



Fall 2004  
Volume 54, Number 3

*American Schools of Oriental Research Newsletter*

# ASOR

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

## CYPRUS: Look Back, Look Forward

*Stuart Swiny, Director, Institute for Cypriot Studies, State University of New York at Albany*

Before leaving for a trip to Cyprus in June 2003, Billie Jean Collins asked if I would contribute something to a forthcoming issue of ASOR Newsletter on the recent developments in Cyprus. I agreed, and while on the island wrote the following piece:

"Where to start? So much has changed in Cyprus since my last visit in November 2002, yet the same old problems remain as intractable as ever. It is both elating and depressing at the same time. I am deeply attached to this island which I know so well, for so long, and, as a result, this short article has been one of the most difficult I have ever written.

When the border separating the Greek and Turkish Cypriots was unexpectedly opened last Easter on the orders of the Turkish Cypriot leader, for the first time in 29 years both communities were able to intermingle freely. The flood lasted for several days and we hear that tens of thousands of people streamed in both directions. Some expected trouble, others probably hoped for it, yet, almost miraculously, no serious disruptions occurred. A whole generation of Greek and Turkish Cypriots had a chance to meet and learn that despite nationalistic propaganda on both sides, they still had much in common, they were all Cypriots, sharing a love for that island they call home.

Accounts of pathos and genuine,

spontaneous compassion abound. Two examples from the small north coast village of Orga, where Laina and I have owned a house since 1970, will suffice. When the village, renamed Kayalar by the Turkish Cypriot administration and repopulated by Turks from the Black Sea area, was visited by two car loads of its original inhabitants, their first priority was to climb the steep path to the little church and cemetery to check the graves of their ancestors. Then, and only then, did they wander through the village to inspect family homes not seen since August 1974. Most of us who belong to families constantly on the move, with roots rarely going back more than a generation or two, will be impressed by this powerful identification with place. To many Cypriots the venerable village church or mosque guarding the graveyard where generation after generation of ancestors lie, are more emotionally significant than any family home. When one of the families walked up to their house, now inhabited by people they view as foreigners, they were invited in to drink tea and later handed back a piece of jewelry found buried in the courtyard many years previously....

Cypriots have reacted in different ways to this new situation. At a wedding which brought together many of my Greek Cypriot friends from my Kyrenia Ship excavation days over 30 years ago, I spoke with two now retired Greek Cypriot policemen from that lovely north coast harbor town. "Big John" as we knew him then, said he had visited

his home several times and was pleased to meet the Turkish Cypriot family living therein, and hoped something could be worked out in the future. The other policeman told me he could not subject himself to having to show his passport in order to visit his home near Kyrenia, and thus would not travel there until a political solution was achieved.... I have also spoken with Turkish Cypriots who feel equally unsettled by their visits to areas of towns such as Limassol, so changed that they could no longer find their way, or locate their old home; yet they were happy to see the region where they grew up, so very different from the north coast of the island....

In my opinion, the most positive development following the opening of the border between the two communities is that the generation that grew up with no personal contact with the other has realized that these "others" are not monsters in any way, and they are, above all, Cypriots, who feel that if left to their own devices they could work out a viable solution for the future.

Indeed, a recently held "Peace-building Workshop" attended by professional Greek and Turkish Cypriots with no governmental connections, demonstrated to an astonishing degree how they react in identical ways to issues. The questions addressed were hard ones, yet these Cypriots were determined not to shy away from them.

It will surely not be easy, requiring courage and determination for all in-

*Continued on page 2*

volved, but of one thing I am sure from first-hand discussions with many Cypriots: there is a will to do something now that the European Union beckons and that a new millennium has begun. Cyprus is an old country, and its history for the past 2500 years, almost to the day, has been more complex and emotionally charged than most. Over this long span the island has been irresistibly attracted to Europe, and now, at long last—part of it at least—is about to achieve its wish of “belonging,” hopefully in peace and security.”

For one reason or another the above note was not published in 2003 so it was felt that it might be of interest to readers if I added a 2004 postscript after spending eight weeks on the island while directing excavations at Sotira Kaminoudhia. The following comments should be viewed in light of the recent, and truly monumental developments taking place in Cyprus.

The *status quo* I described in the summer of 2003 remained in force through the furious campaigning leading up to the entry of Cyprus into the European Union on May 1, 2004. The campaigning, as many readers will remember, had nothing to do with the actual accession of the Republic of Cyprus to Europe, for that was a done deal, and focused on whether or not to accept the United Nations’ “Annan Plan.” It was hoped that acceptance (by a plebiscite) of this complex and comprehensive Plan

would lead, finally, to the solution of the “Cyprus Problem” and ultimately to the re-unification of Cyprus, divided since 1974. The plan, like all documents dealing with conflict resolution, could hardly be expected to satisfy all the demands of both parties. Some, especially in the case of Turkish Cypriots yearning for recognition and access to the benefits of the European Union, actively canvassed for a “yes” vote to the Annan Plan. Others, especially those of the Greek Cypriot community who felt betrayed by a compromise which did not offer them enough, advocated a “no” vote. Emotion ran high on both sides as the stakes were of life-changing importance to the future of many Cypriots. So that is how, just a few days before May 1, the Turkish Cypriot community voted overwhelmingly for reunification and the Greek Cypriots overwhelmingly against. As a result numerous young Turkish Cypriots now feel rejected and most Greek Cypriots feel vindicated, and currently speak of a new, more equitable plan by the end of the year.... Thus for the time being the *status quo* endures, albeit with subtle changes, some of them hard to believe even for those intimately familiar with Cyprus! And what of the future? When I recorded my thoughts in the summer of 2003 I was, frankly, more optimistic than at present, as there are now developments occurring in Cyprus that will be hard to reverse. We shall see....

## Leon Levy Bequest to Benefit Overseas Centers

As most of the archaeological world knows, Leon Levy, long-time ASOR friend, supporter and Trustee, recently passed away. His habit of generously supporting numerous archaeologically related projects, particularly the Leon Levy Ashkelon Excavations and the Shelby White (spouse)-Leon Levy Program for Archaeological Publications, will extend his influence far beyond his life. As part of his considerable legacy to archaeology, he graciously donated \$150,000 to ASOR through his will.

Mr. Levy served ASOR in innumerable ways over the past many years, dating back to the mid 1970s, and for a time in the capacity of Treasurer. Former ASOR Board of Trustees Chair, Elizabeth Moynihan, kindly shared with us the following quote from a letter, dated July 16, 1984, which she had received from him: “As you know, aside from its archaeolo-

gy, ASOR thrills me because it is the only organization with which I am familiar that operates successfully on both sides [of the Middle East’s geographical and political divide]. But not without a little Sturm and Drang occasionally.”

What a nice tribute from a man who has done so much for ASOR. His bequest, just received from his widow, Shelby White, through the good offices of Liz Moynihan, has been designated for the support of our center libraries and publications: \$110,000 for the AIAR Library; \$20,000 for the CAARI Library; and \$20,000 towards ASOR’s sponsorship of the new pottery typology volume being edited in Jerusalem by Sy Gitin.

The members of ASOR join together in thanking the Levy Estate, Shelby White, and Liz Moynihan for this generous support of the vital work of ASOR’s overseas centers.

The American Schools of Oriental Research is a nonprofit, scientific and educational organization founded in 1900.

P. E. MacAllister  
Chairman of the Board

Lawrence T. Geraty  
President

Martha Joukowsky  
Vice President

James Strange  
Secretary

Larry G. Herr  
Chair, Committee on Publications

Burton MacDonald  
Chair, Committee on Archaeological Policy

Eric H. Cline  
Chair, Committee on Annual Meeting

Douglas R. Clark  
Executive Director

Billie Jean Collins  
Director of Publications

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



## The ASOR Newsletter

Billie Jean Collins, Editor  
Chris Madell, Britt Hartenberger,  
Assistant Editors

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

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

© 2004 by  
The American Schools of Oriental Research

[www.asor.org](http://www.asor.org)

## The Samuel H. Kress Foundation Continues its Support

A grant from the Samuel H. Kress Foundation provided travel funds for four international scholars who traveled to Atlanta, Georgia last November to present papers at our 2003 Annual Meeting. The funds allowed us to assist scholars from the Middle East and Australia with their airfare and ground transport costs. Their attendance enhanced the breadth and quality of the information presented at the meeting and encouraged international collaboration and discussion with North American scholars. The presentations given addressed the topic of art and architecture in the ancient world:

**Dr. Mohammed Najjar** of the Department of Antiquities, Jordan, presented a paper in the session on the Archaeology of Early Bronze Age People entitled "Recent Excavations at the Safi and Feifa EBA Cemeteries."

