barely begun. A number of surprising features of this literature require explanation. The extensive fragments of 4QInstruction (formerly called Sapiential A) at Qumran betray no evidence of any purity and legal language but place wisdom in an eschatological context. The remnants of 4QMysteries suggest a similar tendency. Theories for the ideological and sociological development of the Essene movement in relationship to the Qumran site have usually seen purity and Torah as rather central features in that history. The apparent widespread use of 4QInstruction (at least seven copies makes it one of the most amply attested non-biblical compositions in the Qumran corpus) amplifies the importance of the significance and use of these wisdom documents in the broader movement represented by the Qumran finds. This literature suggests evidence of a new trajectory of wisdom literature in Second Temple Judaism.

Tribes and States in the Southern Levant

*Benjamin Sidel
Independent Researcher
NEH Fellow*

The aim of my research has been the study of the settlement patterns of the Bedouin, who lived in the Negev during the British Mandate period, 1918–1948. I was drawn to this subject because of the scarcity of ethnoarchaeological studies of Bedouin campsites. That is to say, in comparison to ethnoarchaeological studies focusing on hunter-gatherers, there is relatively little information on Bedouin tent camps. Furthermore, the existing ethnoarchaeological literature on Bedouin campsites is problematic, because it is directly influenced by the cre-



ation of modern nation states. For example, large groups of Bedouin are no longer able to migrate between the Negev and Sinai, or for that matter between the Negev and Jordanian plateau. By studying the Mandate period, one has a glimpse of Bedouin life prior to the sedentarization of these people. A goal of my research is use this information for modeling the relationships between tribes and states in antiquity.

My methodology uses multiple types of data in order to present a richly textured picture of the socio-economic organization of the Bedouin between 1918-1948. The data are drawn from ethnographies, travelogues, and archival information in the form of colonial documents. Historical and ethnographic sources provide evidence for estimating the movements and boundaries of the Bedouin tribes in the Negev and Sinai in the mid 19th century. This information serves as the base line for ascertaining changing patterns in the size and location of various Bedouin tribes.

My research has provided substantive data on the spatial organization of Bedouin campsites. By combining various forms of archival information, it is possible to determine the size, location, and proximity to water sources of Bedouin tent camps for various tribes in the Negev. Moreover, I have observed variations in the size and layout of campsites that are adjacent to contemporary towns and villages. At this stage the results of my research are preliminary, however, I will present a paper on this material at the 67th Annual meeting of the Society for American Archaeology at Denver Colorado (April 2002).

The data derived from my research at the Albright will provide the basis for presenting a broader range of information that can be

integrated with existing ethnographies. For example, Emmanuel Marx's classic ethnography of the Negev Bedouin is based on data following the 1948 War of Independence, when the majority of the tribes that lived in this region fled to Jordan. My research will provide a broader picture of the range of settlement patterns used by the Bedouin prior to the 1948 War of Independence.

This study also has implications for archaeological research concerning interactions between complex societies and mobile pastoralists in historical and possibly in proto-historical periods. The settlement patterns of the Bedouin during the Mandate period may provide the basis for generating explanative models of tribe and state relations that can be tested by archaeological surveys. The location of Bedouin tent camps with those from earlier periods might suggest that mobile pastoralists were drawn to certain locations of the Negev and Sinai for wage labor. Specifically, if the tent camps are situated in areas with poor soils and pasture, then these sites may have been located in areas where the Bedouin were engaged in wage labor.

Food for the Gods: The Identification of Sacrificial Faunal Assemblages in the Ancient Near East – Tel Miqne-Ekron, A Case Study

*Edward F. Maher
University of Illinois at Chicago
George A. Barton Fellow*

This project focuses on the study of animal bones as one type of temple offering. The aim is to identify attributes of a faunal assemblage that may suggest whether or not animal exploitation was a function associated with secular need or an element of sacrificial rite.

A project of this nature must be conducted on data from a site with well-defined contemporaneous activity areas, one of which must be a sanctuary or temple reserved for cultic activity. The site should also be one that was occupied in an historical period. In addition, a significant number of animal bones should be associated with each activity area, thereby providing the basis for any zooarchaeological study. The site of Tel Miqne-Ekron seemed especially suited for the project.

In the 9th and 8th centuries BCE, Ekron was a semi-independent fortified town, but it was not until the 7th century BCE that the city expanded to 30 hectares and enjoyed great commercial success as a Neo-Assyrian vassal city-state. Neo-Assyrian texts demonstrate the relationship of Assyria with



Philistia and its aggressive march toward a new order involving international exchange and commerce. Excavations of the 7th century BCE strata at Ekron have uncovered four activity zones and each area yielded a significant number of animal bones. These activity areas include a storage area, an industrial zone, a residential area that may have served as the priestly quarters, and a large sanctuary within Temple Complex 650. Given the importance of the comparative method, fauna from other contemporaneous 7th century areas of the site were also studied, all of which are recognized as distinct units of a specified activity.

The results of my analysis have shown that ovicaprines (sheep and goats) and cattle make up 97.8% of the Temple Complex 650 assemblage, which is more abundant than anywhere else on the tell. Such a limited range in species agrees with the predicted faunal spectrum associated with cultic areas due to the limited nature of events occurring within a temple. Restricted species ranges may reflect sacrificial laws regarding the kind of animal that was deemed appropriate for ritual slaughter. Ovicaprines and cattle are the most dominant animals in all areas of the site, but do not dominate the assemblage to the same degree that is observed from Temple Complex 650.

Although the main spectrum of animals does not include many other species, cultic assemblages are expected to include exotic species to emphasize the special nature of the sacrifice. Accentuating the unique events associated with temple function is demonstrated by a lion bone and a worked hippopotamus tooth. Lion bones are relatively rare from archaeological sites in the region, but are known from Iron Age deposits at Ekron, Tel Dan, and Jaffa. Lion remains have also been associated with the Early Bronze Age sacred compound at Megiddo. The canine tooth from a large hippopotamus was etched with decorative circular incisions on either

side and was also hollowed. The tooth had the same outer diameter as the upper part of an Egyptian statuette that was also found in Temple Complex 650 at Ekron and may represent the bottom part (torso) of this anthropomorphic artifact. There were not any additional hippopotamus bones identified, thus the animal is only represented by a single culturally modified tooth. Exotic species were not known from any other activity area of the 7th century.

If the animal remains associated with Temple Complex 650 represent sacrificial victims, then the fact that there were no elements exhibiting signs of pathology from anywhere within Temple Complex 650 is noteworthy. Food for the gods would need to be perfect, without blemish. It would follow that animals sick with disease or very old individuals would not be selected for sacrifice. Bones outside Temple Complex 650 did not show any evidence of pathology either, suggesting that the faunal assemblage found outside of Temple Complex 650 was originally associated with temple function. However, it should be noted that while some infectious agents can modify an animal's skeleton, there are many diseases that cannot be detected via skeletal analysis. The industrial areas at Ekron show the largest number of bones bearing extraneous osseous development, but they may be due to either the presence of a pathogen or possibly reflect the wear and tear that is endured by a mammalian skeleton during a lifetime of hauling and pulling heavy loads.

Analysis of the bones also revealed an apparent age-related bias in the animals that were selected for ritual slaughter. Epiphyseal fusion rates, dental attrition, and dental eruption sequences all indicate that there were far more juvenile animals found within Temple Complex 650 than at any other area of Ekron. The presence of young animals confirms the lack of pathologies detected within the temple, as they may not have lived long enough to contract a skeletal altering disease. The preference for young males may have been even more biased in antiquity than has been detected archaeologically, as limb bones of immature animals are less dense than an adult's and are more easily destroyed due to taphonomic loss. Thus the juvenile remains of long bones that are present in this assemblage should only be considered as a percentage of the young animals that were actually for temple function.

There were far more taxonomically identifiable burnt bones in Temple Complex 650 than at any other area of the site. The natural temptation to interpret this as overwhelming evidence for the use of burnt offerings

must be resisted as one must view the assemblage in light of the historical events involving Philistia, and Ekron at the end of the 7th century. At this point it is unclear whether the burning was a result of cultural practices relating to ritual activity or whether these bones were burnt as a result of the conflagration Ekron suffered at the hands of the Neo-Babylonian ruler Nebuchadnezzar in 604 BCE.

