



Fall 2002
Volume 52, Number 3

American Schools of Oriental Research Newsletter

ASOR

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

A MESSAGE FROM THE PRESIDENT

It is indeed my privilege to address you as your new ASOR President. As a longtime active member of ASOR, I know many of you personally. Others I look forward to meeting in Toronto at our upcoming Annual Meeting. In the meantime, let me tell you briefly about what I have been doing since the start of my term on July 1.

I have visited both the Boston University and Emory University (Atlanta) offices of ASOR, gotten acquainted with the staff members, some of whom I had never met, and learned about their challenges and opportunities. I have been involved in discussions of whether or not the offices should be brought together in one place or at least merged electronically through the purchase of new software.

In July and August I visited each of our overseas centers. Having long been associated with ACOR in Amman, meeting with Pierre and Patricia Bikai was a familiar experience. They very generously put on a reception to which many local friends of ACOR were invited. During my time in Amman I had the privilege of visiting with Dr. Fawwaz al-Kreishah, Director of the Jordanian Department of Antiquities, as well as spending some quality time with Martha Joukowsky, our new ASOR Vice President, whose experience at AIA, not to mention her archaeological reputation, will be a tremendous asset to ASOR.

Having been a Thayer Fellow at the Albright Institute in Jerusalem during the 1970-71 school year, as well as being a

frequent visitor there since, that, too, brought back many happy memories. I was accompanied on this visit by Larry Herr, Chair of our Committee on Publications (COP), and Doug Clark, Chair of our Committee on the Annual Meeting and Programs (CAMP). They were in Jordan this summer as co-directors of the Madaba Plains Project at Tell el-Umayri. In addition to our "business" discussions, Sy Gitin held a reception for us in the garden, an event to which both Palestinian and Israeli archaeologists were invited. It was a treat to renew acquaintances as well as meet new colleagues.

Though I had been to Cyprus years ago, I had never been to CAARI (the Cyprus American Archaeological Research Institute), so visiting this center in Nicosia was of particular interest to me. Robert Merrillies generously gave his day to hosting me for a tour of the center and national archaeological museum, lunch with the staff, and dinner with representatives of the Cypriot Department of Antiquities.

I am very grateful for the kindnesses shown to me this summer in all of the countries I visited, including Iraq where I had a very cordial visit with Dr. Jabir Khalil Ibrahim, Director of the Department of Antiquities in Baghdad. Despite the vicissitudes and uncertainties of life in the Middle East, all our centers, each run by an independent board, of course, are flourishing and making a vital contribution, not only as hubs for American archaeological research in those regions, but

as centers of collaboration with local and other international archaeologists as well.

I came away from my trip to the Middle East this summer with a renewed recognition of the importance of these centers to our discipline and a determination that ASOR must support and assist them in the important mission they are carrying out. Themes of importance to the centers that emerged from my discussions include the academic mission of ASOR, the relationship of ASOR to the centers as well as to CAORC, promoting the things they can do with and for each other, lecture tours for the directors as a means of extending their networks and cultivating donors and new trustees, and recognizing the important role of the annual meetings in reaching the public as well as scholars.

In early October I had the privilege of hosting the Development, Finance, and

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ASOR MEMBER SERVICES TO COME IN-HOUSE!

As this newsletter goes to press, work is underway to bring ASOR's membership and subscription fulfillment services in-house. Over the years, these functions have been performed by a variety of outside sources, but the ASOR Committee on Publications and the ASOR administration feel that it is in the best interests of our members and subscribers and of ASOR as a whole that they now be consolidated.

After extensive research by the Publications Office staff over the summer, it was agreed at the Executive Board meeting early this month to purchase the iMIS system (www.imis.com), a popular fulfillment and relationship management program. We would like to thank Jim Weinstein for his help in assessing the various options we investigated.

The implementation of new in-house services for members and subscribers will take place in two phases. The initial step is to effect the transition of all current membership and subscription records to our new iMIS database. We have already started working on this and hope to have the process complete early in the new year. You will notice new contact information for subscriptions and membership enquiries on the back cover of this newsletter. A toll free phone number will be available shortly and this will be advertised on the asor-l list. Note that communications sent to Academic Services will continue to be processed.

The second phase, which is scheduled for later next year, will involve web-based components, allowing members and subscribers to check and update their records on-line, renew subscriptions and register for meetings using their previously stored data (i.e., less work for you!). This will enable us to provide a much more efficient and customer-friendly service than currently exists.

In addition, ASOR members will now be able to direct their queries to a dedicated staff member. As a part of its decision to handle member services in-house, ASOR has appointed Chris Madell to manage fulfillment and member services out of the Publications Office in Atlanta. We are very pleased to have him in this position and are certain that the membership will find him very responsive and helpful.

As with any transition, there will inevitably be some glitches, and we ask for your patience over the next few months. We believe that long-term benefits for the membership will far outweigh any short term inconveniences.

Please feel free to contact the ASOR Publications office at 404-727-8989 (e-mail: asorpubs@asor.org) if you have any problems or questions.

Continued from page 1

Executive Committees of ASOR in Riverside, California, where I reside and work at La Sierra University. A number of important issues were discussed and recommendations made that will be going to the Board meeting in Toronto. During that time, too, ASOR hosted a dinner in my honor at Riverside's Historic Mission Inn; it was well attended by trustees, archaeologists and ASOR members in the area, community leaders, colleagues and friends.

The rest of my time has been spent getting acquainted with trustees and committee chairs, reading myself into the history of the organization and the issues it is dealing with, and beginning the cultivation of potential new donors and trustees. At this stage, some of my priorities for ASOR include: Strengthening its current efforts for which it is so well-known (COP, CAMP, CAP); finding the right successor to

our current Executive Director, Rudy Dornemann, who will be retiring during the 2003-2004 school year; leading out in a process that will bring us to consensus on ASOR's academic mission; increasing our individual and institutional memberships; and of course fundraising for both our endowment and the ongoing annual needs of the organization.

It is a privilege to lead ASOR at this important time in its development and I am grateful to Joe Seger, P.E. MacAllister, Rudy Dornemann, the staff, trustees, members, and a host of supporters for their efforts that have brought us to where we are today. Thanks for your patience, support, involvement, and suggestions as I come on board and figure out how I can best help ASOR prosper and meet its mission. See you in Toronto!

Lawrence T. Geraty
ASOR President

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is a nonprofit, scientific and educational
organization founded in 1900.

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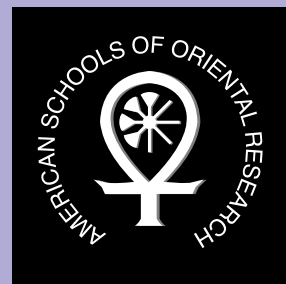
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The ASOR Newsletter (ISSN 0361-6029)
is published quarterly by the American
Schools of Oriental Research

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www.asor.org

**The Future of the Past:
Archaeology and the Reshaping
of the Middle East**

with author

Amy Dockser Marcus

Grand Ballroom CD
Toronto Marriott Eaton Centre Hotel,
Toronto, Ontario

8pm Friday, November 22, 2002
Free and open to the public
A lecture in conjunction with the
ASOR Annual Meeting

In the Middle East the fight is often over who controls the past as much as who controls the land. In recent years, archaeological discoveries at biblical sites in Egypt, Jordan, Israel, and the West Bank and Gaza Strip have revealed new information about the way we look at the region's past. Amy Dockser Marcus, a former Middle East correspondent for The Wall Street Journal, will talk about what these discoveries may also mean for the future of the Middle East, a region where archaeology plays a critical role in political disputes. Ms. Dockser Marcus, the author of *The View From Nebo: How Archaeology is Rewriting the Bible and Reshaping the Middle East*, spent 18 months traveling to biblical archaeology sites in the region and interviewing leading archaeologists about the implications of their work. Copies of her book will be available for purchase.

This lecture will be held during the ASOR Annual Meeting, Nov. 20–24th, 2002 in Toronto, which includes many sessions on Middle Eastern archaeology that may be of interest to the public.

Getting there: Public transport is available via the subway: take the Yonge-University-Spadina subway line to the Dundas stop. The hotel is in the Eaton Centre shopping center. Self parking is available under the hotel for a flat rate of \$6 for entries after 5pm.

Please RSVP to reserve your place
by calling 617-353-6570
or emailing <asor@bu.edu>.

FELLOWSHIP ANNOUNCEMENTS

Information on the AIAR, ACOR, CAARI and Baghdad fellowships for 2003–2004 is available on-line at aiar.org/fellowship.html (Albright), www.bu.edu/acor/fellowsh.htm (ACOR), www.caari.org/fellow.html (CAARI), www.asor.org/bagdam.html (Baghdad Committee).

Deadlines for the fellowships are as follows:
Baghdad Committee: Feb. 1, 2003.
AIAR Mellon Fellowships: Apr. 1, 2003.

ACOR: Feb. 1, 2003
CAARI: Feb. 1, 2003

DODGE AWARDS ASOR \$15,000

ASOR wishes to thank the Cleveland H. Dodge Foundation of New York City for the award of a \$15,000 grant in September. This award, half of which has been allocated to endowment and half to operations will be credited toward the goal of the Torch Campaign. ASOR's Development Committee has recently spearheaded an escalated effort for foundation research funding. In addition to individual donations, grant income is an essential part of reaching our goal of \$3.1 million dollars by 2005. Currently the Campaign total is at \$1,008,000 in pledges and contributions. If you would like suggest a foundation or corporation that ASOR should approach, please contact the Boston office.

Holly Andrews

Look for the the following publishers
at The Scholar's Choice display
at the ASOR Annual Meeting
this November:

- University of California Press
- University of Chicago Press
- University of Chicago Press - Journals
- Johns Hopkins University Press
- International Specialized Book Services
- University of Michigan Press
- University of North Carolina Press
- University of Notre Dame Press
- Palgrave
- Peabody Museum
- University of Pennsylvania Press
- Stanford University Press

"ASOR MOSAIC UPDATES"
CLEANING UP THE TESSERAE

In addition to the errata included with the published edition of *An ASOR Mosaic* the following corrections and cleanup of photo captions on page 143 should be noted. For the group picture of the Shechem Excavation Staff in 1962 the person designated Kermit Schoonover (second left) on the bottom row is actually Robert F. Schnell. Schnell is also the person named Schoonover in the lower picture on the page. Other corrections for the bottom row include proper spellings for J. Stanley Chesnut (not Chestnut) and Siegfried (not Sigfried) Horn and per the errata the proper initials for "Mick" Wright are (G. R. H., not G. H. R.).

On the third row up the person desig-

nated Byron Hanes (second left) is actually Byron E. Shafer and on the far right it is Aya (not Mia) Scoggin. Other corrections for this row include proper spelling for Murray Nicol (not Nichols) and per the errata for Roger Boraas (not Borass).

In the lower photograph correct to Mary Louise (not Lou) Ellenberger.