**Dr. Majeed Khan** of the Deputy Ministry of Antiquities and Museums, Saudi Arabia, contributed two papers to the double-length Arabia session at our Annual Meeting. These included "Symbolism in the Rock Art of Saudi Arabia" and "Is Mount Sinai in Saudi Arabia?"

**Dr. Despo Pilides** of the Department of Antiquities, Cyprus, presented the paper "American Archaeological Research in Cyprus: The Local View" in the Archaeology of Cyprus session.

**Dr. Antonio Sagona**, Center for Classics and Archaeology, University of Melbourne, Australia, gave a paper in the session on the Archaeology of Anatolia entitled "Hearths and Houses East of the Turkish Euphrates."

We are pleased to report that the Kress Foundation will support the travel of five scholars to our 2004 Annual Meeting in San Antonio, Texas next month.

ASOR gratefully acknowledges this continuing generous support.

## The ASOR Map Project

The Publications Office of ASOR is pleased to announce a new initiative designed to benefit its membership and the greater archaeological community.

The ASOR map project is designed to provide high quality publishable maps on all of the regions of the ancient Near Eastern and eastern Mediterranean worlds. Our initial efforts can be viewed at [www.asor.org/pubs/maps/maps.html](http://www.asor.org/pubs/maps/maps.html).

Eventually we plan to provide a variety of theme-based maps, beginning with the major periods. Theme maps are available as pdf files or as publishable 300 dpi grayscale tif images. New maps will become available on an ongoing basis. These maps are copyrighted by ASOR and may not be modified in any way. Combining the individual maps will produce a composite map of the ancient Near East.

For those who would like to prepare their own maps, the web page also provides blank map templates for download as Illustrator CS or FreeHand files. These maps may be modified or adapted for general use with no special permission required from ASOR.

Susanne Wilhelm of Archaeoplan is preparing the maps ([www.archaeoplan.com](http://www.archaeoplan.com) • [susanne@archaeoplan.com](mailto:susanne@archaeoplan.com)).

The initial impetus for this effort was the need for ASOR to have a ready supply of good maps on-hand for use in ASOR monographs and journals. We are pleased that as a side benefit we are also able to provide a service to the field.

We welcome suggestions for future thematic maps and comments on or corrections to existing ones.

Be sure to check back frequently for updates and new maps.

## Want to Publish Research for the International Public?

The Beirut-based Daily Star, an English-language newspaper with a wide distribution in the Middle East in partnership with the International Herald Tribune, is seeking popular articles exploring the archaeology and history of the Middle East. Brief articles (900-1200 words) that publicize recent finds, excavations, and research, and are written in an informative, and accessible style are invited.

ASOR has entered into a partnership with the Daily Star through its outreach journal, *Near Eastern Archaeology*.

Articles published in the Daily Star will also be considered for NEA's Artifacts section, which highlights recent expeditions, exhibitions, and discoveries. This partnership arises from our mutual desire to increase public access, both domestically and internationally, to archaeological research. Scholars will be able to present their research to an audience that the North American and European media often overlook—the Middle Eastern public. Our goal is to increase awareness of current archaeological research and create a dialogue between scholars and the region's publics concerning the value of history and heritage.

Please send queries and electronic submissions to Benjamin Porter, [bporter@sas.upenn.edu](mailto:bporter@sas.upenn.edu), NEA's Assistant Editor for News. Please include two high-resolution images suitable for publication. If you are interested in taking advantage of this unique opportunity, but are not interested in writing the piece yourself, we will work with you to find an individual who will do so.

For instructions on how to submit materials, visit <http://www.asor.org/pubs/nea/index.html>.



ASOR Annual Meeting

Westin Riverwalk  
San Antonio, Texas

[www.asor.org/AM/AM.htm](http://www.asor.org/AM/AM.htm)

## Consortium Members of the American Schools of Oriental Research

<p>American Research Center in Egypt          Andrews University          Asbury Theological Seminary          Austin Presbyterian Theo. Seminary          Baptist Bible College and Seminary          Baltimore Hebrew University          Baylor University          Boston College          Boston University          Brigham Young University          Brown University          Calvin College and Theological Seminary          Carroll College          Catholic University of America          Christian Theological Seminary          Claremont Graduate University          Cobb Institute of Archaeology          Colgate Rochester Divinity School          Concordia College          Concordia Lutheran Seminary          Concordia Seminary          Cornell University          UCLA (Cotsen Institute of Archaeology)          Drew University          Duke University          Dumbarton Oaks          Emmanuel School of Religion          Emory University          Fernbank Museum of Natural History          Gannon University          General Theological Seminary          Golden Gate Baptist Theological Seminary          Gordon-Conwell Theological Seminary          Grace Theological Seminary          Harvard Fogg Museum - Sardis Expedition          Harvard Semitic Museum          Hebrew Union College          Illinois Wesleyan University          John Carroll University          Johns Hopkins University          La Sierra University          Louisville Seminary          Loyola Marymount University          Lycoming College          McCormick Theological Seminary          McGill University          Metropolitan Museum of Art          Miami University</p>	<p>Midwestern Baptist Theological Seminary          New Orleans Baptist Theological Seminary          New York University          North Carolina State University          Pennsylvania State University          Pepperdine University          Pittsburgh Theological Seminary          Protestant Episcopal Theological Seminary (Virginia)          Smith College          Southeastern Baptist Theological Seminary          Southern Adventist University          Southern Baptist Theological Seminary          Southern Methodist University (Perkins School of Theology)          Southwest Missouri State University          St. Francis Xavier University          St. Mary's University          SUNY at Binghamton          SUNY Buffalo          Texas A&amp;M University          Trinity College          Trinity Lutheran Seminary          Tufts University          University of Arizona          University of California - Berkeley          University of Chicago          University of Cincinnati          University of Judaism          University of Kansas          University of La Verne          University of Mary Hardin-Baylor          University of Michigan          University of Missouri          University of Nebraska - Omaha          University of North Carolina, Chapel Hill          University of Notre Dame          University of Southern California          University of the Holy Land          University of Toronto          University of Victoria          Valparaiso University          Vanderbilt Divinity School          Wake Forest University          Wellesley College          Wesley Theological Seminary          Willamette University          Yale Divinity School</p>
---	--

*Coming soon in*

### *Near Eastern Archaeology*

**66/4**

The Ketef Hinnom Inscriptions  
 (Gabriel Barkay et al.)  
 The Formation of the Israelite State  
 (Avi Faust)  
 Engendering Syro-Palestinian Archaeology  
 (Carol Meyers)  
 Hebrew Bible Scholarship on Gender  
 and the Contribution of Archaeology  
 (Susan Ackerman)

**67/1**

**Sacred Spaces**  
 The Jewish Temple at Elephantine  
 (Stephen Rosenberg)  
 A Nabatean/Roman Temple at Dhat Ras  
 (Terry Eddinger)  
 The Mamluks and the Umayyad Mosque at  
 Damascus (Bethany Walker)  
 The Unique Church at Abila of the Decapolis  
 (Clarence Menninga)  
 A Late Bronze Age Cultic Installation at  
 Tall al-'Umayri, Jordan (Kent Bramlett)  
 Afghan Archaeology on the Road to Recovery  
 (John Betlyon)

**67/2**

**Food and Wine  
 in the Ancient World**

**67/3**

**Palestine in the Persian Period  
 (John Betlyon)**

**67/4**

**Private Life in the  
 Ancient Near East**

---

ASOR Member/Subscriber Services  
 PO Box 133117  
 Atlanta, GA 30333-3117  
 Toll free: (866) 727-8380, or  
 (404) 727-8380  
 Fax: (404) 727-4719  
 E-mail: asorpubs@asor.org  
 Web: www.asor.org