The issue of animal sacrifice knows no chronological, geographic, or cultural limitations, and the identification of such assemblages has far-reaching implications. However, before we can anthropologically understand and interpret the practice of ancient animal sacrifice, a method must be devised by which archaeologists are able to identify sacrificial faunal assemblages. In order to recognize sacrificial animal remains, it is imperative that one be able to state how sacrificial assemblages differ from other faunal assemblages. The research carried out on the 7th century faunal material from Ekron can greatly contribute to the detection of ritual animal slaughter in the archaeological record.



Mosaics in Early Byzantine Churches of Palestine: Innovation or Replication

*Karen C. Britt,
Indiana University, Bloomington
Samuel H. Kress Fellow*

In the field of Byzantine art and literature, it is frequently assumed that the capital of the Empire, Constantinople, served as the model and set the standards for the other cities of the Empire. As a result, the artistic developments and achievements of the various regions within the Empire are viewed as a reflection of innovations and creative move-

ments that originated in Constantinople despite the frequent lack of physical evidence in the capital. In the not so distant past, the same hypothesis pervaded the scholarship of the Roman Empire. However, scholars have now successfully challenged the long held notion that the provinces of the Roman Empire were influenced solely by the developments in Rome and incapable of artistic innovation. A similar change in approach has only recently begun to occur in Byzantine studies. My doctoral research seeks to discover the nature of the relationship in artistic trends of the center of the Empire with the periphery provinces. The method by which I will accomplish this uses Byzantine Palestine as the provincial "test case" and the mosaics found in Byzantine churches in this province as the artistic medium.

The period of the Byzantine Empire extends from Constantine I's foundation of a new capital, Constantinople, on the site of the ancient city known as Byzantium in 324 CE to the sack of Constantinople by the Ottoman Turks in 1453. However, the period during which Palestine was a part of the Byzantine Empire is considerably shorter: from 324 CE until the Arab conquest of the region in 638. This period is characterized by intervals of intensive church building. While the construction of churches slowed after the Arab conquest, recent excavations and studies have begun to change the perception of this liminal period as one of severe decline for Christianity. Thus the scope of my dissertation is limited to four centuries (fourth through seventh) with some later exceptions. The comparisons made with artistic trends in Constantinople and other imperial centers are necessarily limited to the same period of time, that is, the Early Byzantine period. It is also necessary to compare the mosaics in Palestine with those in neighboring regions.

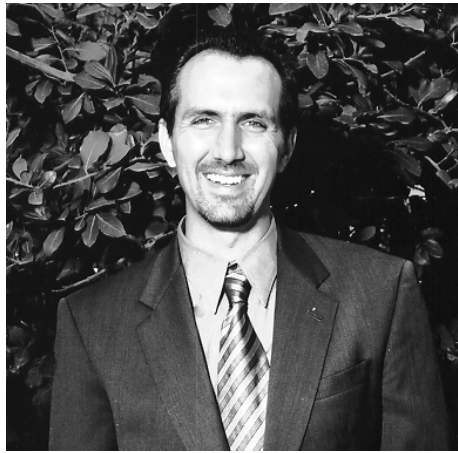
The choice of medium, mosaic, is made based upon its great popularity throughout the Empire during the Byzantine period. Mosaics made of stone, glass, and precious metals were a common form of wall and floor decoration. The evidence for floor mosaics in Byzantine Palestine is plentiful while more expensive and less durable wall mosaics were rare.

My tenure at the Albright Institute provided an opportunity to make significant progress in several areas of my dissertation research. I was able to begin the systematic documentation and recording of mosaics in situ, in archaeological parks and museums, and from excavation reports with the goal of compiling a corpus of mosaics in churches in Israel. This corpus, in addition to the one compiled and meticulously updated by Padre Michele Piccirillo of the mosaics in Jordan, forms the basis for my evaluation of the na-

ture of the relationship in ecclesiastical artistic trends of imperial centers with the province of Palestine. The compilation of such a corpus became necessary due to the lack of consistency in the collection of data in the documentation of mosaics. Such inconsistencies make the analysis and comparison of mosaic pavements difficult. Thus it was important to view first hand as many of the mosaics as possible. Admittedly, this task has been difficult this year as there are a fair number of sites in the West Bank and Gaza for which I will be forced to rely upon the published reports.

Consideration of the mosaics in Byzantine Palestine as a group has begun to yield promising answers to questions central to the determination of the center/periphery relationship. These questions concern the identification of common themes, subject matter, and decorative patterns in churches and whether the iconographical compositions correspond with the liturgical practices of the faithful in the architectural space. Another fruitful line of inquiry has been the question of the role played by mosaics in the decoration of the Church. Preliminary research based upon an examination of the writings of the Early Church Fathers and scriptural exegesis for possible insight into how mosaics were viewed or interpreted indicates that mosaics should not be considered purely decorative and devoid of symbolic meaning but rather could be interpreted in layers of meaning dependant upon the level of education, both actual and spiritual. The question of the size and number of mosaic workshops is hotly contested. Some scholars argue for the operation of small workshops at the local level in various regions within Byzantine Palestine while others have argued that one large center is responsible for the production of mosaic pavements. Examinations of iconography, artistic style, and the practical logistics involved in laying mosaic pavements would seem to favor the theory for the operation of local mosaic workshops. The answers to questions concerning the origin and training of the mosaicists and their specific workshop practices have not yet emerged. Examination of donor portraits on a small number of pavements as well as the more common mosaic inscriptions commemorating the donor has provided valuable information concerning the general patterns of patronage.

At this stage of my research, it is impossible to draw any broad conclusions about the nature of the center/periphery relationship. This final assessment will be made during the next academic year when I will have the opportunity to analyze the comparative material from Turkey, Greece, Cyprus, and North Africa.



**The Modes and Mechanisms of
Persian Period Aegean-Levantine
Trade: Commodities**

*Peter van Alfen
University of Texas at Austin
Samuel H. Kress Joint
Athens-Jerusalem Fellow*

With all the interest shown in recent years to Persian period studies in the Eastern Mediterranean, trade between the Persian Fifth Satrapy (roughly the Levantine coastal regions west of the Euphrates and including Cyprus) and the Aegean still is in need of a comprehensive treatment. Conceived as such, my initial dissertation outline sought to deal with a broad range of trade related topics like commodities, taxation, port facilities, and trade routes. But, as my research into these topics both in Athens and Jerusalem developed this year, it became increasingly clear that nearly every one of these topics could fill a single volume individually. Glad to have found such a wealth of information, I have scaled back my dissertation to address only the commodities found in Persian period east-west trade. Later volumes of this on-going study will cover further topics. Aside from a simple discussion of commodities, however, this study will also address what I've termed the "ideology of imports," that is the social meaning and significance that made some of these items desirable imports; in other words, the search for commodity whim and fashion. In some cases what made an item desirable might simply have been that it was exotic, from a distant land. In some cases too the social factors surrounding an item may have been far more complicated. And, too, where the evidence lends itself to such a discussion, issues of trade volume, quantification, and value will be addressed as well.

Desiring to make this study cross-cultural as well as cross-disciplinary, I have produced a list of commodities by culling textual sources and archaeological reports, both of

which are quite rich and varied. The Greek literary output during this period was voluminous, as was the *Nachleben* of this literature in the form of later Greek and Latin compilations, commentaries and encyclopaedias. For this and other textual material simply reading as much as possible has generally been my approach for finding stray commodities and trade related discussions. But, once the name of an item has been found, computer search programs such as Pandora, which contains the entire Greek and Latin corpus, have been useful for locating item in other texts as well. While not as voluminous as the Greek material, there are contemporaneous sections of the Hebrew Bible that are equally as important, as is the wealth of commentary found in the Talmud. To these sources add the various corpora of 6th -4th c. BC Phoenician, Hebrew, Aramaic, Greek, Lycian, Carian, and Cypro-syllabic inscriptions, ostraca, and graffiti, Greek and Aramaic papyri, and even a number of contemporaneous Babylonian documents. For the archaeological material there is an equal abundance, included within which are hundreds of archaeological sites, coins, weights and the nearly 40 reported shipwrecks of this period, some excavated, most not.