The editor and authors thank Edward F. Campbell for these helpful observations and apologize for the errors. At the same time we invite others to provide clarifications as needed. As indicated in the Editor's Preface to the volume (p. vii) it was reckoned still to be "a work in progress," a mosaic with tesserae still to be articulated and cleaned.

All are invited to get out dental tools and brushes and get to work. As editor I will be happy to hear from you.

Joe D. Seger

ASOR ARCHAEOLOGICAL REPORTS

ALL NEW!

V *The Earliest Prehistory of Cyprus*

STUART SWINY, EDITOR

The remarkable developments concerning the earliest prehistory of Cyprus are presented by scholars immediately involved with the research who discuss the evidence and its interpretation. No other publication encompasses recent findings from the period of earliest colonization of the island to the Neolithic sedentary communities. Together with a review of evidence from the Levant, this collection of papers is essential reading for prehistorians and archaeologists working in the region.

ISBN 0-89757-051-0 • 184 pages • \$84.50 (cloth)

VI *Shechem III*

EDWARD F. CAMPBELL AND G. R. H. WRIGHT

This two volume set presents the stratigraphy and architectural remains of the tell of ancient (biblical) Shechem on the eastern outskirts of the modern municipality of Nablus, in what was at the time of excavation the independent village of Balâtah. First identified as an ancient ruin and proposed as ancient Shechem in 1903, the site was excavated by an Austro-German team in the period between 1913 and 1934, and by the Drew-McCormick Archaeological Expedition, later named the Joint Expedition, between 1956 and 1973. Now, 87 years after Ernest Sellin began the dig, and 27 years after the expedition mounted by G. Ernest Wright left the field, this volume sets out to give that sort of portrayal to this mound of ancient cities that began its history at least 4000 years BCE and ended its pre-modern history in 107 BCE.

ISBN 0-89757-058-8 • 2 volumes • \$175 (cloth)

VII *Engendering Aphrodite: Women and Society in Ancient Cyprus*

DIANE BOLGER AND NANCY SERWINT, EDITORS

The last three decades have witnessed the introduction of gendered approaches to the social sciences, in general, and archaeology, in particular, developing initially within the rubric of "women's studies" by American feminist and other politically-minded academics who formed part of the Women's Movement of the early 1970s. By examining archaeological remains from the perspective of gender, we can begin to formulate approaches to the study of past cultures more deliberately and intimately. The papers in this volume focus primarily on issues of gender and society in ancient Cyprus from the Neolithic to Roman periods. The introduction of gender as a focal point in archaeological research will continue to advance our discipline in the decades to come by contributing vital new approaches to the social interactions of the island's rich and dynamic past.

ISBN 0-89757-059-6 • xvi + 464 pages • \$99.95 (cloth)



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Albright Institute of Archaeological Research

2001–2002
Fellows' Reports



The Hellenistic Archive from Tel Qedesh

Sharon Herbert, University of Michigan
Annual Professor

My research at the Albright centered on the 2000+ bullae found by the University of Michigan/University of Minnesota excavations at Kedesh, during our 1999 and 2000 seasons. These are tiny (av. 15mm) clay pellets, which carry impressions of individuals' seal rings and were commonly used to close and notarize papyrus documents in the Persian, Hellenistic and Early Roman eras. The Kedesh bullae were recovered for the most part from a single room in a large Hellenistic administrative building, which was abandoned around 150 BCE and later partially burned. The fire preserved the originally unbaked bullae but destroyed the papyrus documents. The concentration of the bullae in a single room of a building the size and plan of which are most closely paralleled by Persian and Hellenistic period regional palaces led us to believe that the group constitutes the remains of an official archive. The number of bullae testifies to the fact that the Kedesh archive served as a repository for a large number of records. What kind of transactions would these documents have recorded? Who took part in them? The answers to these questions can be taken further through a detailed analysis of the bullae, their iconography and subject matter, and comparison of the total collection with other extant Hellenistic archives. This was my task for the year.

The first stage in my work on the Kedesh archive in Jerusalem was the close examination of the bullae themselves in conjunction with photographs. The

establishment of a typology of recurring images and the systematic assignment of every bulla to a category were the essential first steps toward answering important questions about the archive and its users. I had previously compiled a basic catalogue of the bullae in the field. Working rapidly, I catalogued the individual pieces as they were cleaned. There was no opportunity to establish coherent groups based on subject, style, pose, size or any other possibly relevant criteria. Even this quick survey showed that the images on the bullae were overwhelmingly Greek in style and subject matter with a small admixture of Phoenician symbols and inscriptions. One clear group that did emerge from the original cataloguing was Greek portraits. These are very similar to coin portraits, and I gave them over to Donald Ariel, chief numismatist of the IAA, with whom I collaborated on the project this year.

The sorting process was labor intensive and time consuming. The bullae are stored in the IAA safe; I was allowed to bring them back the Albright, where I had a complete set of photographs, in batches of 400. For much of the year every flat surface in the AP's apartment was covered with piles of photographs in various stages of classification—from securely identified Aphrodites, Tyches, and Apollos to large piles of "generic standing males" and even larger piles such as "identifiable?" Although the enlarged photos were best for general observation, issues of lighting and depth perception made comparison with the original essential for spotting the details needed for accurate classification. When dealing with a fragmentary impression of an intaglio ring 1mm high, questions such as "is that a crack or an arrow, a shadow or a scepter" can only be answered by reference to the original. Gradually I

recognized more types and the unknown and generic piles dwindled. In the end I found some 90 types, including 32 different gods and goddesses, 33 species of animals, and 23 symbols. Many of these classes were further sub-dividable by pose and attribute. For example, the 115 representations of the goddess Tyche came in 28 variations of pose and/or attribute. In turn, the impressions in these smaller subclasses could be differentiated by variations in size and style. All this information, including an array of technical details was entered in a database. The end result of all this sorting was the realization that very few seal rings were represented more than once in the Kedesh archive and that it contained sealings of upwards of 1500 individuals.

In the end, some 1765 of the bullae were readable; the others were missing the stamped face, completely blurred, or



too fragmentary to identify. In terms of subject and style the collection is overwhelmingly Greek, with 75% of the readable bullae bearing Greek mythological/anthropo-morphic figures or animals and symbols common in the Greek repertoire. Another 20% carry Greek style portraits; a small subset of the portraits are executed in a Roman veristic style. For the most part these are impressions from the kind of seal rings one would expect private individuals to use on a variety of documents ranging from sales of property, wills, marriage contracts, and the like. Very few of the seals can be definitely identified as "official." Chief among these are a group of nine that carry the sign of Tanit and the inscription "he who is over the land" in Phoenician (read by Joseph Naveh). Added to this group are a small number of recognizable official Seleucid symbols, such as the anchor of which we have seven examples, and the dolphin representing Tyre, of which we have five. The official or non-official status of the portraits is problematic. These are for the most part idealized representations of Seleucid monarchs. It is thought that such portraits were not used exclusively by the kings or their representatives but often taken by private individuals.

The bullae from Kedesh take their place among a dozen or so such finds from throughout the Hellenistic world from Carthage in the west to Seleucia-on-the-Tigris in the East. It is one of the very few found in a sealed primary deposit, and the largest group for which it can be convincingly argued that the entire archive has been recovered. It has long been recognized that not all archives are "official" in the sense that they constitute royal or even municipal repositories of public records. Rather, many of the ancient archives are collections of personal records kept in individuals' houses or deposited in the care of private bankers, such as those from the "house in of the seals" on Delos. The criteria that are generally applied to determine the official or non official nature of any given archive are the form of the building in which it was found and the nature of the representations on the bullae themselves. Buildings such as the archive found by the Italian excavators at Seleucia are clearly public in form, and over 50% of the bullae found there carry official salt tax stamps. Other public archives were situated in temple complexes such as that at Hellenistic Uruk where seals of Seleucid officials such as the chreophylax came to light. At the other end of the spectrum are the 16,000+ bullae from Delos, which were found in a private house. Barely .02% can

be identified as official. The archive from Kedesh falls somewhere in the middle of the spectrum. It is housed in a public building, but not one designed to be exclusively an archive. Around 5% of the impressions may be identified as official; none carry inscriptions of royal bureaucrats such as the chreophylax.

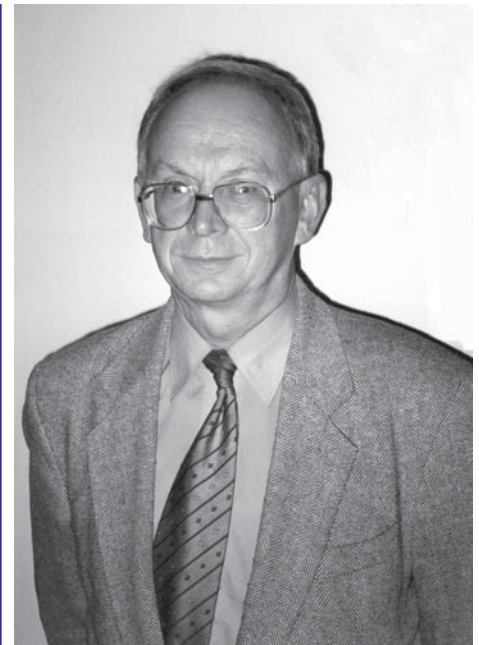
Much more work remains to be done on the Kedesh bullae, but it is already clear they present a unique reflection of the mixed cultural milieu of the Hellenistic Levant and have the potential to inform us in ways never before possible on issues of self-representation, interaction and personal identity among Phoenicians, Greeks and Romans.

The Hasmonean Kingship: Between Tradition and Hellenisation

**Edward Dabrowa, Jagiellonian
University, Cracow, Poland**
Andrew W. Mellon Fellow

I was first drawn to the issue of the influence of Hellenism on the Hasmoneans by a number of thought-provoking studies, which dealt with the impact of Hellenistic culture on Judea and Judaism. When I began my Mellon Fellowship, I had planned to re-work some of this material as part of a new study on the evolution of the Hasmoneans from nationalism and orthodoxy to a more open and secular way of life, that is, to cosmopolitan Hellenism. Once I got more involved in the research at the Albright however, I realized that this was too broad a subject and therefore that I needed to focus my research on a narrower issue. Since Hasmonean kingship is basic to our understanding of the period of Jewish history when the Hasmoneans ruled Judea, I chose that subject. This would be a more realistic topic, given the limits of the period of my research and it would also offer the potential of producing a much more significant contribution to scholarship, since currently such a detailed study does not exist. The majority of publications on this subject are focused only on specific aspects of the Hasmonean monarchy, and only a few scholars have produced much more than general observations.