**ASOR Gratefully Acknowledges  
its Contributors for the 2004 Fiscal Year  
(July 1, 2003 – June 30, 2004)**

*ASOR gratefully acknowledges the bequest  
of F. Myron Johnson in the amount of  
\$50,000.*

**Benefactor (\$10,000 or more)**

The Catholic Biblical Association of  
America  
The Dorot Foundation  
The Joukowsky Family Foundation  
P.E. MacAllister  
Metropolitan Restaurant  
Management Co., Inc.  
David J. Rosenstein  
The Richard J. and Joan G. Scheuer  
Family Foundation

Patron (\$5,000 – \$9,999)

The Foundation for Biblical Archaeology  
Edward Gilbert  
The Samuel H. Kress Foundation

**Friend (\$1,000 – \$4,999)**

Andrews University  
Loren Basch  
Kent Birmingham  
Boeing Gift Matching Program  
Carnegie Corporation of New York  
Matching Gifts Program  
Concordia Seminary  
Nan Frederick  
Lawrence T. Geraty  
The Eugene and Emily Grant Family  
Foundation  
Norma and Reuben Kershaw  
George M. Landes  
Lindstrom Foundation for Archaeo-  
logical Research and Development  
George E. Mendenhall  
Eric and Carol Meyers  
Alice and Thomas R. Pickering  
Austin Ritterspach  
James F. Ross  
Joe and Patty Seger  
Lydie T. Shufro  
James F. and Carolyn Strange

**Sponsor (\$500 – \$999)**

John Camp  
Jodi Magness  
Oklahoma State University  
Carolyn Draper Rivers  
B.W. Ruffner  
Susan Sheridan  
Gough Thompson  
James Weinstein

**Sustainer (\$250 – \$499)**

Laird Barber  
Oded Borowski  
Robin Brown  
Douglas R. Clark  
Sidnie W. Crawford  
Ernest Frerichs  
Frederick Lauritsen  
Martin Meyerson  
Beth Alpert Nakhai  
Marianist Province of the U.S.  
Suzanne Richard  
Stuart Swiny  
Jane Waldbaum

**Other Contributors**

Randy Akers  
Eugene L. Balter  
Mark Becker  
Helene Belz  
Neal Bierling  
Elizabeth Bloch-Smith  
Robert and Vivian Bull  
Edward F. Campbell  
Joan W. Chase  
Eric Cline  
Frank M. Cross  
John Darst  
Jean M. Davison  
Catherine Deans-Barrett  
David A. Detrich  
Patricia B. Douthitt  
Shane Dunworth-Crompton  
Erick Egerton  
Far Horizons Archaeological  
& Cultural Trips  
Ada Feyerick  
Paul Finch  
Cynthia Finlayson  
Marjorie M. Fisher  
Nili Fox

Paul J. Gaylo  
Seymour Gitin  
Victor Roland Gold  
Claire and Milton Gottlieb  
Mark Green  
James W. Hargrove  
Timothy Harrison  
Kenneth G. Holum  
David Ilan  
Inst. of History, Archaeology  
& Education  
Ann Johnston  
Howard Kee  
Hugh Lehman  
H. Elliott Lipschultz  
Gloria London  
Dale Manor  
Charles A. March  
Clive McClelland  
Dave McCreery  
John P. Merrill Jr.  
Richard F. Natarian  
Michael Oblath  
Betty O'Dell  
Jane Peterson  
Martha Risser  
Martin A. Rizack  
Francesca Rochberg  
James A. Sanders  
Richard Sarason & Anne Arenstein  
R. Thomas Schaub  
Richard Scheuer  
Marian Scheuer Sofaer  
William Schniedewind  
Wolfhart K. Schubach  
Lee R. Seeman  
Audrey Shaffer  
Hershel Shanks  
Shelia Shiki y Michaels  
Joanna Smith  
Gus Van Beek  
Kenneth Yaw  
Harold and Julianne Zimmerman

*Thanks to the generosity of these contribu-  
tors, ASOR raised over \$300,000  
for its operations and special programs dur-  
ing this past fiscal year.*

**THE AMERICAN CENTER  
OF ORIENTAL RESEARCH  
(AMMAN)**

ANNOUNCEMENT OF FELLOWSHIPS  
2005-2006

Deadline for all applications is  
February 1, 2005

**The Kress Fellowship in the Art and Archaeology of Jordan:** One or more three- to six-month fellowships for pre-doctoral students completing dissertation research in an art historical topic: art history, archaeology, architectural history, and in some cases classical studies. Applicants must be Ph.D. candidates and U.S. citizens or foreign nationals who have matriculated at U.S. institutions. The maximum award for six months is \$18,500.

**ACOR-CAORC Fellowship:** Five or more two- to six-month fellowships for MA and pre-doctoral students. Fields of study include all areas of the humanities and the natural and social sciences. Topics should contribute to scholarship in Near Eastern studies. U.S. citizenship required. Maximum award is \$19,400. Subject to funding.

**ACOR-CAORC Post-Graduate Fellowship:** Three or more two- to six-month fellowships for post-doctoral scholars and scholars with a terminal degree in their field, pursuing research or publication projects in the natural and social sciences, humanities, and associated disciplines relating to the Near East. U.S. citizenship required. Maximum award is \$25,000. Subject to funding.

**National Endowment for the Humanities (NEH) Fellowship:** One four-month fellowship for scholars who have a Ph.D. or have completed their professional training. Fields of research include: modern and classical languages, linguistics, literature, history, jurisprudence, philosophy, archaeology, comparative religion, ethics, and the history, criticism, and theory of the arts. Social and political scientists are encouraged to apply. Applicants must be U.S. citizens or foreign nationals living in the U.S. three years immediately preceding the application deadline. The maximum award is \$20,000.

**The Andrew W. Mellon Foundation East-Central European Research Fellows Program:** Two three-month fellowships for scholars who have a Ph.D. or equivalent experience, pursuing research in any field of the humanities or social sciences that relates to the Near East. Applicants must be citizens of Bulgaria, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Poland, Romania, or Slovakia. The award is \$11,500.

**Jennifer C. Groot Fellowship:** Two or more awards of \$1,500 each to support beginners in archaeological fieldwork who have been accepted as staff members on archaeological projects with ASOR/CAP affiliation in Jordan. Open to undergraduate and graduate students. U.S. or Canadian citizenship required.

**Harrell Family Fellowship:** One award of \$1,500 to support a graduate student for participation in an ACOR-approved archaeological research project, which has passed an academic review process. Senior project staff whose expenses are being borne largely by the project are ineligible. Open to enrolled graduate students of any nationality.

**Kenneth W. Russell Fellowship:** One award of \$1,500 to support a graduate student for participation in an ACOR-approved archaeological research project, which has passed an academic review process. Senior project staff whose expenses are being borne largely by the project are ineligible. This cycle the competition is closed to Jordanian students, but open to enrolled graduate students of all other nationalities.

**Pierre and Patricia Bikai Fellowship:** One or more awards for one or two months of residency at ACOR during the period of June 1, 2005 through May 31, 2006. Open to graduate students of any nationality participating in an archaeological project or a research project in Jordan. The award includes room and board at ACOR and a monthly stipend of \$400. This fellowship may be combined with the Groot, Russell, Sauer, or Harrell Fellowships.

**James A. Sauer Fellowship:** One award for one month of residency at ACOR during the period from June 1, 2005 through May 31, 2006. The Fellowship is for a graduate student participating

in an ACOR-approved archaeological research project in Jordan. This cycle the competition is open to enrolled graduate students of U.S. or Canadian citizenship, but closed to Jordanian students. The award includes room and board at ACOR. This fellowship may be combined with the Groot, Harrell, Russell, or Bikai Fellowships.

CAORC, NEH, Kress, Mellon, Sauer, and Bikai Fellows will reside at the ACOR facility in Amman while conducting their research.