The result of this commodity search is a list of well over 200 individual items, ranging from date honey to marble anthropomorphic sarcophagi. These commodities fall under more general rubrics of, for example, food-stuffs, spices/perfumes/drugs, dyestuffs, pigments, stones/gems, metals (including coins), wood and wood products, manufactured items (including metal and ceramic wares, textiles, glass products, etc.), livestock and slaves. For some of these items I've found so far only a single reference, textual or archaeological, others are considered highly probable by inference. But, for the bulk of the items there is enough evidence to consider them either items of regular trade, or occurring in trade with a fair degree of regularity. Some of these commodities aren't much of a surprise, and are what we've come to expect from other periods, like for instance the bulk of the spices and incense coming into the Aegean from the East. Others, perhaps, are more unexpected, like the range of chemicals and pigments. Also, as part of the initial discussion of these items, each of the individual commodities will have to be dealt with in a similar fashion: this means both correlating an ancient term with a modern scientific term, in the case of organic and mineral items, and determining the commodities ultimate origin and use. For some commodities, like the mineral realgar, for example, this can be a complex process. The term for realgar in Greek is disputed, as is the source, and at the same time textual and archaeological evidence suggests that it

served both as a pigment in painting and also as an ingredient in some medicines.

At this stage in the project certain trends are beginning to become apparent, which will require further thought and investigation. For example, although fairly basic raw materials appear in the commodity list, without question the greater portion of the items are manufactured goods, in fact what might be considered luxury goods. Why is this? Of particular importance are patterns which have implications for the grain, wine and oil trade. Always desperate to exploit new sources of grain to feed its population, Classical Athens imported large quantities of grain from all over the Mediterranean—except it seems from the Levant. And, while there were regions in both the Aegean and in the Phoenician homeland famous for their wines and olive oils, there seems to have been little exchange of these goods, at least nothing commensurate to the scale of the internal Aegean and Levantine wine and oil trade. To date, the number of (reported) Persian period Aegean wine and oil amphoras found in the Levant is less than a thousand—little more than the capacity of one medium-sized ship. At the same time, barely a dozen Levantine amphoras are reported from the Aegean. Despite the paucity of Levantine amphoras in the Aegean, however, it would seem that the commodities coming from the East generally outnumber those from the Aegean. At this point I am not willing to say if this represents as yet incomplete research, a trade deficit, or if balance was achieved in volume or value. But we should also keep in mind that concepts like trade deficit and balance may be wholly anachronistic. These issues of trade volume and the market value of individual commodities are problems that must be worked out separately, preferably with close attention paid to chronological changes and developments.

Also of note is the fact that some of these commodities, purple dye and dyed textiles, for example, went both ways. In many discussions of ancient trade there often is an assumption that items imported into a city or region are only those that the region lacks, due to a deficiency in natural resources, industry, or skills. This assumption has caused a few commentators to raise their eyebrows and question the validity of passages, for example, that mention Aegean purple being shipped to Phoenicia, a region acutely famous for its own purples. But this assumption obviously was no more valid in antiquity than it is today, as many modern trade analogies could show. Exchange in this case has as much to do with social issues and personal choice, like status, as it does with economics, quality, and marketing. For a period of time in Classical Athens, for example, you were nobody unless you had a couch

made in Miletus, despite the fact that there were ivory in-laid couches produced in town. Thus it wouldn't really matter if commodities were locally available, since those coming from overseas might be better, cheaper, or more chic.

The range and sheer numbers of commodities I've located to date are far beyond what I had expected to find and point to a greater degree of contact and exchange during the various phases of the Persian period, including the period immediately following the Great Persian Wars in 490 and 480 BC, than previously thought. Despite developing prejudice against the "Barbarian" following the Persian Wars, the Greeks seem to have been only too happy to continue to import barbarian goods. Without the surviving texts to tell us as much, we can't say if the inhabitants of the eastern Mediterranean had a similar chauvinism, but they too, the Phoenicians in particular, had a well developed penchant for things Greek. The trade was unquestionably brisk.

The Relationship of Middle Bronze Age IIA Canaan to Middle Kingdom Egypt

*Susan L. Cohen, Harvard University
Educational and Cultural Affairs
(ECA) Fellow*

The primary goal of my research as one of this year's ECA Fellows at the Albright Institute has been to prepare my dissertation, entitled *Canaanites, Chronology, and Connections: the Relationship of Middle Bronze Age IIA Canaan to Middle Kingdom Egypt*, for publication as volume 5 in *the Studies in the History and Archaeology of the Levant* series of the Harvard Semitic Museum. My research has focused on the resurgence of urbanism in Canaan in the early part of the second millennium BCE, with particular attention to how the phenomenon of urbanization may be charted temporally throughout Canaan, and ways in which this development was affected by and related to contemporary developments in Twelfth Dynasty Egypt. I have also examined the nature of the Canaanite-Egyptian relationship as it progressed throughout the MB IIA period and evolved in response to developments in both Egypt and Canaan.

It has become apparent that settlement first appeared in Canaan along the coast and in the north or the region, and progressed steadily southwards and inland during the course of the MB IIA. The available data indicate that settlement developed in dendritic patterns – elongated economic systems designed to facilitate the movements of goods,



*l-r Susan L. Cohen, Michael M. Homan
and Louise A. Hitchcock.*

resources, and communications from the hinterlands towards the large port sites, which were themselves located in such a way as to participate in the international world of the eastern Mediterranean. In such an organizational schema, the primary site of the system – in this case the port cities – is located at one end of the elongated network, while the sites stretching back along the system decrease in size and complexity the farther they are located from the primary node. This pattern also indicates an externally oriented economy and suggests that some of the initial impetus for Canaanite growth during the MB IIA came from the reestablishment of international commerce in the eastern Mediterranean.

In addition, Canaanite relations with Middle Kingdom Egypt during this period of settlement and re-development have proved themselves to be considerably more complex than previously acknowledged. The Egyptian treatment of Canaan was very flexible, ranging from magical to military, and seems to have adapted to meet the changing situation in Canaan itself. The Egyptian view of Canaan and Canaanites can be traced as it developed throughout the MB IIA, using both textual and pictorial evidence to examine the Egyptian perception of the peoples to their north. In the early years of the Middle Kingdom, evidence indicates that Egypt essentially ignored the undeveloped region to its north, a view which gradually changed over time during the middle and later reigns of the Middle Kingdom pharaohs to reflect an increased Egyptian awareness of the region, as Canaan itself evinced increased organization and significance. By the end of the MB IIA, coinciding with the decline of the Twelfth Dynasty, Canaan had almost achieved the level of urban development and sophistication of the later MB IIB/C era that would eventually lead to the Hyksos incursions into the Egyptian Delta and the rise of their rule in that region.

In addition, although the MB IIA Canaanite material culture very clearly has antecedents in the northern Levant, the political and economic impetus for its revival may have come from Egyptian activity. As the Twelfth Dynasty consolidated internally, and increased in power, accompanied by a growing Egyptian presence in the eastern Mediterranean and an increase in Egyptian contact with the cities of the northern Levant, such as Byblos, the region in between the two areas, i.e. Canaan, would have been affected to some degree. Thus, the intensified economic activities in the eastern Mediterranean would have had the attendant result of helping to stimulate Canaanite re-urbanization, growth, and expansion, influencing the development of the settlement patterns just noted.

My future research will focus now in two different areas of MB IIA Canaanite history. I would like to examine the MB IIA ceramic typology more closely, in an attempt to understand Canaanite settlement on a regional level, and to analyze differences in site development as expressed through the ceramic assemblage. Fortified sites must have developed differently from unfortified sites, for example, and some of these differences may be reflected in the ceramic assemblages. In addition, for comparative purposes, my other research will focus on examining Middle Kingdom Egypt's relations with other regions, with the expectation that this may help to explain Egypt's activities vis-à-vis Canaan in the second millennium BCE and thus help to clarify the position of Canaan in the broader context of the ancient eastern Mediterranean world.