Accepting without question the fact that the Hasmoneans were Hellenistic kings makes it easier to explain that the internal problems of Judea resulted from the conflict between the Hellenists and the religious community. The historical sources, however, tend to complicate the



picture. For example, in the Hellenistic period, treaties "On Kingship" were quite popular. They contained opinions and ideas useful for recreating the image of the ideal king. Political ideology in these treaties is helpful for our understanding of what was expected from a king by different social groups, what kind of duties he was obliged to perform and what type of political and religious elements were considered appropriate for a specific country or dynasty. From the Hasmonean period, however, we have only one document of this kind—a few chapters on the king in the Temple Scroll. This is a very important document in that its regulations go against the accepted political practice of the Hasmonean period. Therefore, without considering the characteristics of the Hasmonean kingship, which are diametrically opposed to that of Hellenistic kingship, especially the Seleucid kingship, proper evaluation of the Temple Scroll's chapters on the king is impossible.

Therefore, my research began by comparing the characteristics of both the Hellenistic and Hasmonean kingships. The results show that many features typical of Hellenistic kingship are not characteristic of the rule of Hasmonean kings. Especially significant with regard to Hasmonean kingship were such features as a lack of dynastic marriages, the ruler cult, and the development and promotion of the cosmopolitan life of Greek cities.

The social attitude towards the Hasmonean kingship is another essential element that requires assessment. From Josephus Flavius and the rabbinic tradition, we know that the Hasmonean kings were severely criticized by some social groups, the best known of which is

the Pharisees. Critical opinions of the Hasmoneans are also to be found in the Dead Sea Scrolls. If we compare these critics we find that they make almost the same point in their protest against the Hasmoneans, that is, of combining political and religious power. What is much more important and characteristic of the critics is their complaint against the existence of the monarchy. It is also important to consider who is criticizing the Hasmoneans. Except for the Pharisees, the critics include mainly small sectarian groups. In order to understand the full scope of social attitudes expressed with regard to the Hasmoneans, it is necessary to mention that in the historical sources, there are several references to the supporters of the dynasty. The most astonishing is the positive attitude expressed towards the Hasmoneans in the documents from the library in Qumran.

My own research and recent studies of the Hasmonean coinage, the Dead Sea Scrolls, the Apocrypha and the Pseudepigrapha have led me to see the Hasmoneans in a new light, not as promoters of Hellenistic customs, but as the national kings for whom the Jewish political, cultural and religious traditions constituted the main ideological background of their monarchy. The Hellenistic characteristic of their kingship should be understood not as an inherent attribute, but rather as a result of multifaceted influences stemming from the external world. This is also the case for Hellenistic Judaism. Even though the Hasmoneans adopted Hellenistic ways for their own reasons, the essence of their kingship was anchored in the Jewish tradition, much more so than scholars have been ready to accept in the past.

“International Style,” International Taste and International Trade in the Levantine Communities of the Late Bronze Age

Marta Guzowska, Institute of Archaeology, Warsaw University, Poland
Andrew W. Mellon Fellow

The main focus of research during my fellowship period at the Albright Institute was on preparing a publication of the jewelry assemblage excavated at Nami. The excavator of the site, Prof. Michal Artzy of Haifa University kindly offered me the opportunity to publish this material. Originally my study of the distribution and context of luxury objects in Nami and other Late Bronze Age sites in the Levant and on

Cyprus was the stimulus that brought me to consider the problems connected with identification of the so-called “International Style”.

The term “International Style” was created in the middle of the 20th century (see H. Kantor, “The Aegean and the Orient in the Second Millennium B.C.” *AJA* 51 (1947) 1–103 and W. Stevenson Smith, *Interconnections in the Ancient Near East. A Study of the Relationships between the Arts of Egypt, the Aegean and Western Asia*. (New Haven, 1965). During the last decade, however, the term was severely criticized and was almost completely abandoned. I have made an attempt to redefine the term and to test its usefulness in interpreting the Nami material.

Traditional definitions of the “International Style” stem directly from theories of diffusionism. They associate it with the phenomenon of borrowing iconographic motifs, and fusing them together in one piece of art. The result of this process is the creation of small, expensive objects, whose origin of manufacture cannot be determined by artistic means. A classic example of the “International Style” is the famous pyxis lid from Minet el Beida, tomb 3.

Thus, what defines the “International Style” appears to have been the fact that it spread internationally, and not that it originated as a style with international characteristics.

The traditional definition of the “International Style,” based on diffusion, neglects the importance of social process in the creation of the style in general. It also ignores the decisive role of style in information exchange between individuals and communities. The elements of any style cannot thus be treated as independent units. The systemic approach to style should recognize that each element is strictly defined by its position to other elements. The “International Style” is better understood when not deconstructed into separate iconographic motifs, but rather when viewed as a system defined by the cultural and social milieu of the Levant and Cyprus in the 14th and 13th centuries.

The creation of the “International Style” is most likely connected to the birth of new elites in conditions of “litorally based internationalism” and intensive trade relations in the eastern Mediterranean. The process is attested by the example of the Late Bronze tombs in Enkomi. In Cyprus, the processes of urbanization and growth of copper production are parallel to the growing engagement of the inhabitants of the island in trade and cultural interaction with neighboring polities in the eastern



Mediterranean. These processes lead to the development of a social hierarchy, as reflected by mortuary evidence. Although most of the tombs of Enkomi are richly equipped with valuable objects, only some of them have objects (such as Mycenaean pictorial pottery and carved ivories) adorned with iconographic motifs. The difference between “simple wealth,” and wealth followed by a higher position in social hierarchy can be observed. In fact, several levels of social hierarchy may be mirrored by the grave assemblages, for example, the replacement of Mycenaean kraters by kraters executed in a local White Painted Wheel Made II style, which may be a *Mittelstufe* in the hierarchy.

I propose a differentiation in the definition of the “International Style” which distinguishes two aspects that reflect two distinct social phenomena. The “Elite International Style” embodied by the objects adorned with sophisticated, internationally recognized iconographic motifs should be connected with the highest rank in the social hierarchy. The creation of the “Elite International Style” was most probably a result of a process of peer-polity interaction at the level of individuals, families and entire polities. In this model, the stimulus for the creation of the “Elite International Style” would not be exogenous to the system, i.e. would not come from outside the involved societies through the process of borrowing. Instead, the factor responsible for the creation of the Style would be strong interactions between autonomous socio-political units (polities, families and individuals) within the region.

Another aspect of the distribution of luxury objects in the eastern

Mediterranean requires the introduction of a new term, the "Lesser International Style." This style is manifested by the wide dissemination of precious objects, mainly jewelry, executed in the same design all over the Levant and Cyprus, and whose place of manufacture cannot be identified on stylistic grounds. These objects, however, lack the sophisticated iconography that characterizes the "Elite International Style". Accumulation of costly objects can directly be connected to the increase in wealth of Levantine and Cypriot societies involved in overseas trade. The objects themselves do not, however, indicate a change in the social status of their owners. The settlers of the site of Nami became wealthy by participating in the long-distance trading network between South Arabia and Egypt. The jewelry assemblage of Nami is thus a perfect example of the "Lesser International Style" and the social process that led to its creation.

Eastern Influences on Roman Military Equipment in the First–Third Centuries A.D.

Liviu Petculescu, National Museum of History, Bucharest, Romania
Andrew W. Mellon Fellow

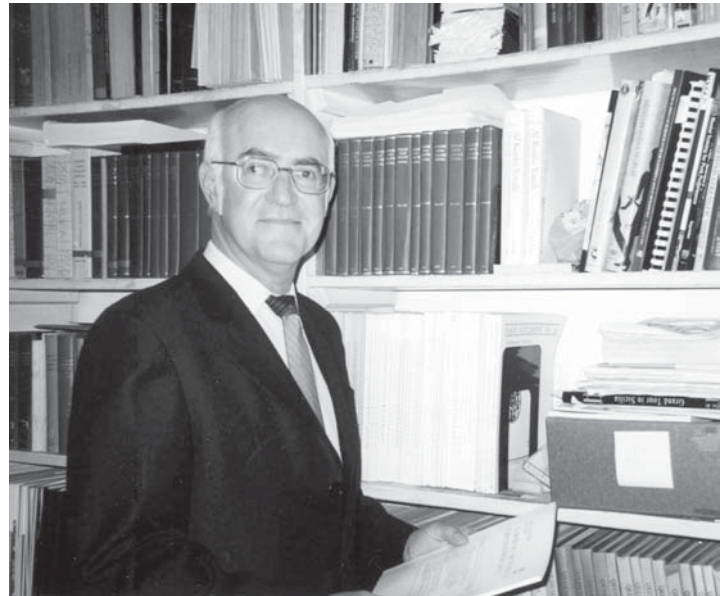
The outstanding successes of the Roman army over many centuries were due mainly to the quality of its armament. The constant modernization of the weapons and armor of the Romans resulted less from their evolution than from the adoption of the war equipment of other peoples. The foreign arms that proved to be efficient, could have been taken directly from enemies or brought into the Roman army by auxiliary units made up of the warlike populations of the Empire that kept their traditional fighting techniques.

During the period under discussion in the eastern Mediterranean provinces of the Roman Empire, a number of peoples lived who were familiar with Hellenistic or purely oriental weapons, the latter represented especially by archery equipment. Further to the east, the Romans met and fought the Armenians, Parthians and later Seasoned Persians whose armies were made up of horse-archers who had complex equipment, some of the components of which originated in the steppe of Central Asia.

The Asiatic provinces and Egypt were in many respects part of the same region that reflected late Hellenistic-oriental civilizations. About 25% of the entire

Roman army was quartered there, including legionaries and auxiliaries. Many of the auxiliaries who were drafted from this region, served for the most part in archer units, which numbered more than fifty. Besides, most of the great wars of the first three centuries A.D. were fought in the Near East. These included the Jewish wars of Nero/Vespasian and Hadrian respectively, the Parthian wars of Nero, Trajan, Marcus Aurelius, Septimius Severus, Caracalla and after A.D. 224 an almost uninterrupted series of Sassanid wars culminating in A.D. 260 with the capture of an entire Roman army together with its commander, the emperor Valerian, and the reconquista wars of Aurelian. Consequently, until the last quarter of the third century A.D., the oriental provinces represented the region of the largest concentration of Roman forces and the eastern border the most important sector of the frontier. Given these circumstances, one would expect to find a heavy eastern influence on the equipment of the Roman army. While this is true, almost all the specialists in Roman archaeology, because of a bias towards the northwestern frontier of the Empire, have failed to recognize this fact. So far, the main work on the eastern Roman military equipment consists of the publication of high-profiled items found by chance or selected from the small finds produced by the large scale excavations as those from Dura Europos, Zeugma, Tell Oum Hauran, Masada and Gamla. More important from the methodological point of view are the recent papers by G. Waurick on the Greek predecessors of the masked helmets, by E. Kunzl on the decoration of the Hellenistic and Roman weapons and by S. James on the Persian origin of the Late Roman helmets. However, a study dealing with the entire eastern component of Roman military equipment, is still lacking.

The goal of my research at the Albright Institute was to identify the oriental influences on Roman military equipment, and based on this evidence to offer an initial synthesis of the contribution of the Near Eastern civilizations to the evolution



of military equipment in the Early Roman Empire. In dealing mainly with the proper arms, I also took their sculptural representations into consideration and extended my enquiry as far as Ai Khanum in Afghanistan. As my research dealt with the general trends of a wide-ranging process, I used the published evidence and only added the few artifacts found in Israel that were available to me.