Donald R. Keller, The American Center of Oriental Research, 656 Beacon Street, 5th Floor, Boston, MA 02215 USA. Tel: 617-353-6571, Fax: 617-353-6575. Email: acor@bu.edu, Web: www.bu.edu/acor

---

**CYPRUS AMERICAN  
ARCHAEOLOGICAL  
RESEARCH INSTITUTE**

ANNOUNCEMENT OF FELLOWSHIPS  
2005-2006

**The Helena Wylde and Stuart Swiny Grant:** One grant of \$750 to an upper level undergraduate student in a U.S. university or college to pursue a research project relevant to an ongoing field project in Cyprus; to be used to fund a period of research time in residence at CAARI and to help defray costs of travel. Residence at CAARI is mandatory. Application requirements: Project statement; expected schedule of work; budget; curriculum vitae; two letters of recommendation.

**The Anita Cecil O'Donovan Grant:** One grant of \$750 to a graduate student of any nationality to pursue research on a project relevant to the archaeology of Cyprus; to be used to fund a period of research time in residence at CAARI and to help defray costs of travel. Residence at CAARI is mandatory. Application requirements: Project statement; expected schedule of work; budget; curriculum vitae; two letters of recommendation.

Application deadlines: February 1, 2005. Information and submission of applications: CAARI at Boston University, 656 Beacon Street, Fifth Floor, Boston, MA 02215. FAX: 617-353-6575. E-mail: caari@bu.edu



## 2003–2004 Fellows' Reports

### The Leader as Shepherd in Ancient Israel

Timothy S. Laniak, Gordon-Conwell Theological Seminary, Annual Professor

My research this year was on the cultural and literary background of shepherd ruler language in the Bible. This will lead to the publication of a 100,000 word monograph in the New Studies in Biblical Theology series (IVP-UK), tentatively titled, *"Shepherds After My Own Heart": Leadership and Pastoral Imagery in the Bible* (2005). As a result of ethnographic research among Bedouin in Sinai, Jordan, and Israel, I also plan to publish an image-based introduction to the world and work of pastoralists (publisher TBD).

Personal interest in pastoral imagery represents a continuation of one of my primary research foci, the social world of the Hebrew Bible (begun with *Shame and Honor in the Book of Esther*, Society of Biblical Literature Dissertation Series 165). It was a surprise to me when I found that, apart from a handful of doctoral dissertations over the last thirty years, no one had published a book-length investigation of shepherd-ruler language in the Bible.

I spent the year prior to my sabbatical exploring the way metaphor is understood within the myriad of different disciplines that have taken recent fascination with it. In the humanities there is a widespread interest in the *constructive* power of metaphorical language. For some philosophers metaphor is given credit for being foundational to human thought (not just language) and granted similar status with construct, model, or even paradigm. (Theologians have reminded us that language about transcendent realities, at least, is necessarily analogical.) In the social sciences there is a growing interest in the *social use* of metaphor. Among leadership theorists, social anthropologists, and political scientists (each with their own jargon) there is a growing interest in the capacity of metaphors, like symbols, to educate, organize, socialize, inspire, and otherwise broadly influence thought, imagination, feeling, and behavior.

With this background I came (back) to my interest in pastoral language and imagery

in the Bible. How did these ancient writers convey perspectives about leadership and community through shepherd and flock images taken from the natural world? What were the obvious, salient elements of the analog? And what were the subtle, suggestive "entailments"? To answer these questions I needed first to acquire a thorough acquaintance with the culture and work of ancient Near Eastern shepherds. Second, I had to examine the ways in which various authors/texts from a wide variety of genres, time periods, and cultural contexts used imagery from this *realia* to influence their readers.

Acquaintance with ancient shepherding culture came through research in written sources carried out in tandem with ethnographic study among herders in Jordan, Sinai, and Israel. While the written sources provided the primary data (and control) for the research, interviewing was the stimulus for increasing my own awareness and sensitivities to pastoral dynamics. While one cannot assume comprehensive cultural continuity for shepherds in this region—especially with the presence of such significant modern variables as rigid political boundaries, modern veterinary care, water trucks, and mobile phones—still, the raising of the same animal breeds in the same physical environment has produced some obvious commonalities over time. By the end of the Fall, with the help of dozens of academic experts and vocational shepherds, I had written a 25,000 word summary of ancient pastoralism.

I then turned my attention to the *use* of pastoral terms and images in ancient Near Eastern texts. Which (and what kind of) rulers considered themselves shepherds? In which regions/countries, and during which periods? In what kinds of literary or architectural settings? And, most importantly, what were the associations and implications of the metaphor? I found that shepherd/sheep language is attested especially in royal texts throughout Mesopotamian history from the third millennium until the Neo-Babylonian Empire. Classical histories and philosophical treatises also make generous use of the metaphor. Although it is common to assume that the Pharaohs were also seen as "herders of the people," the phrase is not standard in Egyptian royal titulary. The associations derived from the image of a shepherd-ruler include provision (e.g., food), protection (e.g., military), and direction (e.g., law). The most interesting emphasis of the imagery is in this last category; Mesopotamian law collections were understood as a primary means by which people are

shepherded. Related to these "codes" were *misharum* edicts which declared exemptions from taxes or service, sometimes in the name of shepherd rule.

This background was essential for researching shepherd/sheep language in the Bible. As in the Near Eastern texts, biblical authors depict both YHWH and rulers as shepherds. The emphasis in both wilderness and royal traditions is the role of Israel's leaders as God's *appointed delegates*. This was also stressed in the Mesopotamian texts. Similarly, according to the royal traditions preserved in the Bible, Israel's kings were considered responsible for prosperity (feeding), military security (protecting), and social justice (guiding). However, with characteristic reticence, no king is referred to in the Bible by the title "shepherd."

The richest use of pastoral language is found in the prophets who spoke about and/or during the exile. Invariably in contexts of critique, these prophets (especially Isaiah, Jeremiah, and Ezekiel) would blame the self-serving "shepherds" of Israel and/or Judah for the coming judgment. Among their visions of a beatific future are images of YHWH leading his "flock" (again) out of their exilic wilderness. A new Davidic shepherd is often anticipated in these predictions.

What I found particularly noteworthy in the prophetic literature (and in some of the psalms) is the role of the wilderness as the symbolic environment in which God or his chosen leader shepherds the "flock" of Israel. This is something not found in the extra-biblical records from Mesopotamia, Egypt, and Greece. The foundational moments and events of Israel's official "meta-narrative" took place in the desert. Though remembered for rebellion, the wilderness was also the place of purging and renewal, and, therefore, of hope.

The traditional image of the divine shepherd gathering his scattered flock in the wilderness becomes a common element in the expectations of the Qumran covenanters and a structural aspect of the gospel accounts. A "second Exodus" is clearly anticipated in the synoptic gospels and John 10 has Ezekiel 34 fully in view in



the *marshal* of the “good shepherd.” As in the other gospels (and like the prophets), criticism of “false shepherds” is attached to hope for greener grass under new leadership.

Although the Rabbis did not continue using the term *shepherd* for their leaders (for a variety of reasons), the idiom was embedded early in Christian tradition. My project ends with references in 1 Peter to shepherd-leaders in the church. This apostle, once charged to “feed my lambs” (John 21), encourages the leadership of a community of “aliens” and “exiles in the Dispersion” to “shepherd the flock of God.”

---

### The Epic of Gilgamesh: Studies The Magical Series *Maqlû*: Edition

*Tzvi Abusch, Brandeis University, NEH Fellow*

During my stay at the Albright Institute (April–August, 2004), I worked on two major projects begun in earlier years and continued with renewed vigor during the academic year 2003–2004, first at the Institute for Advanced Study in Princeton, and then in Jerusalem. The projects center on two of the most important religious compositions from ancient Mesopotamia: one literary and ideological in nature (Epic of Gilgamesh), the other magical and ceremonial in nature (*Maqlû*).