“What Shall We Drink?” A Study of Biblical Beverages

*Michael M. Homan,
Xavier University of Louisiana
United States Information Agency Junior
Research Fellow*

It would be difficult to overestimate alcohol's role in the ancient Near East. As Pliny the Elder noted concerning its production and consumption, “There is no department of humanity's life on which more labor is spent” (*Natural History* 14.28). Alcohol was a dietary staple, a frequently prescribed medicine, a status indicator, a rendered barter, as well as a social lubricant. Its production drove civilization, its trade brought wealth to merchants and empires, and its consumption warmed the hearts of humans and gods. It impacted all aspects of life, including birth, death, marriage, war, religion, and everyday existence.

My fellowship year at the Albright Institute

was spent researching the production, storage, trade, consumption, and social ramifications of alcohol in the Hebrew Bible against its ancient Near Eastern background. While the overall scope of my study was not limited to alcoholic beverages and included water, milk, fruit-juices and blood, primarily I focused on barley beer and grape-wine, though I also investigated in detail other alcoholic drinks in which additional cereals, fruits, and bee-honey provided the primary fermentable sugars.

The main aspect of my study was textual in nature. I explored all existent references to drinking in the Hebrew Bible and surveyed the corpus of ancient Near Eastern and Classical literature. This involved the identification of terms related to alcohol. For example, the biblical word *šekar* is one of the most important ingredients in the Israelite cult. A hin (6 liters) of *šekar* was libated to Yahweh twice daily (Numbers 28:7–10) and it was consumed at sacrificial meals (Deuteronomy 14:26). Yet, the identity of this liquid was lost following the Babylonian exile in the 6th century BCE. Thus, in the Talmud and other rabbinic works, the meaning of *šekar* is confused, and it is argued to be both beer (Pesahim 3a) and wine (Numbers Rabbah 10.8). Similarly, the identity of biblical *ekar* is debated today, best seen by the fact that the Jewish Publication Society's translation of the Bible uses 10 different terms to translate this one Hebrew word. Scholars currently debate whether *šekar* was grape wine, date wine, or beer. My research has shown that the latter is the most likely candidate, and this will be published in a forthcoming article.

My study examined the social impact of alcohol in the ancient world. This ranged from legal issues surrounding irresponsible drinking to the social responsibility of children to look after inebriated parents. I also investigated the symbolism of various beverages, such as wine's equation with blood, and beer as a metaphor for civilization.

In addition to textual studies, my project researched ancient Near Eastern material cultures better to understand the role occupied by alcohol. I explored various technological innovations, such as the evolution of grape presses, as well as pottery forms (e.g., the Philistine “beer jug” and the Egyptian “flower pot”). I have also begun to implement residue analysis into my project.

My study of alcohol in antiquity was enhanced through an examination of ancient Near Eastern iconography. A variety of seals, statues, and engravings provide pictorial insight into the means of beverage production and consumption.

The final portion of my research involved experimental archaeology. During my tenure

I grew barley in the Albright garden, and from this I made a variety of beers resembling those consumed in antiquity. While some scholars have argued that it was humanity's thirst for beer, rather than a hunger for bread, that motivated Neolithic humans to domesticate cereals 8,000 years ago, I believe my study has shown that ancient beer was an acquired taste.

Daedalus in the East: Exploring Interconnections in Aegean and Levantine Architecture

*Louise A. Hitchcock,
University of California, Los Angeles
Educational and Cultural Affairs
(ECA) Fellow*

My goal during my tenure as an Educational and Cultural Affairs Fellow at the Albright Institute, was to explore the relationships between the architecture of the Aegean (Crete and the Mycenaean world) and the Levant (Canaanite, Philistine, and early Israelite) from the Middle Bronze Age through the Early Iron Age. It became clear as my research has developed, however, that it was necessary to modify the original framework of my study in several ways. After spending a year conducting a similar study of Cypriot architecture prior to coming to the Albright, it became readily apparent that Cyprus also played a major role as a mediator in understanding these relationships, particularly at the time of the Late Bronze Age/Early Iron Age transition. For example, a number of features, that characterize Cypriot culture, but are absent in Aegean culture, turn up in Philistine contexts. These include incised ox scapulae, bronze stands, and particular clay recipes combined with the imprecise transmission of Aegean architectural forms such as the *megaron* or hall. Regional variation and/or errors in oral transmission, however, may also account for variability in the execution of architectural forms.

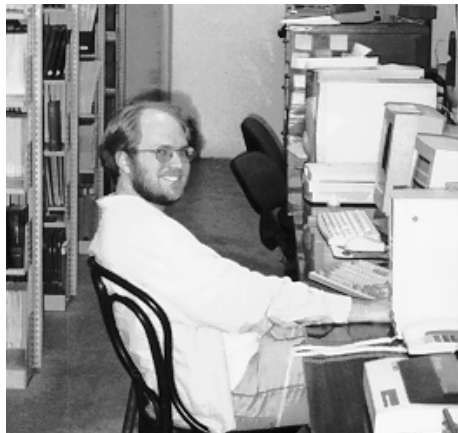
In addition, my original proposal stemmed from an interest in studying Aegean influences in the Levant. It became evident as I proceeded that I needed to acknowledge influences and interconnections going in both directions, as well as general affinities in a broader east Mediterranean cultural sphere when it was not possible to assign an origin for particular features or practices. These affinities and interconnections might be categorized as formal (i.e. ground plan), technical (construction technique), or functional similarities (i.e. use of altars), or some combination of all three.

Finally, it also became apparent that a historical approach to the study of cultural in-

terconnections required an acknowledgement of multiple and varying types of contact appropriate to varying social and political circumstances and upheavals. These circumstances and upheavals in the Aegean and Cyprus include the emergence and later augmentation of monumental architecture on Crete, the eruption of Thera in the late 17th c. BCE, the destruction of the Minoan “palaces” and “palatial villas” in the mid-15th c. BCE, the destruction of Mycenaean Knossos either in the late 14th or early 13th c. BCE, the emergence of the Mycenaean citadels and of monumental architecture in Cyprus in the 13th c. BCE, and the destruction of both the Mycenaean Palaces and the monumental administrative structures on Cyprus at the end of the 13th century BCE.

Each of these developments could have created different occasions for the transmission of architectural forms. One such situation may have been the adoption or imitation of particular concepts or features such as monumentality, ashlar masonry, or particular symbolic forms such as standing stones (*baetyls* or *massebot*) for purposes of prestige. Such imitations in a regional style might have resulted from trade contacts and help to explain the sudden appearance of monumental buildings on Crete at the beginning of the second millennium. Another occasion for the transmission of architectural features, might be the transfer of skilled workers in the form of diplomatic or elite gift exchange, which may serve to explain the appearance of Aegean style frescoes in the Levant as at Tell Kabri.

Small groups of skilled workers that became refugees in the multiple disasters occurring in the Aegean throughout the second millennium may have sought out new patronage for their expertise in Cyprus and the Levant. The new architectural forms they introduced might have served to enhance the status of local officials while creating an occasion for cultural transformation of the local population. Other affinities showing different regional manifestations, such as bull cult and sacred economy might simply have emerged from common core beliefs based on common subsistence practices such as settled agriculture and livestock raising, and common technologies such as metallurgy, maritime trade, and the mass production of pottery.



‘Living Water’ Investigating the Development of Jewish Ritual Bathing and Christian Baptism

*Jonathan Lawrence,
University of Notre Dame
Educational and Cultural (ECA) Fellow*

During the third to fifth centuries CE, some early Christian baptismal fonts resemble Jewish miqva’ot, or ritual baths, both in rectangular shape and construction as stepped and plastered installations built into the ground. In the sixth century CE, the practices diverge and these similarities disappear. To a certain extent, this relation can be explained by the origins of Christianity within Judaism. However, the persistence of this similarity is surprising since the two communities quickly grew apart. My project has two goals which grow out of these observations.