Even though during my three-month fellowship I have only begun the systematic work on such a vast project, I have already obtained significant results. For example, the Roman army adopted many late Hellenistic military items from the oriental provinces. So in the first century, the Roman cavalry wore decorated helmets of the Weiler type and probably from the end of this century, the Pseudo-attic pieces as well. The masked helmets also came into use in the first century, but in the third century other "sports" helmets originating in the Orient were fashioned: female mask-helmets of Resca and Straubing types and male pieces of the Alexander type. The horse "sports" armor and the Ephesos/Flobecq standards also seem to have oriental-Hellenistic antecedents.

The Romans recruited a series of sagittarii auxiliary units from different oriental populations. In the first century, the arms of the archers were of oriental origin: the composite bow, the armor made of ribbed scales like the ones worn by Masada defenders and the conical helmets. The ribbed scales went out of fashion towards the end of the first century A.D. and the conical helmets about one century later. The composite bows, however, together with arrows of characteristic shape continued in use and

were generally spread throughout Europe by the Levantine archers. Consequently, during the 2nd–3rd centuries A.D., oriental soldiers maintained specialized weapons linked to their traditional fighting method, i.e., bows, but their armor gradually conformed to the standards of the Roman army.

During the first half of the 2nd century A.D., the attachment system of the sword to the waist-belt was replaced in the entire Roman army by a new method of fastening the scabbard to the baldric through a vertical runner or slide. I assume that this kind of sword suspension system, largely spread throughout the steppe regions, was adapted by the Romans from the Parthians after the Trajanic wars from A.D. 114–117. And during Trajan or Hadrian, the draco standard was taken over by the Roman cavalry from the Parthians (according to Arrian).

Some of the conclusions resulting from my research may have far-reaching effects. For example, the eastern influences on the Roman army in terms of weaponry are quite diverse in origin: Hellenistic and purely oriental from inside and outside the Empire. Most of the military items adopted by the Romans from the Near East belonged to the cavalry and archery equipment. The composite bow replaced the European one not only within the army, but also in the European hunting equipment, and the scabbard slide and the baldric came into the standard kit of all the Roman soldiers. Consequently, one can see the eastern influx as one of the major factors that determined the evolution of Roman military equipment towards the middle of the 2nd century A.D. From all of the above, it seems that during the first three centuries of the Roman Empire, the most important influences on the equipment of the army came from the Levant.

Tribute and Taxes in Early Roman Palestine

**Fabian Eugene Udoh,
University of Notre Dame**

National Endowment for the Humanities
(NEH) Fellow

The principal focus of my work this year at the Albright was the study of the administration of Judaea under Rome from Pompey's capture in 63 BCE to the fall of Jerusalem in 70 CE. I concentrated in particular on the problem of taxation. In my dissertation, I had studied the material on the topic provided by Josephus Flavius, especially the decrees, letters, and

senatus consulta that he cites in his *Antiquities*, books 14 and 16. In the course of this year, I expanded that work with the evidence coming from Greco-Roman authors and, especially, from published epigraphical sources, which in the last years have become abundant.

The resulting monograph is divided into six chapters, five of which correspond to the major historical periods in the relationship between the Jewish state and its suzerain: following the fall to Pompey (63–47 BCE); Julius Caesar's re-organization of the eastern provinces (47–44 BCE); the Civil War and Triumvirate (44–37 BCE); the Herodians and the Principate (37 BCE–6 CE); the province of Judaea (6–70 CE). The sixth chapter deals with tithes in the second temple period. Although the dates are merely indicative, the divisions of the work reflect the general view that fate of the territory, and its tax obligations, depended on its ever-changing relationship to the no less stable Roman empire. Until the battle of Actium in 31 BCE and the ensuing Augustan peace, the primary task of the region was the political balancing act necessary to be in line with the victorious party in Rome. Politically, "Rome" was an abstraction; what mattered in practice were the needs and demands of the Roman magistrate who dominated the region at any given time: Pompey and his lieutenants, Caesar, Cassius, or Antonius.

With the defeat of Aristobulus II and the re-organization of the Jewish state by Pompey in 63 BCE, Judaea entered, as part of the province of Syria, into Rome's sphere of influence. Pompey is said to have made the Jewish state tributary to Rome. There is sufficient evidence to support both the views that this means that Pompey imposed a form of direct tribute on the Jews, and that the Senate contracted out the right to collect the tribute to one of the Roman public companies, the *publicani*. We do not know, however, what this tribute comprised. As it turns out, Roman hold on the entire province of Syria, after Pompey annexed it, was tenuous. After Pompey defeated Aristobulus II, capturing Jerusalem and the temple, the Romans seem to have done nothing for the next six years about subduing the rest of the country and its strongholds. The succession of revolts by Aristobulus, his son Alexander and their supporters made it impossible to collect in large sections of Judaea the tribute imposed by Pompey, except probably during the two years between 51 and 49 BCE. In reality, therefore, the tribute paid by the Jewish state from 63–48 BCE consisted of the contributions made by the



authorities in Jerusalem (in finances, logistics, and personnel) to the military and personal interests of Roman magistrates in the region.

We know, especially from Josephus' narrative and the Roman decrees and *senatus consulta* which he cites, that a turning point came for Judaea in 47 BCE after Hyrcanus II and the Jews had demonstrated their bravery and loyalty during Caesar's Alexandrian campaign. Caesar granted the Jews, as an *ethnos*, the legal right to live according to their customs. The decrees on Caesar's concrete tax arrangements with Hyrcanus are fragmentary and have perennially been difficult to interpret. I have argued that the best interpretation is the view that Caesar required the Jews to pay 25% of the produce of the soil every two years, in a seven-year cycle, excluding the sabbatical year. Apart from the exemption of the sabbatical year, Caesar also granted Judaea immunity from military service, billeting, and probably also from requisitioned transport (*angareia*), all of which constituted by far the most burdensome of the (indirect) taxes paid by provincial communities to Rome. Caesar also removed the beleaguered tax companies (*publicani*) from Judaea.

Caesar returned Joppa to Judaea together with the "villages in the great plain." For this grant Caesar demanded a fixed tribute in grain. Scholars have always identified the great plain in question with the plain of Esdraelon. I have argued that Caesar returned the villages of south Sharon to the Jewish state, granting the Jews access both to the seaport from Jerusalem and to the overland trade route

at Lydda (see “*Jewish Antiquities* XIV.205, 207–208 and ‘The Great Plain’” in *PEQ* 134, July–December [2002] in press). The tribute for the city of Joppa was thus in compensation for the tolls from the seaport and the trade route, which had gone to the Romans and which Hyrcanus now could fix and collect. Moreover, Caesar recognized the *de facto* Jewish custom of collecting and forwarding the temple tax and other offerings from the Diaspora to Jerusalem. This recognition, in fact, gave Hyrcanus and the Jewish state the right to collect vast sums in taxes from territories in the Roman empire outside of Judaea. This is a right that the Jewish authorities (Hyrcanus and Herod afterwards) and Caesar’s successors (Dolabella, Augustus, and Marcus Vipsanius Agrippa) were eager to defend and protect. The importance of the income for the economy of the temple state was enormous. Since this tax and, especially, the religious tithes supported the temple and its priests (and Levites), Hyrcanus, like his Hasmonaean predecessors, must also have raised taxes and tolls for the administration of the state Caesar restored to him.

Given that the grants of such favors and privileges were commonplace on the part of Roman generals to individuals and allied states after a successful campaign, Caesar’s re-organization of Judaea is comparable to his and other Roman magistrates’ grants to other conquered territories. The exactions by Cassius as he prepared for the civil war after Caesar’s death brought back the situation before 47 BCE. Following the victory of the Truimiri at Philippi, however, Judaea was able to return to the *status quo ante*, created by Caesar, thanks to Antonius’ confirmation of previous grants.

The evidence for taxation in the Jewish state under Herod and his successors is for the most part indirect. There is a long-standing debate on whether Herod, and other client kings under the Republic and the early Principate, paid direct tribute to Rome. Some consensus has emerged that direct tribute was not one of the demands Rome made on its allied kings. Whatever evidence there is supports the view that this was true also of the territories ruled by Herod and his children. Figuring Herodian tax management of their territories requires painstaking analysis of scant evidence. This is done against the background of the charges of excessive taxation against Herod the Great in particular, and in relation to the costs of his numerous projects. A disparity emerges between the direct taxes, which Herod could have exacted from his Jewish subjects, and the potential expenditures of

his prosperous kingdom. Finally, whereas it may be assumed that the Romans took over at least parts of the Herodian tax structures, when the Jewish state came under direct Roman Rule, the results and impact of the census of 6 CE particularly needs to be reassessed.

The larger context of the study is to re-evaluate the question of Roman administration of Judaea during this crucial period in light of the more general question of Roman provincial administration under the Republic and early Principate. The work has implications, therefore, for Roman provincial administration of the eastern provinces, for the Jewish history, and for the history of early Christianity. The resulting book, entitled *To Caesar What is Caesar’s: Tribute and Taxes in Early Roman Palestine*, will appear in the Brown Judaic Studies series.

Reconstructing Prehistoric Settlement Patterning at Levantine Sites

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National Endowment for the Humanities
and Education and Cultural Affairs Fellow

My project focused on examining prehistoric site activities through a functional analysis of chipped stone artifacts as a means to help reconstruct settlement patterning prior to the development of food-production. In the Levant, food-production, (i.e. farming), is thought to have begun around 10,300 bp, at the start of the Neolithic, but much attention has been devoted to the Natufian, an earlier group of semi-sedentary hunter-gatherers who lived from 12,500–10,300 bp. Besides the recognition that some Natufian groups lived in villages, some of the earliest evidence of systematic exploitation of plants that were later domesticated in the Neolithic, also comes from Natufian sites. Hence, the attention given to the Natufians is due to the recognition that sedentary lifeways (along with the exploitation of wild cereals) clearly preceded food-production in the Levant, a step that many scholars believe was critical in the shift to agricultural societies.

An important archaeological problem is to determine the actual timing of when the shift to food-production began in the Levant, with many scholars suggesting a sort of “Natufian Revolution” as the key event. This is based upon the idea that just prior to the Natufian, hunter-gatherers were highly mobile and then suddenly

settled down. However, a disagreement has developed over whether hunter-gatherers before the Natufian were highly mobile or practiced a low mobility strategy. This disagreement is basically over how to recognize the degree of mobility from the archaeological record, a process complicated by the virtual lack of architecture prior to the Natufian. If the shift to food-production were gradual rather than a rapid process, this would obviously affect the timing of the shift. Hence, the timing is related to the inferred mobility patterning, which is based on reconstructions of site function. Still, before scholars can address these problems, we need to have a better method for determining the function of individual sites. This is essential because the inferred function of a site is the determining factor on how to label or type it either as a hunting camp, a kill site, or a plant processing site—all specialized sites—or as a more generalized site, such as a base camp (where the entire group can temporarily reside). This project used new methods in stone tool analysis to examine this problem better, especially since remains other than stone artifacts are rare before the Natufian period.