#### *Epic of Gilgamesh*

The Epic of Gilgamesh, discovered and reconstructed in the century and a half since the libraries of ancient Nineveh were first excavated, has taken its place with the biblical and Homeric texts among the great literary works of the ancient world. It is a work of adventure; it treats specific Mesopotamian cultural issues arising out of specific historical contexts, but nonetheless grapples with issues that are of an existential nature, issues that are no less universal for being clothed in a specific Mesopotamian form. The Epic recounts the deeds and struggles of Gilgamesh, a king of the city-state Uruk in the land of Sumer. Drawing upon earlier Sumerian tales about Gilgamesh, the work was composed in Akkadian during the first part of the second millennium BCE, and was then revised during the next millennium and transmitted in changing forms, both in Mesopotamia and in other lands of the ancient Near East until the end of the cuneiform tradition. The Babylonian text is best known in several major versions dating, respectively, to the early second millennium, the late second millennium, and the middle of the first millennium (of these, the longest and best preserved is the first millennium twelve-tablet version).

Many have written about Gilgamesh, yet much remains to be done, especially on an interpretive level. Accordingly, I have continued studying the Epic and pursuing lines of research that I began some years ago. I am preparing in-depth studies and interpretations of a number of crucial episodes in the work that revolve around encounters between the

major male and female characters, examining the thematic emphases and imagery of the work, and tracing the history and meaning of the work at its various stages.

In view of my previous work on the epic, I thought it best to begin this latest phase of work by trying to determine the date and political/social context of its original composition. After a while, I concluded that a frontal approach to the problem would probably not yield satisfactory results. Instead, I undertook to define and study the underlying imagery of the work—imagery that provided the composer with some of the materials for the composition of the work and served him as a sort of backdrop for the exploration of issues—and have made some interesting discoveries.

Moreover, I subjected the famous episode in Tablet One that centers on the confrontation of a hunter and wild man and the subsequent seduction and humanization of the wild man by a courtesan to close analysis. I have managed to solve some of the difficulties in this scene, to reach a new understanding of it, and to recognize how it serves to foreshadow the major episodes of the work itself. Moreover, I have worked out a series of complementary, sometimes alternative, reconstructions of the development of this episode over time. Working on the history of the episode led me, moreover, to see some unexpected possibilities of development of the Epic as a whole.

#### *Maqlû*

Among the most important sources for understanding the cultures and systems of thought of the ancient world are the many magical and medical texts preserved in cuneiform. One especially significant branch of this literature centers upon witchcraft. In recent years, the corpus of witchcraft texts has grown significantly mainly through my identifications of numerous witchcraft compositions. Yet the series *Maqlû*, “Burning”—first edited in 1896

—still remains the most important and poetic magical text against witchcraft from Mesopotamia and probably from the ancient Near East. *Maqlû* is a nine-tablet work and contains the text of almost one hundred incantations and accompanying rituals directed against witches and witchcraft. These incantations are among the richest and most engaging incantations in the Akkadian language. Long thought to be a random collection of witchcraft materials, an important breakthrough in the understanding of *Maqlû* came with my discovery many years ago that it was a single complex ceremony and that the present text of *Maqlû* stands at the end of a long and complex literary and ceremonial development. Thus, *Maqlû* provides important information not only about the literary forms and cultural ideas of individual incantations, but also about the larger ritual structures and thematic relationships of complex ceremonies.

In spite of the fact that *Maqlû* was edited by K. Tallqvist in 1896 and by G. Meier in 1937 and has been regarded by scholars as one of the central texts of Babylonian literature, the published editions of the text are far from complete, and in addition to major gaps, it is very difficult to utilize even those variants that are listed. The importance of having a fuller text with variant readings readily accessible for study became all the clearer to me as a result of my intense study of the text and my discovery of many new *Maqlû* fragments and the piecing together of many of the previously known as well as newly identified fragments. Hence, I took on the task of preparing a new edition of *Maqlû*, alongside the reconstruction of witchcraft literature generally (a project in which Dr. Daniel Schwemer of Wuerzburg has recently joined me as a collaborator).

The edition will appear in two volumes and will contain an edition in the first volume, and a general introduction and a commentary in the second. The edition itself will include a reconstruction of the text, the presentation of all manuscripts in partitur form, a translation, and copies and/or photographs of all tablets used. I might note here that work on the edition has been greatly facilitated by the generosity of several colleagues, who shared identification and readings with me.

This year I worked on the first volume of the edition. Much of the work had already been done; thus, for example, I had already personally collated virtually all *Maqlû* manuscripts in the various museums, and had prepared a preliminary score (that is, a partitur of the texts whereby manuscripts are laid out line by line for comparison). The work went as anticipated. I made major progress on the reconstruction of the text and on the scores. Most of all, I completed a review of all scores in order to make sure that all manuscripts have been accurately transliterated and lined up correctly, and that all tablets have actually been inserted and prepared a number of passages for re-collation in various museums.





---

**The Impact of Nomads in the Ancient Near East in the 7th Century BCE**

*Aleksandr Leskov, University of Pennsylvania, NEH Fellow*

---

The beginning of the Iron Age in the Black Sea Steppe region marked the appearance of the Cimmerian and Scythian tribes in the arena of world history. These nomadic people moved from the area of the Black Sea through the Caucasus Mountains into Asia Minor and the Near East, reaching as far south as Egypt. The Cimmerians were first mentioned in Assyrian sources at the end of the 8th century BCE, during the reign of Sargon II (722–715 BCE). The earliest documents concerning the Scythian invasion of the Near East are from the first half of the 7th century BCE (ca. 680–670) and are associated with the Assyrian King Assarhaddon. During this period, the nomads from the Black Sea Steppes played an important role in the history and development of the Ancient Near Eastern nation states, as their armies moved from Urartu and Iran to the countries that were located in the western part of Asia Minor and the Levant.

The Cimmerico-Scythian campaigns in the Near East are reflected in Urartian, Assyrian, Babylonian, and biblical texts, and in the archaeological remains of the late 8th and 7th centuries. A comparison of the archaeological evidence relating to the Cimmerico-Scythian tribes of the Trans-Caucasian countries (Georgia, Armenia, Azerbydjan), Asia Minor, and Iran with nomadic cultural remains from the Levant, demonstrates how different their cultures were. This applies especially to the most typical artifacts of nomadic peoples – weapons, horse trappings and ornaments in the Scythian animal style. In the Trans-Caucasian countries, Turkey and Iran, the artifacts which are typical of nomads are well known. Objects, however, related to these nomadic peoples, found in the countries of the Near East, have not yet become a focus of scholarly investigation. Thus, the primary object of my NEH Fellowship at the Albright was to identify and study archaeological data from the late 8th and 7th

centuries, that are typical of the nomads from the northern coast of the Black Sea.

A major clue to finding such data was an ancient travel route, with water and food for horses, which nomads would have favored. One important example is the Orontes, the largest river in Lebanon, located to the south of Tarsus (south-eastern Turkey) and of Carchemish (north-western Syria), the excavations of which produced the richest traces of the Scythian invasion of the Near East. South of the Orontes is the source of the second largest river in Lebanon, the Litani River and south of the Litani is one of the sources of the Jordan River. This river valley system, including a number of smaller rivers running east and west, represents the primary passage from the northern part of the Levant to the south, continuing on through the Dead Sea Basin and the Arava.

Unfortunately, we do not have sufficient information concerning Iron Age II archaeological sites that are located near the Orontes and Litani Rivers in Lebanon, whereas in Israel, there are many archaeological sites with Iron Age II artifacts that relate to my research. In Israel, I have been able to examine the metal objects at the Israel and Rockefeller Museums in Jerusalem, and at the Ha'aretz Museum in Tel Aviv. I was also able to examine the metal assemblages from the Tel-Miqne-Ekron and Ashkelon excavations. A very important part of my work involved bibliographic research in the major libraries in Jerusalem, where I had an opportunity to use the enormous collections available throughout the city.