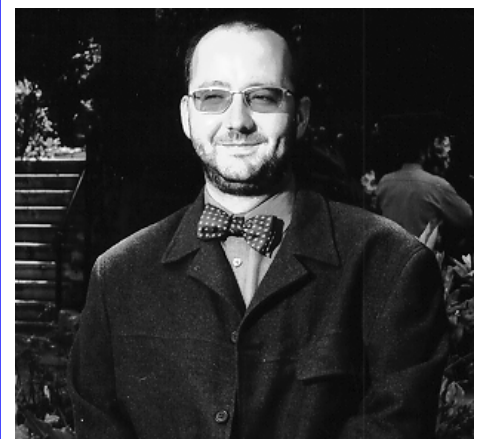
First, I will examine the chronology and geographical distribution of the structures used for Christian baptism and Jewish ritual bathing to determine the extent of their similarity. Second, I plan to use this data to illuminate Jewish-Christian relations during this time period, seeking to determine the causes for the divergence between the two practices in the sixth century CE. My dissertation will concentrate on the textual basis for ritual bathing, but I hope to continue this research following graduation.

As I am still in the beginning phases of my research, I will focus my remarks on the first goal. The main distinctions between different kinds of miqva’ot relate to the presence or absence of a separate unstepped reservoir attached to the stepped miqveh, and the presence of a divided steps or a second entrance to allow users to exit without walking on the same steps with which they entered. Although most miqva’ot are dated to the time before the destruction of the Jerusalem Temple in 70 CE, the few texts from this time which discuss ritual immersion do not mention the use of any specific structures. In contrast, there are many fewer miqva’ot from the Rabbinic periods, but there are several

texts which explicitly discuss details of the construction and use of miqva’ot.

Baptismal fonts, on the other hand, appear in a variety of different forms, differing in shape, size, and position above or below the ground. The earliest known baptismal font, found at Dura Europas, is a rectangular structure dated to the mid-third century CE. Over the next several centuries, other shapes were introduced: circular, octagonal, hexagonal, cross-shaped, and quadrilobed. Several issues still need to be examined: the relation of specific styles to economic status, the development of ritual immersion as part of religious initiation, and the development of infant baptism.

An initial examination of the distribution of early miqva’ot and baptismal fonts suggests that rectangular fonts persisted longest in areas of strong Jewish influence, while they were replaced by fonts imitating Greco-Roman baths, burials, and even some built in pagan temples in areas where Greco-Roman influences were stronger. The question that remains then is why did the rectangular form disappear from Jewish areas in the sixth century. Perhaps the Christian community was trying to distinguish itself from the practices of the Jewish community, but that remains to be seen.



The Interactions of Egypt, Sinai and Southern Palestine During the Late Old and the Middle Kingdom (EB IV–MB II A)

*Miroslav Bárta, Czech Institute of
Egyptology, Charles University, Prague
Andrew W. Mellon Fellow*

The subject of my research is the interactions of Egypt and Canaan during the late Old and the Middle Kingdom periods, roughly corresponding with the EB IV and MB IIA periods in Canaan. The primary objective has been to review the current state of research

and publication of this subject from the Egyptological point of view. The mutual contacts between Egypt and Canaan found its expression in the following main spheres: architecture, material culture, written and pictorial sources and the arts.

Already during the EB I period at the end of the Fourth and the start of the Third millennium BCE, a significant degree of contacts was attained between Egypt and Canaan. The exploration of Sinai in the 80s of the last century has shown that local populations maintained trade contacts with Egypt. The cemetery sites of nawamis such as Gebel Gunna provides sufficient evidence for this phenomenon.

The study of the settlements in southwestern Canaan has shown that at the beginning of the third millennium there were at least seven sites with an explicitly attested Egyptian presence. At least five of these cases, Tell Erani, Tell Malkhata Nahal Tillah, En Besor and Tell el-Sakkan had Egyptian settlements. It is estimated that these colonies lasted no longer than 100 years (reigns of Hor Aha–Andzjib), and that they were founded within a relatively short period of time, if not at the same time.

The locally based Egyptian population equaled several hundred inhabitants, and its subsistence was based on agricultural products such as honey, wine, bitumen, oil and various resins. These products, de facto, also represent the chief components of the Egyptian imports. The Canaanite imports in Egypt during this period are concentrated mainly in the Delta sites. Nevertheless, a large concentration of luxury vessels was found in the predynastic cemetery at Abydos in Upper Egypt, where, for instance, in tomb Uj there were about 700 vessels with wine residues. During the First Dynasty, it is above all the so-called Abydos Ware that was popular as tomb equipment, as is attested from Saqqara, Tarkhan, Lahun and Abydos.

It seems logical to view these sites as a natural extension of the Egyptian settlement along the northern Sinai coast, that is, the later so-called Ways of Horus. The reasons for the disappearance of Egyptian settlements from southern Canaan during the second half of the First Dynasty seem to be a response to the appearance of intensive urbanism. It is perhaps not without interest to note that the withdrawal of the Egyptian settlers from southern Canaan following the EB I period was only compensated later by Egyptian dominance in Sinai, when after this period, Arad EB II settlements (frequently associated with copper ore procurement) disappear. It is probably not by chance that the first explicit attestations of the Egyptian presence in Sinai, Wadi Maghara, date to the early Third Dynasty, to the reigns of Djoser and Sekhemkhet when the monumental

architecture in stone—a clear mark of the increasing power and wealth of the Egyptian rule—emerges.

The present evidence seems to show that during most of the following Old Kingdom period, which equals EB III, there was minimal contact and the Egyptians themselves limited their activity to the protection of the Eastern border and the Ways of Horus, which provided access to vital natural resources in southern Sinai. The protection of the eastern border was occasionally combined with preventive military encroachments into the south. It is not without interest that most of the reports of military campaigns and the scenes of destruction of towns are dated to the late Fifth and the early Sixth Dynasty. It is generally held that already during this period, Egypt was losing some of her power and dominance. These military campaigns may, therefore, paradoxically indicate growing instability within the state and its increasing weakness.

Following the collapse of the Old Kingdom during the 22d century BCE, there were correspondingly significant changes in the settlement area of southern Canaan. During this period we can observe the virtually complete disappearance of cities and large settled areas in northern and Central Palestine. The 1996 study of EB IV sites by M. Haiman has indicated that there might have been a relatively intensive copper trade between Egypt and south Canaan undertaken by the Asiatic population precisely during this period. These sites densely covered the area extending from the southwest of the Dead Sea westwards to the Nile Delta along the line of the northern Sinai sea shore. It is possible that the EB IV fortified cities such as Khirbet Iskander, Iktanu, Bab el-Dhra, Aroer, Tell el-Hayat, Ader, Tell Umm Hammad may have organized the whole copper caravan trade, and the copper may have originated in the Wadi Feinan.

With the beginning of the Middle Kingdom of Egypt at the start of the 20th century BCE, the nature of contacts changes again. The recent study by E. Czerny shows that there were already early Middle Kingdom “Asiatic” artefacts in Tell el-Dabba attesting to the behavioral interface with a probable trade-like pattern with the Canaanite and Sinai nomads during this time. The initial settlement (Stratum F/1) of the Canaanites in Tell el-Dabba goes back to the late Twelfth Dynasty, to the reign of Senusret III. It is interesting that about 50% of the male burials contained weapons, a clear indication that these settlers were soldiers in the military service of the Egyptian king. Clearly, they were also engaged in other activities, such as participation in expeditions to Sinai organized presumably from Tell el-Dabba.

The studies of D. Arnold of the Middle

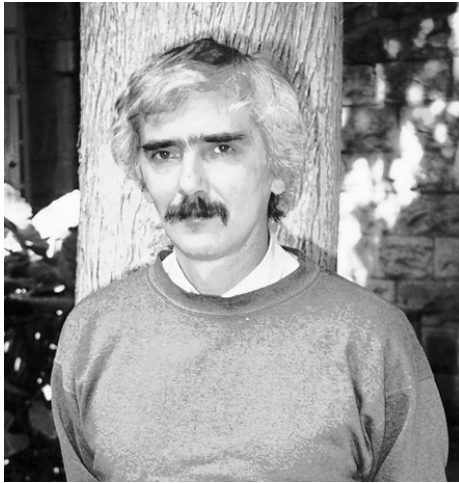
Kingdom pottery from the pyramid necropolis at Lisht have also shown that imports of Canaanite pottery to Egypt first occurred only during the second half of the Middle Kingdom, starting with the reigns of Senusret III and Amenemhet III. All this seems to support the so-called Middle Chronology which finds its support also in the historical situation, placing the beginning of the MB IIA in the reign of Senusret III (1878–1843 BCE).