For this project, I examined a series of Levantine archaeological sites ranging in time from 220,000 to 2,700 years ago, with a focus on two sites, one dating to 10,700 (the late Epipalaeolithic) and the other to 9,000–8,500 bp (the early Neolithic), a critical period where hunter-gatherers shifted to food-production. I used a specialized microscope to carry out a functional analysis study, also known as usewear analysis, in order to observe directly how the stone tools were used at the prehistoric sites. Usewear analysis examines alterations of a stone tool’s surface, which is unintentionally modified through use. Many of the alterations are distinctive, and these traces are used to identify particular worked materials such as bone graving, fresh hide cutting, dry hide scraping, meat cutting, plant sickles, wood whittling, shell drilling, and others. Once I have an idea of how the tools were being used, and for what range of activities, it becomes possible to determine the function of the site, and how that site may fit into the broader settlement patterning of a prehistoric culture.

I began by selecting preliminary samples of stone artifacts from 15 sites as part of an initial usewear feasibility study of those sites. I found that eight of these sites were suitable for a usewear analysis study, that is, artifacts from eight sites still contained usewear traces, while similar traces were completely obliterated on the stone tools



from the other sites. I was then able to take relatively large samples from three of these sites, and smaller samples from four sites, in order to conduct a more intensive study of those sites. I examined large samples of material from the Late Bronze and early Iron Age site of Tel Miqne-Ekron (3,500–700 bp), the early Neolithic site of Kfar HaHoresh (ca. 9,000–8,500 bp), and the late Epipalaeolithic site of Hilazon Tachtit Cave (ca. 10,700 bp). However, I initially had difficulty finding a suitable Upper Palaeolithic site for my analysis. Towards the end of my project, I did find and examine material from the Upper Palaeolithic site of Hayonim Cave (ca. 28,000 bp), but I was compelled to reduce the sample size due to time constraints. However, I was able to expand on my original plan by examining small samples of material from the Middle Palaeolithic site of Amud Cave (70,000–50,000 bp), and the Lower Palaeolithic site of Revadim (ca. 220,000–130,000 bp). I also examined a small sample of material from the Late Bronze IV site of Tel Mor (ca. 3,400 bp).

The results of this research indicate the following problems or implications:

Tel Miqne-Ekron. While Tel Miqne-Ekron clearly represents a city, the predominant type of stone tools found at this site were used as sickles. Hence, stone tool use in the Late Bronze and/or early Iron Age reflects a highly specialized industry. The industry is so specialized that comparisons with general hunter-gatherer stone tool production/use is not practical on a basic level of analysis. However, while sites such as Tel Miqne-Ekron are very different from hunter-gatherer base camps, hunter-gatherers also produce

specialized items, such as sickles. Further work may eventually show why stone was used instead of metal sickles during the LBII/Iron I, and how specialization influenced the later use of stone tool industries.

Kfar HaHoresh. Kfar HaHoresh is a Pre-pottery Neolithic B site, interpreted as a specialized mortuary center by the excavator, Nigel Goring-Morris of the Hebrew University. Usewear analysis of different areas, features, and tool types throughout the site basically shows that most tools were only briefly used on-site. There is also a limited range of activities performed on-site. These findings are not consistent with other known base camps/villages from similar time periods, which contain a broader range of activities in addition to a lot of intensive tool use. This analysis supports the interpretation that Kfar HaHoresh is a specialized site, but in this case, I could not determine anything more specific from the functional analysis.

Hilazon Tachtit Cave. Hilazon Tachtit Cave is a late Natufian (Epipalaeolithic) site interpreted as a specialized site, by the excavator Leore Grosman of the Hebrew University. Usewear analysis of two areas within the cave indicates one was used predominately for plant working, while the other area was used for butchery/hide working. These findings are not consistent with other known Natufian base camps/villages, which contain a much broader range of activities, and support the idea that this is some type of specialized site. In the future, additional work could help determine some of the specialized activities that were performed on-site.

Three additional sites, the Epipalaeolithic site of Nahal Oren, the Upper Palaeolithic levels at Hayonim Cave, and the Middle Palaeolithic levels at Amud Cave all show high potential for an intensive lithic usewear analysis to help determine site function. I would like to emphasize that for this study, it was important to focus on later sites with a rich variety of material remains that could be used to determine site function, as a methodological comparison to the usewear analysis study. While there is still future research to do on this subject, I found usewear analysis is able to detect the functional differences between different types of sites. This implies that this method should work for sites prior to the Natufian where there is a much lower diversity of material remains. This work also helps to support previous research on several Upper Palaeolithic and Epipalaeolithic sites from Sinai, where I was able to determine specific site types. Eventually,

these and other projects with similar goals could help better to define and reconstruct prehistoric mobility patterning, especially for Epipalaeolithic sites prior to the Natufian. In turn, this could help archaeologists determine the pace leading to the shift to food-production.

Identifying Amulets in the Iron II Southern Levant: Applications and Appearances

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Samuel H. Kress Fellow

The goal of my project, which is the subject of my doctoral dissertation, is to analyze the complex of artifacts that served as amulets or apotropaia in the Southern Levant during the late Iron Age, and to show the extent of their role vis-à-vis individuals and in communal life.

While the definitions of amulets and apotropaia are clear, they are often mistakenly identified as magical. Therefore, their relationship to religion has been the subject of extensive debate, particularly regarding archaeological remains. Apotropaia have often been dismissed as magical and as part of unofficial, even unsanctioned cult activities in ancient Israel. To consider them as such is inaccurate, because there is no evidence to show that amulets and apotropaia were opposed by the cultic hierarchy in the late Iron Age. On the contrary, religious establishments from other periods and even from the current century have often made and distributed amulets, which demonstrates that apotropaia were not considered as magical and anti-religious. However, because their use was neither opposed nor strongly supported by the writers of the Hebrew Bible, they have not received much attention as an artifact class.

Apotropaia are objects used to protect people and places from supernatural forces. This is accomplished by communicating with such dangerous forces and prevailing upon them not to harm the protected person or place. Apotropaia are therefore objects of power, and in order to refute the idea that amulets were magical and not religious, my first step was to address the definitions of magic that have been used by anthropologists and archaeologists since the 1880s. Most of the work on magic was done by the early twentieth century. Robertson Smith, Thompson, Tylor, Frazer, and Durkheim structured the approach to magic in terms of its relationship to science and religion. Malinowski, Radcliffe Brown,



Levi-Bruhl and Evans-Pritchard made their contributions between the two World Wars, and a series of articles by Goody, Hammond, and Horton continued to deal with the subject during the 1960s. From the early 1970s to the early 1990s, little was written on magic as a cross-cultural phenomenon, since anthropologists focused on individual societies rather than worldwide categories.

In addition, the research of the above-mentioned scholars has been limited to their particular fields of study, including philosophy, sociology, and cultural anthropology, and therefore their research did not focus on the physical apparatus of magic or religion. Also contributing to this paucity of information on magic is the gap between what Budge published on amulets and superstition in the 1930s and what appeared in the 1990s, when the subject again became fashionable. Archaeologists, having limited themselves to the study of physical evidence, have also not greatly enhanced the discussion of magic. In the last eight years, there has been a resurgence of research on magic, however, it has often relied on the classic Frazerian definitions and their relationship to religion. These definitions are based on the ideas of social evolution and the racial superiority of European Christians, and should not be accepted in the current treatment of magic.

At the beginning of my research at the Albright, I had defined all apotropaia under the heading of "amulets". However, based on further research and discussions with others in the field, I have since given up on the broadening of this definition. While

apotropaia are amuletic, the broadened term caused undue confusion. Therefore, I call amulets those apotropaia that are small and can be moved, such as jewelry, seals, and plaques. While larger items, including statuary and stelae could be amuletic, I call them apotropaia.

Also, in dealing with the more theoretical portion of my dissertation, I have modified M. Schiffer's ideas regarding artifacts as communicative objects. Schiffer calls for a receiver-based approach to communicative artifacts, rather than the more commonly used approach that focuses on senders and their intentions. This is impractical when studying apotropaia in light of how they were used by ancient societies. The presumed recipient was incorporeal and non-human, making the reality of the "reception" itself an assumption. While I could study the "reception" as perceived by current archaeologists, this would be instructive only of beliefs of our society and not those of the ancient world. Ultimately, I will attempt to integrate Schiffer's communicative approach with that of Alfred Gell, who analyzed the production and reception of art as an active agent. While objects lack the conscious intent usually assumed by the term agency, they act as bearers of secondary agency: the maker(s) imbue them with the power to act. Unlike Gell, I consider communication to be an action.

Having completed the first stages of my research at the Albright, I hope to finish my dissertation during the coming year. I was pleased and honored to be part of the Albright scholarly community, which helped me to focus and re-assess the structure of my dissertation.

Beth Shean during the Eighteenth Dynasty: From Canaanite Settlement to Egyptian Garrison

Robert A. Mullins, Hebrew University
Educational and Cultural Affairs Fellow and
Program Coordinator

My goal this year was to complete my doctoral dissertation on the stratigraphy, architecture and pottery of the fifteenth and fourteenth centuries at Tel Beth Shean in light of the 1927–1928 University Museum excavations of Alan Rowe and the renewed Hebrew University project under the direction of Prof. Amihai Mazar from 1989–1996.

Beth Shean is of particular interest because the literary and archaeological

evidence indicate that it was an outpost of the Egyptian New Kingdom for a period of about three hundred years. Although several sites in the southern Levant from the Nineteenth and Twentieth Dynasties (thirteenth–twelfth centuries BCE) have produced ample material culture evidence for Egyptian presence, administration and influence, little is known about the nature of Egyptian rule in the Levant during the Eighteenth Dynasty. Beth Shean is key in this discussion because it is one of the few known Egyptian-controlled sites to be excavated from this time span. Thus, Beth Shean provides us with a rare opportunity to test our interpretation of the texts against the archaeological evidence.

As a result of this research, it is now clear that the relatively unimportant site of Beth Shean was taken over and turned into an Egyptian center in the mid-fifteenth century, probably following the famous military campaign of Thutmose III to Megiddo. Its lofty and controlling position at the juncture of the Jezreel and Jordan Valleys probably contributed to the Egyptian choice of this particular site. This is the settlement that was excavated by Alan Rowe as Level IX, existing until at least the end of the Amarna period. It was quite small (only 1.2 hectares), however, in comparison to neighboring Rehov and Pella, which would have been much larger. For an Egyptian center, the architecture of the Amarna period settlement (Level IX) is surprisingly all Canaanite. Nevertheless, it was well built and had a well-organized layout dominated in the center by a central courtyard, a temple complex to the east, a residential quarter to the west, and a large administrative building/residency on the southern edge of the mound. In the far eastern room of this structure Rowe found the famous Lion and Dog panel, which is certainly one of the premier examples of Canaanite art during the Late Bronze Age. Presumably, a high official representing the interests of the Egyptian government resided in this building.