In compiling data from 14 major archaeological sites, I was able to compare the so-called "Irano-Scythian" material with artifacts from Cimmerico-Scythian complexes of the Black Sea Steppes and from Iran. Within these assemblages of nomadic culture, arrowheads are the most representative artifacts of nomadic culture. At sites in Israel, three different types of arrowheads can be identified, which are similar to arrowheads from Scythian complexes of the 7th – beginning of the 6th centuries BCE. The most common of these are Iranian-type arrowheads and less common are Scythian arrowheads. The former are typical of Iran in the Achaemenid period (second half of 6th– 4th century BCE), and are well represented in such famous Iranian sites as Persepolis and Pasargadae. As the three types of Iranian arrowheads, which have different qualities, quantities and distributions in different areas, can be easily distinguished from Scythian arrowheads, there is no basis for describing arrowheads found in Israel as "Irano-Scythian."

In addition to arrowheads, horse trappings belong to nomadic material culture, but in Israel, examples of horse trappings are limited. There are three pairs of horse trapping/bits, which belong to different types and were found at different sites. Two of them are made of bronze and are typical of Trans-Caucasian sites of the 8th–7th century BCE. Thanks to

Scythian military marches, we know this type exists ranging from Bulgaria through the forest-steppe zone of the Ukraine and Israel. The third is made of iron, and has a very simple form with a ring on each end. The same type of bit is found in Nimrud, together with Scythian arrowheads, which helps to date them to the 7th century BCE.

The small archaeological collection of Scythian artifacts from Israel represents a very important supplement to the text of Herodotus (I.105). It shows that Scythians were in ancient Israel in the 7th century BCE. My analysis is based on comparisons of Scythian pieces from Assyria, Urartu and other ancient states that were located in Asia Minor and Iran with artifacts of Achaemenid type. While this study is only the beginning of my research, it has already demonstrated important interconnections between the nomads of the Black Sea steppes, the northern Caucasus and the ancient Near East.

---

**Iron Age I Faunal Remains from the Field III Excavations at Tel Miqne-Ekron**

*Edward F. Maher, University of Illinois-at-Chicago, NEH Fellow*

---

Zooarchaeological analysis is uniquely equipped to assess decisions regarding early animal management as it pertained to many spheres of daily life. A study of animal bones from the 12th–10th centuries BCE from Tel Miqne-Ekron allows us the opportunity to investigate a crucial period in the history of Philistine occupation in the southern Levant. Once analysis of the sample (approx. 13,000 bones) is complete, it will shed light on a number of anthropological issues, including dietary preference, notions of sacred animal use, and the definition of zooarchaeological signatures for urban cycling and tribute payment.

Domestic animals dominate the collection, with sheep, goats, cattle, and pigs representing the most common species. Donkeys and dogs were also present but in lower numbers. Very few bones of wild species were found, but remains of roe deer, gazelle, fox, hare and bear demonstrate that hunting was practiced. Remains of fish and a fresh water turtle also signal the importance of aquatic resources. Some piscine species originate from the Mediterranean while others were acquired from the Nile River, offering further proof of Ekron's contact with the coast as well as with Egypt.

Mortality profiles for sheep and goats indicate they were most often slaughtered at a prime age for meat acquisition. Their body part distribution also shows they were commonly introduced to the area as portions rather than as whole animals. Further evidence of interest in sheep/goat meat is evident in the abundance of meaty rich upper forelimbs as compared to relatively fewer meaty upper hind limbs. Both of these trends were documented throughout all of the Iron Age I levels from Field III.





Cattle seem to have been managed in a different way. Mortality profiles show that they were regularly allowed to achieve advanced ages, thereby eliminating beef as the target product. Body part distributions also show that cattle arrived whole, and presumably alive, at the site. That they arrived "on the hoof" and were allowed to live long lives, suggests one of their uses as a source of power for transport. This premise is supported by the fact that many toe bones were pathologically modified and reflect the animal's effort required to pull and haul heavy loads. Cut marks on the toe bones are consistent with skinning activities and signal the importance of animal hides. Leatherworking may have been an important industry at Ekron as indicated by the fact that awls have also been found.

The diet of the early Philistines also included the consumption of pigs and dogs. Other zooarchaeological studies have noted that pork consumption reached its zenith in the Iron Age I, but dwindled with time until pigs make up a very small portion of the diet by the 7th century BCE. Data here confirms this, as pigs were most common in the 12th century, comprising about 28% of the fauna. By the late 11th–early 10th century BCE pig abundance drops as they only contribute to 9% of the assemblage. Cut marks on dog limb bones are consistent with general dismemberment, providing evidence for the consumption of canines.

The long-term research goals of this project were aimed at addressing important anthropological questions about Philistine society. 1) The Iron Age I fauna from Field III can be compared to and contrasted with the fauna from other contemporaneous areas of the city, such as the sanctuary (Building 350) from Field IV Lower. Sacred and secular animal use can then be interpreted in light of the findings recorded from animal sacrificial practices of the late Iron Age II (7th century BCE). Examining the treatment of sacred and secular animals from different periods of Philistine culture would contribute a great deal to our understanding of cultural processes, such as the maintenance of old traditions, or conversely, the formation of new ones. 2) With substantial numbers of animal bones from all occupation phases at Ekron, one could study the processes of urban

rise (12th–10th centuries), contraction (9th–8th centuries), expansion (7th century: stratum Ib/c), and decline (late 7th/early 6th century: stratum Ia). Since the city's character did not remain static during these periods, changes experienced by Ekron would have likely left their imprint on many aspects of the material culture, including the subsistence base. In this case, this is represented by the domestic

animals on which they relied for survival. This approach could allow us to monitor how the city's inhabitants adjusted to the forces of change from a zooarchaeological perspective. 3) Data acquired from the faunal assemblage from the Iron Age I and the late Iron Age II should be able to define a zooarchaeological signature for tribute payment. The Philistines were a powerful politically independent force in the Iron Age I. The Philistine culture of the late Iron Age II marks an important departure, as they first came under Neo-Assyrian, and then Egyptian influence. Therefore, those zooarchaeological trends characteristic of political autonomy and independence can be compared to and contrasted with those diagnostics of vassalage and hegemonism. Interpretations can be made in light of the Neo-Assyrian sources which often provide detailed accounts on the nature and quantity of tribute payment that was expected and received.

In summary, the research that stems from the study of the Iron Age I fauna from the Field III excavations at Tel Miqne-Ekron has both synchronic and diachronic elements. Synchronically speaking, the data will allow us to better understand the economic basis for the early Philistine economy. From a diachronic perspective, the data allows one to establish zooarchaeological signatures for such phenomena as the cultural continuity of cultic practices, urban cycling, and tribute payment. That Ekron experienced influential forces affecting the course of its development, which was continuously occupied for a span of some six centuries by the same ethnic group (Philistine), is important to emphasize. Thus, this site is a prime candidate for establishing zooarchaeological profiles reflecting cultural responses that relate to a number of different internal (ideological) and external (vassalage) stimuli.

---

## Tel Megadim, a Multi-period Site on the Carmel Coast, Israel: Final Report

Samuel Wolff, Israel Antiquities Authority, NEH Fellow

---

Tel Megadim is situated on the Carmel coast of Israel, one mile north of Atlit. Summaries of the results of the excavations conducted there have already appeared in

*The New Encyclopedia of Archaeological Excavations in the Holy Land (NEAEHL)* (pp. 1001–1003), *Qadmoniot* (1969), *Excavations and Surveys in Israel* 20 (2000) 23\*–24\* and *American Journal of Archaeology* 100 (1996), and an updated entry will appear soon in the NEAEHL supplement volume. In this report, I describe how I became personally involved in the site and the evolution of the publication project.

Magen Broshi conducted three seasons of excavations at Tel Megadim in 1967–1969. In 1992, I noticed the material from his excavations sitting in the Persian

Room of the Romema storeroom of the Israel Antiquities Authority (IAA). Inquiries revealed that he had returned the material to the IAA so that it would be accessible to scholars. I applied for and received permission to publish the results of his excavations. Unfortunately, I had no resources or time to devote to this project. It sat in the Har Hozvim (Jerusalem) storeroom of the IAA until I decided to apply for outside funding. In 2003, I was fortunate to receive an NEH Fellowship grant from the Albright Institute, a Shelby White-Leon Levy Publication Fund grant, and a Dr. M. Aylwin Cotton Publication grant to work on this material (and additional material—see below), at which time I sprang into action with a two-pronged attack.