From the reign of Senusret III, that is, with the start of MB IIA at the beginning of the 19th century BCE, one can observe features connected with increasing urbanism in Canaan. The evidence compiled by S. Cohen shows that there were 131 sites in Canaan with attested MB II levels, and that most of these sites were not fortified prior to the middle phase of MB IIA. Many of these settlements and cemeteries in Canaan provided numerous Egyptian finds. The older views explaining their presence in Canaan included those claiming that there was intensive trade with Egypt, and that Egypt attempted to establish new colonies in the region. More recent studies show that it is more likely that the Middle Kingdom rulers resumed the standing minimalist Old Kingdom policy of fortresses and occasional preventive strikes.

Given the results of J. Weinstein’s and D. Ben-Tor’s investigations, it seems almost certain that most of the Egyptian objects penetrated Canaan during the late MK and the post MK period and that, hypothetically, the mediators responsible for the export of these objects were the increasing Asiatic settlements in the Eastern Delta such as the one excavated in Tell el-Dabba. The spectrum of these finds is very limited: most of the objects consist of scarabs, faience and stone vessels, pottery, combs, statues and carnelian beads. In this connection it is interesting to note Weinstein’s statement that during the Middle Kingdom, when Egypt was strong, there are almost no indications of contacts, whereas following the collapse of Middle Kingdom, the connections gain pace again.

It is important to note that whereas during the reign of Senusret I, Canaan is described as a land of beduin, Amenemhet II considers it important in his Annals to mention that he subjugated two fortresses in Canaan (given the booty listed, quite small ones), and that the last military campaign dates to the reign of Senusret III, probably against Sekhem. As urbanism developed during the latter half of MB IIA, and reached its peak in the 17th century BCE in southern Canaan in a power formation centering on Sharuhentell Ajjul, one gets the impression that as soon as there were numerous city states, the Egyptians were no longer willing to take their chances venturing into Canaan. They preferred, at least so it seems, to re-

new and re-establish borders in Nubia as Senusret III did or to intensify trade with Byblos and focus on expeditions to Sinai – from the reign of Amenemhet III at least 49 inscriptions are known from Serabit el-Khadim. Indeed, it is striking that from the reigns of the wealthiest pharaohs, no true military campaigns against the Asiatics are known.



**Typology of the Pottery from
Khirbet Qumran
(French Excavations 1953–1956)**

*Mariusz Burdajewicz,
National Museum, Warsaw, Poland
Andrew W. Mellon Fellow*

The goal of my research during the three-month Andrew W. Mellon Fellowship at the Albright Institute of Archaeological Research in Jerusalem was to work out a general typological scheme of the large pottery assemblages discovered at Khirbet Qumran. During the excavations, directed by Roland de Vaux o.p., of the Ecole Biblique et Archologique Française in Jerusalem, two main periods of occupation were distinguished at the site: the first one dating from the Iron Age, and the second one pertaining to the late Hellenistic-early Roman times. Considering this long occupational gap between the two main periods of the Qumran settlement, my typology has been divided into two separate sections, one of which deals with the Iron Age pottery, and another with the Late Hellenistic–Early Roman material.

The typology of the Iron Age pottery is based on 270 diagnostic fragments (selected from the total amount of ca. 360 sherds), which were found in several loci of the later settlement. Since the Iron Age settlement at Kh. Qumran lacks internal stratigraphy, the Iron Age pottery from the site has been arranged by types: jars, jars/jugs, decanters,

cooking pots, kraters, bowls, plates and lamps. Although the amount of pottery is too small to allow serious statistical analysis, it is noteworthy that almost a half of the assemblage consists of small and medium size bowls with a folded rim. The best parallels for the Iron Age assemblage from Kh. Qumran come from the sites situated along the shore of the Dead Sea, especially from Tel Goren (Stratum V) in the oasis of En Gedi, as well as from the other Iron Age II sites within the Kingdom of Judah. The comparative material permits one to date the pottery from Qumran to the Iron Age II, as has already been suggested by R. de Vaux. While some sherds can be dated as early as the end of the 8th century, the majority clearly belongs to the 7th century, and probably comes from the latest phase of the Iron Age settlement, that is, from the end of the 7th and the beginning of the 6th century BCE.

As regards the analysis of the late Hellenistic and early Roman pottery, including 4,369 examples, de Vaux's excavations provided a stratigraphic structure which allows for a more sophisticated analysis than for the Iron Age materials. As a result, it was possible to formulate a more soundly based typological classification, which should provide a basis for understanding the character of the site, its economic life, trade connections and the lifestyle of its inhabitants. Also, the spatial distribution of the pottery should tell us more about activities carried out in various parts of the site.

Accepting such an approach, the pottery assemblage has been divided into six groups, according to the function of specific vessels: A) auxiliares (pottery items not directly connected with food preparation/serving/consumption, like lamps, stoppers, stands, lids, water pipes); B) personal vases (unguentaria, ointment pots, juglets, miniature vessels); C) table vessels (for individual eating and drinking); D) kitchen/table utility vessels (for serving and/or for food preparation); E) cooking pots; F) storage and transport jars. In each group, basic forms/shapes and variants were distinguished. Each example was then assigned a number reflecting its proper place, (according to the state of preservation), within the overall typological system. The result was a pottery data base including 3,922 diagnostic sherds, not counting the 447 examples of body sherds, handles and bases, which form the basis for various statistical analyses. Even though a full statistical evaluation will only become possible when the pottery material will be assigned to one of specific phases of the Qumran occupation, nevertheless even now, while approaching the pottery material as pertaining to a single period, specifically, the late Hellenistic-early Roman times, some general observations can be made.

The ratio of particular groups is as follows (see chart below): Group A: 11.8 %; Group B: 3.7 %; Group C: 53.2 %; Group D: 12.9 %; Group E: 8 %, Group F: 9.6 %. In Group A, (which is treated separately from Groups B-C), the prevailing types are: lamps (39%), lids (20), supports (10.7%) and stoppers (6.5%). In Group B, the most popular type is the small juglet which was used probably as a balsam container. It constitutes 73 %, while the typical unguentaria constitutes only 14 %. A striking feature is the extremely high ratio of Group C (60.3%), which consist of plates (4.5%), dishes (23.5%), bowls (59.4%) and goblets (11.2%). Even if we exclude from the account 1,020 vessels of Group C (of the total 2042), which were found in Locus 89, the ratio of Group C remains very high, that is, 44%. The following question emerges: Why these hundreds of table vessels destined for individual eating and drinking accumulated in a small site like Kh. Qumran? The question becomes even more intriguing, if we accept the hypothesis of J.-B. Humbert, *Revue Biblique* 1994, p. 175f.) that the number of inhabitants of Kh. Qumran was always very small (10-15 persons). As regards Group D, the most popular types are jars (33%) and different kinds of jugs (24.2%). Other vessels are large serving dishes and bowls (8%), small kraters (4.1%), flasks (6.5%) and some minor forms. Among the cooking vessels are closed forms, like globular or carinated cooking pots (45%). Relatively numerous are also cooking jugs (14.7%). On the other hand, open forms, like casseroles, are relatively rare (5%). Not even one example of a pan has been found. In Group F, bag-shaped jars with rounded or pointed bases predominate (61.8%) over jars with base ring (37%). Among these two forms, the most popular are: inverted ovoid jars (42%) and cylindrical jars (36%), known also as manuscript jars. There is also another aspect to my pottery research, the comparative study. Preliminary research has already demonstrated that pottery from Qumran reveals many parallels with pottery assemblages from sites like Herodion, Jerusalem, Jericho, Macheront and Ain ez-Zara/Callirrhoe. Some forms, however, seem to be characteristic, or even unique to Kh. Qumran. All these aspects need detailed study, which will be carried out when I return to Poland.