For the most part, the Egyptian character of Level IX is reflected in the pottery and special finds. Even so, less than 5% of the assemblage was Egyptian-style. The pottery also appears to have been made by local Canaanite artisans imitating Egyptian forms from the standard local clays. This is in sharp contrast to Beth Shean of the thirteenth–twelfth centuries (Levels VIII–VI) where the Egyptian-style component was nearly four times higher. The Ramesside era site also exhibits more clear-cut Egyptian character with Egyptian potters probably producing the required Egyptianizing pottery.

Although the amount of Egyptian-style



pottery from Level IX and the Amarna period is small in comparison to the dominant Canaanite component typical to northern Palestine during LB I–IIA, the corpus includes types that are undeniably Egyptian, e.g., string-cut bowls with red painted rims and splash known also in Nubia and northern Sinai during the mid-Eighteenth Dynasty, as well as flowerpots and slender ovoid jars. Flowerpots are a particularly important indication of Egyptian involvement at the site since whatever their function they served (and this is still debated) they are specifically tied to an Egyptian practice with nothing comparable in the Canaanite repertoire.

It is my hope that this study will not only provide us with a better understanding of Beth Shean as an Egyptian garrison during the Eighteenth Dynasty period, but lay the groundwork for future research at other sites with Egyptian connections dating to this period of time.

“Gather to my Feast: YHWH As Sacrificer in the Biblical Prophets”

Henrietta Wiley, Harvard University
Samuel H. Kress Joint Athens/
Jerusalem Fellow

Sacrifice has traditionally been conceived of as an act of devotion, performed by a human devotee and offered to a divine or otherwise superior being. There is a strict hierarchy of gift giving, in which the sacrificial victim passes from inferior to superior players in the religious drama. So what would it

mean for a god to perform a sacrifice? This has been the focus of my research in Athens and Jerusalem with the help of the Samuel H. Kress Joint Fellowship to the American School of Classical Studies in Athens and the Albright Institute for Archaeological Research. My project, also my doctoral dissertation, aims to explicate four passages in the biblical prophets that employ a metaphor of Yhwh performing sacrifice: Isaiah 34:1–7, Jeremiah 46:10, Ezekiel 39:17–20, and Zephaniah 1:7–8. These passages refer to *zebah lo-yhwh*, “yhwh’s sacrifice/slaughter,” where Yhwh appears to be the agent of the slaughter. What is Yhwh doing in these passages? Are the prophets describing an act of mundane slaughter, or are they evoking an image of ritual activity that has meaning and purpose beyond the phenomenal world?

In previous research I have found that Isaiah 34:1–7, Jeremiah 46:10, Ezekiel 39:17–20, and Zephaniah 1:7–8 are consciously tapping into the vocabulary and imagery of ritual sacrifice in general, and in particular that of *hērem*, the institution under which every member of a defeated enemy is “devoted to destruction,” which is to say slaughtered. I argue that *hērem* is itself a form of sacrifice that fits squarely into the overall Israelite sacrificial system, and that because there is a role for the deity beyond passive recipient in *hērem*, there is an active role for the deity built into the larger complex of Israelite sacrifice.

While the ultimate goal of the project is an explication of biblical text, a significant percentage is devoted to a typological comparison of the textual metaphor with images of deities performing sacrifices and offerings in the art of other ancient religions, specifically Greek vase painting and ancient Near Eastern seals. This has been the focus of my work during my fellowship year. In this time I have built my corpora of comparative material and strengthened my background in art historical methods so that I can interpret the material more confidently. I have selected approximately 45 examples of Greek vase painting plus works in other media, and approximately 75 examples of cylinder seals from Kültepe and from Sippar.

The purpose of my typological comparison has been to investigate how the idea of a sacrificing deity operated in other ancient religions and to see if and how those forms and meanings provide clues to interpreting the prophetic rhetoric. The issues brought into relief by this analysis are concentrated on the expression of divine power and authority. In the near eastern seal motifs lesser gods make



offerings to higher gods, and so express their inferior power. The hierarchy of the pantheon is precisely the point in the scenes where the relative status of the gods and the maintenance of that status are the ultimate effect of the ritual offerings. In contrast, the divine ritual gestures in Greek vase painting are not performed in relation to other deities. There are instances where gods appear to assist each other in the ritual, but here the multiplicity of gods does not seem to be the point. Instead the ritual is reflexive; the deity performs it for himself. This has the effect of reinforcing the importance of that deity’s cult and his or her role in the ritual maintenance of the cosmos. Ironically, it is the Greek motifs that more closely mirror the biblical text. In the Near Eastern seals, the sacrificer is expressing his submission to the object of his gift, but the Greek vases show the divine sacrificer as inherently powerful, ritually authoritative, and reconfirming his or her power through sacrifice. This is what is happening in our Israelite metaphor.

What is missing, however, from both the Greek and the Near Eastern imagery is any reference to relationship with humanity. In the iconography of the vases and seals, we get a sense of divine ritual as a kind of cosmic maintenance at the divine level, but the prophets continually emphasize the relationship between the deity and the community of human worshippers. This comparative approach raises the possibility that the agent of ritual action affects a ritual’s meaning as much as any specific activity does. In the

Israelite context, this would mean that when humans perform sacrifice, it means something different than when Yhwh does, even though it is the same action in the same system, because Yhwh is the author of the ritual system. The dynamics of sacrifice are such that when the subordinate, human worshipper does it, he is emphasizing and reinforcing his subordinate status, but when the deity does it, it emphasizes and reinforces his superior status and power.

*A 3-D GIS for the Analysis of
the Destruction and Later
Phases of Herod
The Great's Promontory Palace
at Caesarea Maritima*

James G. Schryver, Cornell University
George A. Barton Fellow

As those professional archaeologists who go on to publish their excavations know, the in-depth analysis of all of the strata and artifacts excavated within them can be a daunting task. Often, one of the basic challenges is the enormous amount of material that has to be included in such an analysis. Another challenge is the unavoidable fact that by excavating part or all of a site, we destroy the very thing we want to analyze later. One of the most exciting approaches that is currently being explored to meet both of these challenges uses Geographic Information Systems (GIS) to facilitate stratigraphic and other spatial analyses on an intra-site level. Many excavations already make use of one type of computer database or another to keep track of the massive amounts of data that excavations produce. In addition, a number of different solutions have been proposed to address the problems of recreating archaeological stratigraphy on a computer. The work being done by Eileen Vote for the Great Temple excavations at Petra is an exciting example of this. Taking a different approach to the problem, the author, a Senior Archaeologist on the University of Pennsylvania Museum/ Hebrew University excavations at Caesarea Maritima (directed by Prof. Kathryn Gleason, Prof. Barbara Burell and Prof. Ehud Netzer) decided to test the possibilities for creating and using a GIS program (ArcView 3.2).

As hoped, this approach has proven to have a number of advantages. One of the most obvious is that the archaeologist can use ArcView to combine the site database with a visual display of the site stratigraphy in both two and three dimensions. Another



is that the individual members of the excavation team can work separately as need be and use the database to organize and pool their results. A third and most exciting advantage is that since the approach incorporates a commercially available program, as opposed to one developed specifically by the excavators, all of the other teams working at Caesarea will be able use it as well, employing the central AutoCAD archive established by Anna lamim and Steve Sacks. Perhaps in a few years there will be a spatial database of the whole city!

Of course, before any of this can be attempted, just as with any other database, someone has to construct it and enter all of the base data. My five months at the Albright were spent doing just that. The data entry process consisted of three major phases.

The goal of phase one was to prepare a Harris Matrix for each trench. To accomplish this, a shareware program called Arch Ed was used. An important benefit of this windows-based program is that the information describing each specific locus number can be entered into the program and associated with the shape within the Harris Matrix representing that particular locus. That information is then just a mouse click away.

The information for the matrices was collected by reading through the locus sheets produced during the seven years of excavation. Each locus entry within the matrix was then completed with all of the relevant information found on the respective locus sheet such as levels and specific artifact contents.

The goal of phase two was the creation of a 2-D visual record of these very same loci. This was done by digitizing top plans prepared during the excavations and verifying them by reading through copies of the field books and redrawing where needed to create a set of over five hundred

locus plans in AutoCAD. In addition to the plan views, the top levels of each locus drawn were written into the drawings so that anyone using this visual information on its own would be able to relate different loci

within a trench to one another in vertical space.

The goal of phase three was to connect the drawing of each locus with the information concerning it, thereby creating a searchable database. To accomplish this goal, each of the 2-D AutoCAD drawings was imported into the GIS program ArcView where the information that had been prepared was attached to the appropriate locus drawing. The information was associated with the drawings as a series of attributes. These attributes can be used to function like individual characteristics for each locus, as if each locus were an individual person with specific eye and hair color, height, and weight. Thus, any information that the team wants to attach to these loci can be entered into the data table and searched.

With the database functioning, my next goal was to explore the 3-D capabilities of ArcView and to test their usefulness for stratigraphic analysis. Happily, it turned out that by entering top levels and elevations into the data table as attributes, then instructing the program to assign the z-value of objects based on these attributes, the actual relationship of specific loci to walls, mosaics and bedrock can be recreated in three-dimensional space.

As I test the usefulness of the GIS database for stratigraphic analysis for the interpretation of the later phases of the site, I have been pleased with both the expected and the unexpected advantages that the database has revealed. The most obvious of these is the speed at which queries can be made and the results obtained. In less than five minutes, I could retrieve information about the loci dating to the later phases of the promontory palace and see the spatial distribution of these later loci across the site. This was quite a reward after literally spending months finishing all of the data entry.

So what did I learn about the later phases of Herod's palace? Well, my conclusions are all tentative until checked against the work being done by everyone else involved in the project, but my analysis has produced some exciting results. For one, a single "destruction" event at the palace may never have occurred. Instead, the history of its last phases seems to have been much more continuous and complex. It appears that from the 4th–6th centuries A.D., the palace underwent a sequence of contemporaneous dismantling and rebuilding. The recycling of ready-made building materials is well-attested at Caesarea and the palace appears to be no exception. While certain rooms such as the northern hypocaust were going out of use, others were given new mosaic floors. Only the correlation of all of the evidence available will be able to piece together the intricate puzzle of the last decades of the building's life.