First of all, I organized all of the finds in the storerooms according to loci. (I received it in a randomly packed state.) This was not such an easy task since only basket numbers were written on the sherds, so each sherd had to be checked against the list of baskets/loci. After all of the material was organized, I read all of the pottery and computerized the results. I was fortunate to have had the volunteer help of Zev Berger of the University of Chicago, for this part of the project. The second prong was the field notes. For this task, I hired the talented Hani Greenberg who painstakingly went through all of the field notes (written in Hebrew, of course), plans and photographs and submitted reports to me on each excavation season according to field. Despite some gaps in recording (some levels missing, partial descriptions of certain loci, etc.), I believe that we will be able to understand the Persian period strata to a reasonable degree of accuracy, and to tie it in with the results from the subsequent excavations (see below).

In 1993, the Israel Railroad decided to add another track to their Tel Aviv-Haifa line; this necessitated an excavation cutting Tel Megadim along its length (north-south), 8–10 meters west of the track that already bisected the site.

Since I had already shown interest in the site, the IAA asked me to direct this excavation. Thus, in 1994, I conducted a 9-month project at the site along with 5 supervisors and seventy workmen. Whereas Broshi's excavations succeeded in revealing the uppermost strata of the site, dating to the Persian and Byzantine periods, my excavations revealed its complete history of occupation. The earliest material (pottery, basalt vessels and flints) date to the Chalcolithic period, but the first architectural remains appear only with the EB IB stratum, perhaps the largest of all of the occupation levels. A gap ensued until the EB IV (Intermediate Bronze Age), where scattered architectural remains were revealed. An MB IIA occupation followed, highlighted by a dozen or so individual tombs, replete with whole vessels, including fine examples of Levantine painted ware). Remains of the MB IIB and IIC were disturbed, but chamber tombs (one from MB IIB, one from MB IIC) and storage jar burials indicate that occupation continued. The next occupation was in the LB II, where a small exposure revealed several rooms, presumably of a domestic nature. Dozens of Late Cypriot sherds attest to the international relations that one finds at many sites of this period, especially those situated along the Mediterranean coast. Another gap exists until the Persian period, where additional rows of rooms, similar to those found by Broshi, were excavated, containing the typical coastal ceramic repertoire that one might expect at such an entrepôt—basket-handled amphoras, straight-shouldered storage jars, mortaria, Greek amphoras, and Attic and East Greek imported vessels. Finally, a Byzantine structure, similar in plan to the one discovered by Broshi at the summit of the tell, was discovered, lending support to his assertion that the site functioned as a horse-changing station (*mutatio*).

After leaving the field, it was clear that the



most important initial steps were to organize both the finds in the storeroom according to material (pottery, flints, bones, etc.) and locus, and to computerize the field records. Both projects took months to carry out. The late Sara Aurant devoted several months to the latter, utilizing the IAA's now-defunct Excavator database program. The next step was to prepare material for pottery restoration, photography and drawing, all expertly executed by IAA personnel. I was now prepared to begin writing the report in earnest, but lack of budgeted time and commitments to other excavations prevented me from completing this task. The above-mentioned grants provided me with the opportunity to return to the publication project.

---

**A Bedouin Revisited: Ethnohistorical and Ethnoarchaeological Perspectives on the Bedouin in the Tell es-Hesi Area during the British Mandate**

*Benjamin Saidel, Independent Researcher, Ernest S. Frerichs Fellow / Program Coordinator*

---

My research project is documenting the nature of Bedouin settlement in the area of Tell el-Hesi during the period of the British Mandate. Data for this research is drawn from four sources, an autobiography, documents in the Colonial Secretary's files in Talpiot, documents in the British Mandate archives of the Israel Antiquities Authority, and maps and aerial photographs from this period.

A central component of my research is a biography of Isaac Deqs. This provides a framework for investigating aspects of Bedouin life that are seldom documented in ethnographies, such as the location of hospitals, markets, and schools used by the Bedouin in the northern Negev. I was particularly interested in how the Deqs family, elite members of the Jabarat tribe, interacted with the British Administration. As a result, I conducted a search of British personal records for members of the Deqs family and the Jabarat tribe contained in the State Archives of Israel. Unfortunately, staff members of the archives were unable to locate the personnel files. While Deqs' biography provided a sketch of the activities of the Jabarat tribe in the Tell el-Hesi area, I also wanted to pursue a more detailed study focusing on land tenure. Specifically, I carried out a search to find additional documentation for specific archaeological and topographical features in the Tell el-Hesi area. In particular, I wanted to locate files describing land ownership claims and other legal documentation in order to determine if members of the Jabarat tribe were documenting their claims of land-ownership. This portion of my research, which is still provisional, relies on photocopies of Mandate period maps of the Tell el-Hesi region that I copied during my NEH fellowship (2000–2001).

Aside from conducting research on the



Bedouin at Tell el-Hesi, I presented a paper at the Society for American Archaeology (April 2004) that attempts to date the origins of the Bedouin tent to the 16th–20th centuries. This has implications for the use of ethnographic analogy and ethnoarchaeological research of contemporary pastoral nomads. My paper will be published in the conference proceedings, which are being edited by Hans Barnard and Willeke Wendrich and published by UCLA.

I also co-organized, on 3 June 2004, a one-day seminar with Eveline J. van der Steen (Richard J. Scheuer Fellow): "On the Fringe of Society? Archaeological and Ethnoarchaeological Perspectives on Pastoral and Agricultural Societies." This seminar was hosted by the W.F. Albright Institute. The papers explored the relations between pastoral and agricultural societies from prehistory to the present. The 15 papers covered both sides of the Jordan Rift Valley, with participants coming from North America, Europe, and Israel. Brief notes about this conference will appear in the W.F. Albright Newsletter and in the *Journal of Near Eastern Archaeology*.

---

**Competing Material Culture: Philistine Settlement at Iron I Ekron**

*Laura B. Mazow, University of Arizona, George A. Barton Fellow*

---

My research project, and the subject of my dissertation, is a contextual study of the early Iron Age (12th–10th centuries BCE) artifact assemblage from Field IV Lower at Tel Miqne-Ekron. The aim of my study is an exploration of the "Philistine" and "Canaanite" material culture assemblages as a means to understand the dynamic interaction between the newcomers and the indigenous population.

Previous research on the Philistines has focused on the "foreignness" of their material

culture, their migrant status and their place of origin. The type list of Philistine cultural traits includes: a distinctive ceramic vessel assemblage with Aegean influenced shapes, decorative styles and manufacturing technology; architectural features such as hearths and bathtubs; and cooking and weaving practices. Excavations at sites in the Philistine pentapolis have also recognized the presence of "Canaanite" material culture. Explanations for the coexistence of the two assemblages range from: the use of local forms by Philistine immigrants to "fill-in," with local wares substituting for functional forms that were not part of their original cultural baggage (e.g., Killebrew 1998); the continuing presence of Canaanite inhabitants, either as a lower echelon dominated by a Philistine ruling class (e.g., Dothan 1998), or as the majority population, who used an Aegean-style pottery to symbolize their place within a Mediterranean-style elite (e.g., Sherratt 1998); or a reflection of the mixed nature of the Philistine population, what Yasur-Landau (2002) has characterized as the end result of a long-term, multi-generational migration process.

The current study looks at consumption practices, that is to say, what forces determined or constrained the choice between using a Philistine style or Canaanite style artifact? Is the choice cultural, i.e., is it conditioned by culturally embedded behaviors, or used as markers of social identity? Is it part of a social strategy, whereby Philistine wares functioned as elite symbols of authority, and production of fine wares was driven by elite demand? The characteristics of the Philistine pottery, their highly decorative forms and the predominance of open table wares within the assemblage, suggest that these vessels may have functioned in public displays of feasting and drinking. And yet, a model based on feasting rituals alone can not sufficiently explain the presence of the entire Philistine domestic tool kit. Nor do theories of assimilation and/or acculturation processes,



which purport to explain how chronological change occurs, successfully model why certain forms and styles were maintained over time. One of the challenges in this research has been trying to understand what is driving what we observe as chronological variation.