Scarabs and Scaraboids in Slovak Collections

Jozef Hudec,
Slovak Academy of Sciences, Slovakia
Andrew W. Mellon Fellow

During the two-month period of my fellowship at the Albright Institute, I had an opportunity to meet many specialists from various fields. The exchange of ideas and opinions with these specialists greatly contributed to advancing my research on scarabs and scaraboids. In addition to contacts at the Albright Institute, which will hopefully be lasting, I have profited from discussions with Daphna Ben-Tor of the Israel Museum and Baruch Brandl of the Israel Antiquities Authority, who assisted me in establishing the chronology of scarabs in my research project. They also provided me with offprints and useful citations from other specialized literature and recommended other colleagues from abroad with whom I could discuss my research topic.

During the award period, I focused on the study of 64 Egyptian scarabs and scaraboids and was able to incorporate parallels into my commentary on each scarab, with conclusions on chronology. By the end of my fellowship period, I had completed my research on 38 scarabs and 26 scaraboids.

I am convinced that I have made substantial progress in my research. During the work, I have decided to include into the catalogue in preparation other scarabs and scaraboids, which were previously published in my Slovak Ph.D. thesis. I intend to publish a catalogue of about 107 pieces. Besides work on the scarabs, I finished a contribution to the Proceedings of the 8th International Congress of Egyptologists in Cairo ("The Discovery of Stone Sculpture Fragments from the 18th-19th Dynasty"), prepared a presentation during a field trip to Tell el-Jemmeh and spoke at the Albright on the workshop topic: "Scarabs and Scaraboids from Slovak Collections."

Before my research at the Albright, I was an "Egypocentrist," but the acquaintance with local archaeological academic community raised the question of how much of the Slovak collection of scarabs and scaraboids is really of Egyptian origin? I have to be aware of this fact and consider it in my further research and publication of Aegyptiaca.



Comparison of Near Eastern and Moravian Early Upper Paleolithic Knapping Technologies

Petr Skrdla, Institute of Archaeology of the Academy of Sciences, Czech Republic
Andrew W. Mellon Fellow

On the basis of current nuclear and molecular biological studies, the emergence of anatomically modern humans occurred some 100,000-200,000 years ago, probably in Sub-Saharan Africa. According to the Stringer's "Out of Africa" or "replacement model" hypothesis, these populations have migrated through the Sinai Peninsula, the Levant, the Balkans, and some 35,000-45,000 years ago reached the Central Europe.

In the terminal Middle Paleolithic, i.e. some 50,000 years ago, both Neanderthals and anatomically modern humans have been documented at sites in the Levant, where they shared the same material culture – the Mousterian.

The Early Upper Paleolithic represents a period when archaic populations (Neanderthals) were replaced by anatomically modern ones (*Homo sapiens sapiens*). In the archaeological record, the Upper Paleolithic replaces the Middle Paleolithic. Because of a lack of fossil finds, it is only possible to study this shift on the basis of material culture, specifically using stone tool typologies and knapping technology. In 1975, Anthony Marks discovered the site of Boker Tachtit in the central Negev. In their pioneering work, Marks and Phillip Volkman, have applied refitting –reconstruction using the final core elements back toward the original unmodi-

fied block of raw material. They documented that Boker Tachtit sequence represents a technological shift from the Middle to Upper Paleolithic.

During the last five years, the author has refitted and studied Bohunician knapping technology using a very large collection of artifacts from the site of Stránská skála, Moravia. This work has allowed an understanding of Bohunician technology in greater depth. In general, the Bohunician reduction strategy (or technology) can be described and defined as a mixture of Levallois and Upper Paleolithic (UP) reduction principles. The cores were shaped as in the classic UP method (with a frontal crest), two opposed reduction platforms were prepared, and in the first step of the core reduction, a crested blade followed by a series of blades reduced from both opposed platforms were produced in order to achieve a triangular shape for the front face of the core. In the second step, a series of Levallois points with fine preparation (faceting) of the striking platform was produced (from the same direction). The resulting wide frontal face of the core was narrowed by several blade removals and another series of Levallois points was produced. The process defined by these two steps continued until the raw material was exhausted.

The author, together with Jiří Svoboda, have shown in their preliminary work that there is a high degree of similarity between the Bohunician technology and the previously reconstructed EUP knapping technology from the site of Boker Tachtit, Israel carried out by Marks and Volkman.

Refitted cores from Stránská skála and Boker Tachtit were analyzed using the same method – the *Chaine opératoire* approach. The core reduction was separated into several phases, including the preparation stage, production stage, and residual core abandonment. These phases were studied step by step and each artifact removed was documented in core cross-section. This allows an understanding the core reduction strategy and the place of Levallois points in the reduction process.

Now, the above-mentioned detailed comparison of knapping technologies from Stránská skála and Boker Tachtit (stored in Jerusalem, Israeli Antiquities Authority, Romema) has confirmed the similarity between these collections. The highest degree of similarity was documented between Layer 2 from Boker Tachtit and Stránská skála, while Layer 4 from Boker Tachtit represents a local development without any influence on European assemblages.

Generally, it is possible to conclude that the transfer of technology from the Levant to Moravia is documented from some 40-45,000 years ago, during a period most prob-

ably connected with the first migrations of early anatomically modern humans into Europe in this same direction. There is no other similarity documented in archaeological ma-

terial between the Near East and Central Europe at around 40,000 B.P. In other words, if the "Out of Africa" hypothesis is true, the

Emiran-Bohunician technology transfer is a leading candidate to provide support for this thesis using material culture.



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Exhibits

Syria, Land of Civilizations

Fernbank Museum of Natural History, 767 Clifton Road NE, Atlanta, GA 30307-12221. 404.929.6300. www.fernbank.edu/museum

Uncover some of the world's oldest cultures. *Syria* features nearly 400 original artifacts including jewelry, sculptures, manuscripts, grave markers and architectural components. Mesopotamia, the Mari palace, legendary Queen Zenobia and her oasis city of Palmyra, Damascus, Aleppo, sumptuous Byzantine Syria, the Crusades and the great Islamic dynasties are among the topics explored in this special exhibition.

The Artists of the Pharaohs: Deir el-Medina and the Valley of the Kings

19 April–15 July, 2002, Louvre Museum, Paris. www.louvre.fr

The special exhibit will be accompanied by a colloquium "Life in Egypt at the Time of the New Kingdom Pharaohs."

ACLS Fellowships

ASOR Members are eligible (ASOR is a constituent society) and are encouraged to apply for fellowships of the American Council of Learned Societies. The ACLS website, www.acls.org, has a full description of the programs. Perspective applicants can request brochures or an application form in hard copy, or print one or even complete applications online. Special attention should be given to the Frederick Burkhardt Residential Fellowships for Recently Tenured Scholars and a new program this year, The Charles A. Ryskamp Research Fellowships, which support advanced assistant professors (tenure track professors who have completed review for reappointment but not yet been reviewed for tenure). ACLS will award up to 15 of the Ryskamp Fellowships each with a stipend of \$60,000 plus research and travel funds. The address of ACLS is 228 East 45th Street, NY, NY 10017-3398

R. Thomas Schaub
ASOR delegate to ACLS

Position Available

Art Historian, Columbia University, Art History and Archaeology of the Ancient Near East.

The Department of Art History and Archaeology at Columbia University announces the continuation of its search in ancient Near Eastern art and archaeology (the Porada Chair) at the rank of Assistant Professor. Candidates are expected to demonstrate strength in art historical methods, have field experience and an interest in archaeological excavation, and be competent in the ancient languages, as required by research. Please send letter of interest, curriculum vitae, including e-mail address, and three letters of reference to Professors Richard Brilliant and Robin Middleton, co-chairs of the Ancient Near Eastern Search Committee, Department of Art History and Archaeology, Columbia University, Mail Code 5517, 1190 Amsterdam Avenue, New York, New York, 10027. Application screening will begin January 15, 2002 with the objective an appointment in place for the 2002/3 academic year. Columbia University is an Equal Opportunity/Affirmative Action Employer. Minorities and women are encouraged to apply.