Polemics against Cult Images in the Hebrew Biblical Tradition

Nathaniel B. Levtow, Brown University
Educational and Cultural Affairs Fellow

The polemic against cult images is a prominent theme in the Hebrew Bible and its ancient interpretive traditions. The figurative iconography unearthed from ancient Israelite and early Jewish contexts contradicts this textual tradition. This contrast between archaeological and textual evidence now challenges old assumptions about Israelite and early Jewish aniconism held by religious traditions and modern scholarship alike. The material evidence of cult figurines, stamp seals, aniconic "standing stones," ostraca and cultic architecture from Iron Age Canaan rivals the literary tradition of anti-iconic polemic maintained in the Hebrew Bible. The synthesis of these two pools of data demands a reconsideration of the form and function of iconolatry in ancient Israelite cult and society. Similarly, the accumulated evidence of ancient Jewish funerary, numismatic and synagogue iconography over the previous decades stands firmly alongside the largely negative representation of iconolatry promoted in the literary record of Second Temple Judaism and the early Rabbinic Movement in Roman Palestine. The synthesis of this ancient Jewish art with textual traditions that polemicized against artistic production demands a revision of the old consensus that there was "no such thing as ancient Jewish art."

My research at the Albright Institute as an Educational and Cultural Affairs Fellow has sought to integrate these contrasting corpora of evidence, and to develop a social-theoretical interpretation of iconoclastic traditions in ancient Israelite and early Jewish cultic practice and discourse.

This study employs social and anthropological theory on individual and group identity construction, ethnic boundaries, self-definition, and the "Other," to help explain why anti-iconic polemics flourished so vigorously in biblical traditions. This interpretive approach suggests that ancient Israel, and later cultures that drew upon Israelite traditions, produced polemics against iconolatry as a means by which to mark boundaries between social groups. It locates the social context of anti-iconic cult polemics within the struggle among social groups to define and differentiate themselves against competing hierarchies of power structures and expressed through different gods, kings, and cults.

My discussion of iconographic and textual evidence from the Israelite cultural sphere addresses the polemic against cult image worship that begins in eighth century Israelite prophecy (Hosea) and blossoms in seventh and sixth century prophecy (Second Isaiah, Jeremiah) and historiography (Deuteronomy and the Deuteronomistic History). Traditional treatments of Israelite religion, which focus on textual, mostly biblical evidence, often accept uncritically the biblical ideals of an aniconic cult of Yahweh centralized in the Jerusalem Temple complex. When viewed within the broader context of Iron II Canaanite iconography and cultic practice, however, the aniconic cultic ideals propagated by certain biblical authors and editors appear rather as an ethnic boundary marker, constructed to define and distinguish between "Canaanite" and "Israelite" (or "native" and "foreign") social identities. This binary opposition served to cohere the Israelite polity under a particular cultic and political hierarchy.

This sociological perspective on cult polemics in Hebrew biblical literature applies also to later manifestations of the anti-iconic tradition in Second Temple and early rabbinic texts. In this respect, the anti-iconic polemic first attested in the Hebrew Bible is adopted, recontextualized, and rearticulated by later interpreters, who also sought to construct social boundaries and identities through polemical representations of iconic cultic practices they labeled as "foreign" and "incorrect."

The interpretive literary culture of Second Temple Judaism offers numerous

rearticulations of the biblical polemic against iconic worship practices. This corpus includes Qumran sectarian documents, Apocrypha and Pseudepigrapha, Josephus, and Septuagint. Juxtaposing this textual pool with material evidence on iconolatry in Hellenistic Judea including shields, standards, early synagogues, and literary attestations of iconic cults such as Caligula's statue in Jerusalem yields a corrective to the aniconic landscape portrayed in Second Temple literature. This material is reviewed alongside other evidence from the classical, Hellenistic and early Roman periods that portrays or critiques iconic cult practices of the Greco-Roman world, including Hellenistic philosophical literature and other textual, inscriptional and archeological evidence. This evidence indicates that Jews of the Hellenistic age drew from the biblical tradition of anti-iconic polemics as a response to the Hellenistic cultures that came to challenge local Judean political and cultic identities.

The final part of the study explores attitudes toward iconism in the early Christian and Rabbinic Movements in Roman Palestine. Attention is given to early Christian writers such as Clement and Tertullian, who drew on their familiarity with both Hebrew biblical traditions and Greco-Roman literature and cultic practices in order to develop satirical polemics against image worship for the purpose of competing with "pagan" cults for potential converts. The focus of this chapter, however, is on the Mishnah tractate "Avodah Zarah" ("On Alien Worship"), and on points in the Palestinian Talmud and in early Midrashim, which reflect an effort to define proper rabbinic practice and attitude toward iconic cults in the cities of the Roman East. This treatment of rabbinic literature addresses the Roman emperor cult and its portrayal in these texts, and challenges this and



other material image cults posed to the professed aniconic ethos of rabbinic Judaism. I discuss how figurative synagogue art such as is found in Beit Alpha, Sefhoris, Hamath Tiberias and Dura Europos problematizes the assumption that Judaism in the rabbinic period was aniconic.

This study synthesizes textual, archaeological, and social-theoretical scholarship in ways that can yield new insights into old questions about the role of iconolatriy in emergent Judaism and Christianity. It is a cross-cultural, ethnographic and diachronic treatment of material that has traditionally been considered from non-comparative,

synchronic perspectives. The identities of Israelite, ancient Jewish, and early Christian communities developed specifically in relation to and through contact with other cultural traditions. Because iconic cult was the center of gravity for these cultures, the polemic against "foreign icons" was central to this enterprise of self-definition.

The polemic against "idolatry" is a formative tradition in the history of Judaism and early Christianity that requires scholarly attention. The argument against the "error" of worshipping material images crafted by human hands emerged out of the biblical texts to become a prime exemplar of the classic monotheistic

argument, reappearing to support later views on the supremacy of the god of Israel over other gods, of an incorporeal god over the material world, of spirit over matter, and of mind over body. Perhaps because of its centrality to the biblical tradition, the idea of "idolatry" has been misunderstood by scholars of ancient Israel and Judaism, who have accepted this polemic uncritically and who thus continue the tradition without respecting its role in ancient politics and the creation of ethnic identity in a polyethnic world articulated through cultic practices. The purpose of my research is to illuminate the social contexts of this interpretive tradition.



Back Row, left to right: AIAR Staff Ashraf Hanna, AIAR Director Seymour Gitin, Adam Gitin, Post-Doctoral Fellow Stephen J. Pfann, Associate Fellow Rebecca Waltenberger, Research Fellow Issa Sarie, Guest Resident Assaf Landau, Post-Doctoral Fellow Anna de Vincenz, Research Fellow Baruch Brandl, Residents Tom and Pat Neu, Post-doctoral Fellow Shimon Gibson.

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The Israel Antiquities Authority is actively seeking the following:

1. Archaeologists and researchers interested in researching and publishing old, as-yet unpublished excavations carried out in Israel since the founding of the state in 1948 to enhance its present research and publication project devoted to the publication of excavations and excavated materials in the collections of the IAA, carried out between 1948 and 1989 by holders of permits and licenses who have passed away. Participation would be in the form of assuming responsibility and full accreditation for the research and publication of selected projects.
2. Additional funding for, and/or research into, selected excavations and/or excavated items retrieved since 1948 until today on behalf of the IAA, for which there are either inadequate or no budgets for proper research, restoration, publication, etc. Participation would be in the form of sponsorships for selected and discretely budgeted research and/or publication projects that may include academic cooperation in the field of research as well as e.g. museum exhibitions. Private and institutional funding, including participation of students and academics is encouraged, with the possibility of full accreditation.

The organizers of the annual ASOR Annual Meeting have kindly arranged for a table with ample information to be set up at this year's annual meeting in Toronto. Dr. Edwin C.M. van den Brink (edwin@israantique.org.il), the IAA's on-the-spot representative responsible for research and publication fundraising, will be happy to provide further details on these possibilities. Interested parties may receive further background information by contacting Dr. van den Brink in advance of the meeting.

POSITIONS AVAILABLE

ARCE DIRECTOR: The American Research Center in Egypt (ARCE), a nonprofit academic organization based in Cairo, is seeking applications for the position of Director. The Director represents ARCE to the Egyptian and American academic communities, the Egyptian and U.S. governments at the ministerial/ambassadorial level, and various funding agencies and donors. The Director has direct oversight of a Cairo office staff of 30 and indirectly oversees a U.S. staff of four. Responsibilities include general program and operations management and fundraising.

Applicants should have demonstrable leadership skills and administrative and organizational experience, and a personal interest in Egypt's history and culture. Applicants must be U.S. citizens. An advanced academic degree in Egyptology or Middle East studies, previous experience living and working in Egypt or the Arab world, and competence in Arabic are preferred. A commitment to an initial five-year term in Cairo is expected, beginning no later than July 1, 2003 and possibly earlier. Salary is \$85,000 or higher, depending on qualifications, paid in dollars, plus full benefits including car and driver, travel allowance, and apartment in Cairo. ARCE is an Equal Opportunity, Affirmative Action employer.

Send resume and the names of five references to: Dr. Everett K. Rowson, President, American Research Center in Egypt, Department of Asian and Middle Eastern Studies, 847 Williams Hall, University of Pennsylvania, Philadelphia, PA 19104. Priority will be given to applications received by January 1, 2003.

PENN STATE: The Department of Classics and Ancient Mediterranean Studies at The Pennsylvania State University announces a tenure-track/tenured position in Assyriology available at the level of assistant or associate professor, to begin August 2004. CAMS is a unit whose purview embraces the entire Mediterranean world, in all aspects, in antiquity, with a view to

promoting dialogue across fields represented in the department. Some preference will be given to candidates whose work focuses on the neo-Assyrian, neo-Babylonian, and Persian eras. However, other areas of programmatic fit are also welcome. An interest in Classical Studies and the ability to teach Greek, Hebrew and other ancient languages, such as Hittite, will be considered assets. Ph.D. required by the summer of 2003, along with full-time teaching experience and evidence of scholarly publication(s). Applications received by November 15, 2002 are assured of consideration, but dossiers will be accepted until the position is filled. Please send letter of application, a curriculum vitae, a sample of scholarly writing (e.g., articles), and three letters of recommendation to Professor Baruch Halpern, Chair, Assyriology Search Committee, Department of Classics and Ancient Mediterranean Studies, 108 Weaver Building, Box A, Penn State, University Park, PA 16802-5500. AA/EOE

UPENN: The University of Pennsylvania invites applications for a position in Classical Archaeology at the rank of Assistant or Associate Professor, beginning July 1, 2003. The appointment will be divided between the Department of Classical Studies and the Mediterranean Section of the Museum of Archaeology and Anthropology. We will consider candidates who specialize in all areas of Ancient Mediterranean Archaeology from the Bronze Age through Late Antiquity. Essential qualifications include: a strong teaching record and the ability to develop new courses in archaeology at both the undergraduate and graduate levels; experience and continuing interest in archaeological fieldwork and the ability and willingness to train students at all levels in fieldwork; and an active interest in working with the collections of the Museum and overseeing the operations of the Mediterranean Section.

Applications, including a cover letter and dossier, should be sent to Prof. Sheila Murnaghan, Chair, Department of Classical Studies, 201 Logan Hall, The University of

Pennsylvania, Philadelphia, PA 19104-6304.

Applications will be reviewed beginning November 1st, 2002, and will be considered until the position is filled. Some interviews will be conducted at the APA/AIA Meeting in New Orleans in January. The University of Pennsylvania is an Equal Opportunity/Affirmative Action Employer; women and members of minorities are encouraged to apply. Contact: Sheila Murnaghan, Professor and Chair, Department of Classical Studies, 202 Logan Hall, University of Pennsylvania, Philadelphia, PA 19104-6304. Tel: 215-898-7425.

UNIVERSITY OF EDINBURGH.
Lecturer in Near Eastern Archaeology. You will contribute to all aspects of teaching at undergraduate and postgraduate levels and should be active in research in an area of Near Eastern archaeology that complements or extends the Department's existing research strengths. Administrative duties are connected with teaching, assessment and organisation of courses, as well as sharing in the routine administrative work of a busy and dynamic Department. You should have a PhD or equivalent, teaching and supervisory experience, and a strong publication record. We are particularly interested in your research profiles and future research directions.

Further particulars and access to an on-line application form, can be found at: <http://www.jobs.ed.ac.uk/>

AIYS FELLOWSHIP PROGRAM FOR STUDY AND RESEARCH IN YEMEN

The American Institute for Yemeni Studies announces a fellowship program of in-country residence and research in Yemen for US citizens.

US Scholars in Residence Program: Proposals are invited from US post-doctoral scholars who plan to spend a sabbatical or post-doctoral time in Yemen. This includes individual or collaborative research or participation in ongoing AIYS-affiliated projects in Yemen.

Information on applying for this fellowship is available from the AIYS at www.aiys.org. The annual deadline for receipt of applications is December 31. For further information contact the AIYS office (AIYS, PO Box 311, Ardmore PA 19003-0311. Tel: 610-896-5412; aiys@aiys.org).

US DEPARTMENT OF STATE US Protects Pre-Classical and Classical Archaeological Material from Cyprus

On July 16, 2002, the Government of the United States of America and the Government of the Republic of Cyprus signed a Memorandum of Understanding (MOU) to protect Pre-Classical and Classical archaeological material. Ambassador Erato Kozakou-Marcoullis signed for Cyprus and Ambassador B. Lynn Pascoe, Deputy Assistant Secretary of State for European and Eurasian Affairs, signed for the U.S. Department of State. The Cultural Property Advisory Committee, administered by the U.S. Department of State, Bureau for Educational and Cultural Affairs, recommended this agreement.

The imposition of import restrictions on certain categories of archaeological material by the United States reflects a strong commitment to safeguarding Cypriot antiquities. Moreover, this action fulfills a Government of Cyprus request under Article 9 of the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export, and Transfer of Ownership of Cultural Property. Restricted items may still enter the U.S. with appropriate export documentation.

Cypriot culture is among the oldest in the Mediterranean. Its rich archaeological heritage illustrates the interaction of the island's inhabitants with neighboring societies, while maintaining a uniquely Cypriot character. Much of the history of the island from the eighth millennium BC to approx. AD 330 can be understood only from archaeological remains, as historical texts are very rare. There is a long history of documented pillage of archaeological sites in Cyprus, including evidence of current pillage; such activity jeopardizes the ability of archaeologists and historians to reconstruct Cypriot culture. The MOU offers the opportunity for the US and Cyprus to cooperate in reducing the incentive for further pillage, thereby protecting the context of intact sites for scientific study.

Restricted categories of objects include ceramic vessels, sculpture, and inscriptions;

stone vessels, sculpture, architectural elements, seals, amulets, inscriptions, stelae, and mosaics; metal vessels, stands, sculpture, and personal objects dating from approximately the eighth millennium BC to approximately AD 330. On July 19, a designated list of restricted categories was published in the Federal Register by the US Customs Service of the Department of the Treasury and, along with illustrations, is also available at <http://exchanges.state.gov/culprop>.

For additional information, contact Nicole Deaner, Public Affairs Specialist, Bureau of Educational and Cultural Affairs, Tel. (202) 203-7613.

THE MEDITERRANEAN ARCHAEOLOGICAL TRUST GRANTS TO ASSIST PUBLICATION

The Mediterranean Archaeological Trust, set up in 1959 for the promotion of the study of archaeology, invites applications in 2002–2003 for a programme of grants, made on a competitive basis, to assist with the publication of archaeological fieldwork in the Mediterranean world. Within the terms of the Trust, priority may be given to Bronze Age subjects. Grants for any amount, however small, will be considered, provided they expedite publication, but the maximum grant awarded to any one project will not exceed GBP 10,000.

Applications comprising a 2000 word maximum description of the proposed work and an outline budget, together with at least two, and not more than four, referees' names should be sent no later than 15 January 2003 to: Professor Sir John Boardman (Mediterranean Archaeological Trust), Ashmolean Museum, Oxford OX1 2PH, UK. Fax: +44-1865-278082

The references should be sent directly by the referees or accompany the application in a sealed envelope. Successful applicants will be informed in late March 2003.

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

November 4–6, 2002

The Second Conference on Nabataean Studies. Al-Hussein Bin Talal University in the cooperation with Bait al-Anbat and the Petra Region Authority. The conference aims at promoting studies on Nabataeans and providing an opportunity for all researchers and scholars to meet and exchange their experience and views. Contact: Dr. K. Amr, Chairperson of the Organizing Committee.

November 18–19, 2002

The Archaeology of Qumran. Recent Finds and Discussions. Brown University. Contact: Katharina Galor (katharina_galor@brown.edu) or Jürgen Zangenberg (zangenberg@t-online.de).

November 21–22, 2002

Power and Architecture Monumental Public Architecture in the Bronze Age Near East and Aegean. Faculty of Arts - Justus Lipsius Lecture Hall - Blijde-Inkomststraat 21 - Leuven. Contact: J. Bretschneider, Department of Oriental Studies, Katholieke Universiteit Leuven, Blijde-Inkomststraat 21, 3000-Leuven, Belgium. Phone: 0032/16/32 49 34, Fax: 0032/16/32 49 32. Email: joachim.bretschneider@arts.kuleuven.ac.be.

November 20–24, 2002

American Schools of Oriental Research Annual Meeting. Marriott Eaton Centre. Toronto, Ontario. Contact: www.asor.org/AM/am.htm.

November 20–24, 2002

American Anthropological Association. Hyatt Regency, New Orleans, LA. Contact: www.aaanet.org/mtgs/mtgs.htm.

November 23–26, 2002

Society of Biblical Literature Annual Meeting. Toronto, Ontario. Contact: www.sbl-site.org/Congresses/.

December 6–8, 2002

Ancient Studies; New Technology II: The World Wide Web and Scholarship in Ancient, Byzantine, and Medieval Studies. Rutgers University, New Brunswick, NJ. Scholarly Communication Center, Alexander Library, College Avenue Campus, Rutgers University. Contact: Ralph Mathisen, Program Chair, ralph.w.mathisen@sc.edu. Department of History, Univ. of South Carolina, Columbia, SC 29208.

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

January 3–6, 2003

104th Annual Meeting of the Archaeological Institute of America. New Orleans, Louisiana. Contact: www.archaeological.org/Annual_Meeting/Annual_Meeting.html

January 24–26, 2003

Passages from Antiquity to Middle Ages: Family, Marriage and Death. **University of Tampere, Finland** Organizers: University of Tampere, Department of History, and Finnish Historical Society. This conference deals with ancient and medieval way of life, family, marriage and death. It concentrates on critical situations and periods during the individual life span from Antiquity to Middle Ages, e.g. childhood, marriage, and old age. Deadline for abstracts: September 10, 2002. Contact: Julia Burman, Executive Director, Finnish Historical Society, email: from_antiquity@hotmail.com; or Katariina Mustakallio, Professor of General History, University of Tampere, Department of History, Kalevantie 4, 33100 Tampere, Finland.

February 20–22, 2003

Official Religion of the Upper Classes and Popular Religions of Ethnic Population Groups. Anatolia and its Neighbours in the 2nd and

Early 1st Millennium BCE. Religionswissenschaftliches Seminar, University of Bonn, Germany. Contact: Prof. Dr. Dr. Manfred Hutter, Adenauerallee 4-6, D-53113 Bonn, Fax: ++49-228-737531. Email: mhutter@uni-bonn.de

March 2003

Ancient Textiles, Production, Craft and Society. Copenhagen, Denmark/Lund, Sweden. Themes: Textiles in Practice—techniques, technologies and tools; other cross-disciplinary studies including scientific analyses; experimental archaeology and practical demonstrations; Textiles in Society—craftsmen and craftsmanship; production and its role in society; written evidence and economic factors. Contact: Eva Andersson, Dept. of Archaeology, Sandg., Lund, Sweden eva.andersson@ark.lu.se or Carole Gillis, Dept of Classical Studies, Solveg. 2, S-223 62 Lund, Sweden carole.gillis@klass.lu.se.

March 20–23, 2003

The Fifth Bi-Annual Conference in Shifting Frontiers in Late Antiquity. The University of California, Santa Barbara. Theme: "Violence, Victims and Vindication in Late Antiquity." Contact: Prof. H. A. Drake, Department of History, University of California, Santa Barbara, CA 93106-9410. The Program Committee expects to make selections no later than August, 2002. Email: drake@history.ucsb.edu.

March 28–31, 2003

American Oriental Society Annual Meeting. DoubleTree, Nashville, TN. Contact: www.umich.edu/~aos/

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.

June 11–17, 2003

Fifth World Archaeological Congress. The Catholic University of America. Washington, DC. Sponsored by the Smithsonian Institution's National Museum of Natural History and National Museum of the American Indian. Contact: www.american.edu/wac5.

July 7–11, 2003

The **49e Rencontre Assyriologique Internationale** will take place at the British Museum, London in honor of the museum's 250th anniversary. The theme will be Nineveh. Contact: www.let.leidenuniv.nl/rencontre/

July 19–25, 2003

The International Meeting of the Society of Biblical Literature, in conjunction with the Society for Old Testament Studies and the Oudtestamentisch Werkgezelschap. Cambridge, England. Contact: www.sbl-site.org

August 23–26, 2003

Common Ground. Archaeology, Art, Science, and Humanities. The XVI International Congress of Classical Archaeology of the Associazione Internazionale di Archeologia Classica (AIAC), hosted by the Ancient Art Department of the Harvard University Art Museums, Cambridge, MA. Contact: Amy Brauer, e-mail: AIAC2003@fas.harvard.edu. Tel: 617-495-3393 32; Fax: 617-495-5506.

December 28–31, 2003

Courtly Culture Outside the Court. Ben Gurion University of the Negev, Israel. Deadline for abstracts is October 31, 2002. Contact: Dr. Nimrod Hurvitz, Department of Middle Eastern Studies, Ben Gurion University, Israel. e-mail: nhurvitz@bgumail.bgu.ac.il; tel: 08-6477947; 08-6472476; fax: 08-6472952.

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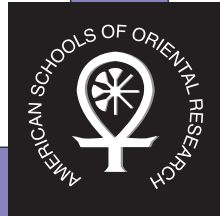
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