AIYS Fellowships

The American Institute for Yemeni Studies (AIYS) is offer pre- and post-doctoral fellowships to scholars in all fields of the humanities, social sciences and from fields in the sciences such as paleontology and botany. Annual deadline for the receipt of fellowship applications is December 31. For details about specific programs, eligibility, and application requirements, see the AIYS web site at www.aiys.org/fellowships or contact Dr. Maria Ellis, Executive Director, American Institute for Yemeni Studies, PO Box 311, Ardmore, PA 19003-0311. 610.896.5412; fax 610.896.9049. Email: mellis@sas.upenn.edu

The W.F. Albright Institute of Archaeological Research

is pleased to announce the third annual

Trude Dothan Lectureship in Ancient Near Eastern Studies

sponsored by the Albright Institute with the support of the Dorot Foundation

Professor Ian Hodder of Stanford University
will give three presentations

Theory and Practice in Archaeology

under the auspices of Al-Quds University, Tuesday, March 5th at 4:00 p.m.
at the Ambassador Hotel, Nablus Road, Sheikh Jarrah

Recent Excavations at atal H y k

Wednesday, March 6th at 5:00 p.m. at the Hebrew University,
School for Overseas Students, Slater Auditorium, Mount Scopus

Towards a Hybrid Archaeology: Blurred Genres at atal H y k

Thursday, March 7th at 4:00 p.m. at the

W. F. Albright Institute of Archaeological Research, 26 Salah ed-Din Street *
each lecture will be followed by a reception

*because of limited space at the Albright Institute, kindly RSVP for this lecture
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C O N F E R E N C E C A L E N D A R

November 2–3, 2001

The Toronto Conference on Editorial Problems. University College, University of Toronto. This Conference will address the transmission and editing of texts from the ancient Near East and Greco-Roman antiquity that are preserved in fragmentary form. Contact: Alexander Jones, Graduate Coordinator and Associate Chair, Department of Classics, University of Toronto, 97 St George Street, Toronto, ON M5S 2E8 Canada. tel. (416) 978-0483. fax (416) 978-7307. www.chass.utoronto.ca/papyri/cep. Email: papyriw@chass.utoronto.ca

November 3–6, 2001

Anthropology, Archaeology and Heritage in the Balkans and Anatolia. Sponsored by the University of Wales Centre for the Study of South Eastern Europe and supported also by the British Academy. To be held at the University of Wales Gregynog. Contact: DShankland1@yahoo.co.uk.

November 14–17, 2001

The American Schools of Oriental Research Annual Meeting will take place at the Omni Interlocken Hotel, in Broomfield, Colorado. Contact: ASOR, 656 Beacon Street, Boston, MA 02215-2010; tel.: 617-353-6570; email: asor@bu.edu; web: www.asor.org/AM/am.htm.

November 21–23 2001

Nimrud. A three day international conference to be held at the British Museum. Contact: Tel: +44(0)20 7323 8657. Fax +44(0)20 7323 8489, Department of the Ancient Near East, The British Museum, London WC1B 3DG. www.thebritishmuseum.ac.uk.

November 23–24, 2001

The International Table Ronde in Istanbul (Turkey) on “The Neolithic of Central Anatolia, internal developments and external relations during the 9th–6th millennia cal BC” will take place in Ankara. Contact: email: frederic.gerard@isbank.net.tr; web: www.chez.com/canew.

November 26–30, 2001

Materials Research Society, Boston, MA. The meeting will highlight current trends and progress in the swiftly evolving world of Materials Science and include the session “Materials Issues in Art and Archaeology VI.” Contact: 506 Keystone Drive, Warrendale, PA 15086-7573. Email: info@mrs.org. Tel: 724 779-3003; fax: 724 779-8313. Web: www.mrs.org/meetings/fall2001/

January 3–6, 2002

Archaeological Institute of America 103rd Annual Meeting, will take place in Philadelphia, Pennsylvania. Contact: Jennifer Moen, tel. 617-353-9361; email aiamtg@bu.edu; web: www.archaeological.org/Annual_Meeting/

March 8–10, 2002

The 2002 meeting of the **Southeastern Commission for the Study of Religion (SECSOR)** will be held in Atlanta, GA at the Marriott Century Center. Contact: Herbert Burhenn, Department of Philosophy and Religion, Dept 2753, University of Tennessee at Chattanooga, 615 McCallie Avenue, Chattanooga, TN 37403-2598.

March 11–16, 2002

Eurasian Steppes in Prehistory and Middle Ages. The conference will be held in Saint Petersburg at the Institute of the History of Material Culture Russian Academy of Science (Dvortsovaya naberezhnaya, 18)

and at the State Hermitage. Contact: M. N. Pshenitsyna, Secretary, Institute of the History of Material Culture,, Dvortsovaya naberezhnaya, 18, Saint-Petersburg, 191186, Russia. E-mail: admin@archo.ru. tel.: +7 (812) 312-14-84; fax: +7 (812) 311-62-71.

March 20–24, 2002

Society for American Archaeology. The SAA 67th Annual Meeting will take place at the Adam’s Mark Hotel in Denver, Colorado. Contact: email: meetings@saa.org. web: www.saa.org.

March 22–25, 2002

American Oriental Society Annual Meeting. J.W. Marriott, Houston, TX. Contact: www.umich.edu/~aos/.

April 5–6, 2002

Talking Texts: Speaker and Addressee in the Ancient World. Rutgers University. Abstract deadline: September 30, 2001. Contact: Classics Graduate Student Association, c/o Department of Classics, Rutgers University, 131 George Street, New Brunswick, NJ 08901. Web: classics.rutgers.edu/grad_conference.html

April 15–19, 2002

The Third International Congress on the Archaeology of the Ancient Near East (3 ICAANE). Sponsored by Université de Paris 1-Panthon Sorbonne, the Centre National de la Recherche Scientifique (UMR 7041) and the Ecole Pratique des Hautes Études (IVe section). Purpose: To promote cooperation and information exchange between archaeologists working in the ancient Near East, from the eastern Mediterranean to Iran and from Anatolia to Arabia, and from prehistoric times to Alexander the Great. Contact: Victoria de Caste, Secretariat, web: www.3icaane.univ-paris1.fr; email: 3icaane@mae.u-paris10.fr.

July 1–4, 2002

48e Rencontre Assyriologique Internationale - International Congress of Assyriology and Near Eastern Archaeology. Theme: Ethnicity in Ancient Mesopotamia. Sponsored by Leiden University, Department of Assyriology and Nederlands Instituut voor het Nabije Oosten.

September 1–6, 2002

History of Medicine. Istanbul, Turkey. Contact: Prof. Dr. Nil SARI, Email: nilsa@turk.net or OR nilasari@istanbul.edu.tr.

December 14–16, 2002

1st International Conference on Late Roman Coarse Wares, Cooking Wares and Amphorae in the Mediterranean: Archaeology and Archaeometry. University of Barcelona. Contact: www.ub.cs/preist/noticies.htm. Tel. +34-93 440 92 00 ext. 3192. Fax: +31-93 449 85 10. Email: eraub@trivium.gh.ub.es

April 26–28, 2002

2nd MIT Conference on Technology, Archaeology, and the Deep Sea. Deadline for abstracts: November 1, 2001. Contact: web.mit.edu/sts/deeparch.

April 3–6, 2003

Egypt and Cyprus in Antiquity. Nicosia, Cyprus. Sponsored by the Cyprus American Archaeological Research Institute (CAARI), and the Archaeological Research Unit (ARU) of the Department of History and Archaeology of the University of Cyprus. Contact: Mrs. Vassiliki Demetriou; email: vasiliki@ucy.ac.cy; tel. (357-2) 674658/674702; fax. (357-2) 674101. Archaeological Research Unit (ARU), University of Cyprus, P.O.Box 20537, CY-1678 Nicosia, Cyprus.

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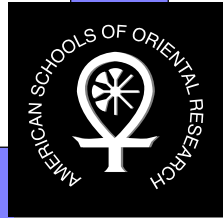
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