To investigate these ideas, I focused on one excavation field, which has been described as the "elite" zone. Two primary areas of investigation were outlined: 1. The built environment, with a focus on the continuity or discontinuity in the organization of space over time (through the various archaeological strata), 2. The spatial distribution of material culture based on both a functional and stylistic analysis of the artifacts. Segregation of activities can be seen between the series of monumental public buildings in the western part of the field and the complex of "3-room" buildings in the eastern part of the field. Artifact distributions support the architectural analysis and point to differences in the use of indoor and outdoor space, and activities possibly associated with feasting rituals taking place in the monumental buildings, while more domestic or industrial activities were undertaken in the 'auxiliary' buildings to the east.

Viewing the stratigraphy at Tel Miqne-Ekron through a diachronic perspective has highlighted areas of dramatic change and points of enduring stability. Chronological variation in material culture is documented along multiple lines of evidence, for example in architecture, cooking methods, table wares and weaving technologies. However, at the same time there is compelling evidence for the continuity in activities and building function over time. This is best exemplified by the break in architecture and shift in material culture between Strata VI and V. While larger in scale and more elaborate in construction, the plan of Building 350 in Stratum V and IV echoes many of the features characteristic of the earlier Stratum VI Building 351. These include a wide central threshold and entrance room leading through an off-center doorway into a pillared hall off of which is a series of small rooms. Lamp and bowl foundation deposits associated with the construction of Buildings 351 and 350 point to the special nature of these buildings. In addition, ceramic oil lamps, as opposed to ad hoc lamps, were restricted in their distribution to the areas in and around these two structures. This, along with the ceramic evidence which includes a high percentage of serving and eating vessels, suggests that these buildings functioned in strategies of elite power and prestige.

Tentative conclusions include: 1. The function of the pottery assemblage remains relatively constant throughout the numerous construction phases. This suggests that the function of the buildings remained similar throughout the Iron I.

2. The distribution of pottery styles seems to be more a product of vessel function than of vessel class. There seems to be little difference between the discard location of "Philistine"

and "Canaanite" artifacts.

Many people contributed to this project. I would like to thank the directors of the Tel Miqne-Ekron Excavation and Publications Project, S. Gitin and T. Dothan, for their continued support and guidance, and for allowing me the opportunity to work on the Miqne materials. This project was supported by the Albright Institute through a number of dissertation fellowships including: United States Information Agency (1997-1998), Samuel H. Kress (1998), Education and Cultural Affairs (2002-2003) and George A. Barton (2003) Fellowships. In addition, I received funding from the Memorial Foundation for Jewish Culture (2002-2003) and from the Tel Miqne-Ekron Excavation and Publication Project (2003-2004).

### **Hellenization and the Levant: Material Evidence for the Process of Acculturation**

*S. Rebecca Martin, University of California, Berkeley, Samuel H. Kress Fellow*

My research at the Albright was on Hellenization in the Persian-early Hellenistic periods with particular emphasis on material from the site of Tel Dor (excavated from 1980-2000 under the direction of Ephraim Stern). The archaeological record of the southern Levant anticipates the conquest of Palestine by Alexander the Great in 332 BCE. Greek pottery, figurines, architectural sculpture, and their local imitations are found at Dor from the beginning of the Persian period (ca. 500 BCE). In historical retrospect, such material has been linked to the dissemination of Greek art, architecture, language and religion in the eastern Mediterranean – in short, the spread of Greek culture called Hellenization.

Like other broad socio-historical phenomena, Hellenization is a loosely and poorly defined term that oversimplifies many complex processes and their motivations. The term engages problems of culture, identity, ethnicity and the relationship of these concepts to the archaeological record. I used Tel Dor as a case-study in part because the Phoenician city consciously engaged these concepts when it created a new, Hellenic lineage for itself.

In around 500 BCE the city's Biblical name, "Dor," was "Hellenized" to become "Dora" or "Doros." This morphological shift accompanied a new Greek foundation myth in which "Dorians" claimed descent from Doros, son of the Greek god Poseidon. Whether or not this new genealogy was always perceived as genuine, ancient authors as far back as the 1<sup>st</sup> century CE continued to claim that the town was inhabited by *Phoenicians descended from Doros*. Thus, at Dor, the perception of genetic ties (in this case achieved through a shared genealogical myth) – not physical blood ties – was paramount to identity. The primary question my research attempts to answer is to what extent such claims were based on possessing



the appropriate (Greek) material culture.

I began by researching imported Attic pottery from Dor at the site museum (in coordination with A. Stewart) and at the Albright itself. The analysis began with a rough sort of forms, followed by a more detailed examination of the iconography and/or decorative schemes of the vessels (when appropriate), and finally to connoisseurship in an attempt to identify different painters and workshops. Taken together, these three analytical sub-categories can lead to very specific dates; but they can also shed much light on different uses and preferences from both the side of production and reception of the vessels.

Attic imports begin ca. 500 BCE with black figure and black glaze drinking vessels. In around 450 BCE, the red figure replaces the black figure and the range of black glaze types expands. The volume of red figure and black glaze is highest in the 4th century (although this statistic might change when more of the site is excavated). Attic imports cease sometime after ca. 300 BCE, perhaps because of changes in local taste and/or the mercantile economy of the eastern Mediterranean. Some painters and workshops have been identified, several of which are quite common in Israel: the Haimon Group (mainly black figure cup-skyphoi), the Pithos Painter (Archaic red figure cups), and the St. Valentin group (5th century patterned vases). Ancient repairs are common on both red and black figure vessels, indicating the perceived value of the vessels in Dor.

At first, the imports are largely symposium vessels, and only a selection of these are present. By ca. 400, however, this limited selection becomes a wholesale import of Greek table ware, which continued to flood into the city for a century, largely driving the local wares out of the market. With the Hellenization of the dining set came types new to the Dor assemblage, some of which had specialized

functions: ribbon-handled serving lekanides, salt cellars, fish plates and askoi. These types are popular down to ca. 300 when Attic vessels almost completely disappear from the site. However, the tradition is continued in the Hellenistic table wares made locally in imitation of Attic types. Sometimes the local imitations closely copied Attic forms and glazes, whereas at other times the Attic prototype is clear but has been modified. This study suggests that the buyers at Dor dictated the range of types throughout the period; the increasing Hellenization of table wares in the later 5th and 4th centuries reflects increased local interest in Greek types.

Because my research is broadly concerned with the “built environment,” it also included an investigation of architecture and architectural sculpture. Of particular interest to the topic of Hellenization are several fragments of 6th century Greek antefixes from Dor. An antefix is a cover tile sealed at the front by a plaque. In the 6th century, Greeks used roof tiles on special buildings: temples or other buildings with considerable public import. Several fragments of one polychrome antefix decorated with a gorgon’s head (a gorgoneion) came from a Persian period pit in Dor’s Area D2. It has a typically grotesque face, with bared teeth, protruding tongue flanked by huge fangs, deeply wrinkled brow and gaping eyes. Stylistically, this antefix can be linked to East Greece; it particularly resembles a late 6th century antefix found in the Heraion on the island of Samos.

Despite this parallel, the function of these antefixes is ambiguous at Dor. Without evidence of any other critical architectural elements, like the accompanying plain roof tiles, they cannot provide definitive evidence of a Greek temple at the site. Further, it is unclear how a Greek gorgoneion was perceived at Dor—as something particularly Greek or, because of its grotesque, apotropaic face, as something within the Phoenician tradition, akin, for example, to Bes. Perhaps its appeal was that it could be both exotic and familiar.

As with Attic pottery, or “Western” style terracotta figurines, the origins of such an object do not sufficiently explain how it functioned in context. Even with Dor’s increasing Hellenization, local preferences were never totally subordinated to, real or imagined, Greek modes. Hellenization in the Levant was less a Greek cultural conquest than a conscious and constantly unfolding process instigated by the Hellenized themselves.

---

### Households and History in Palaestina Secunda

Nicholas Hudson, *University of Minnesota*,  
Samuel H. Kress Joint Athens/Jerusalem  
Fellow

---

My research at the Albright has been directed towards data collection for my dissertation on

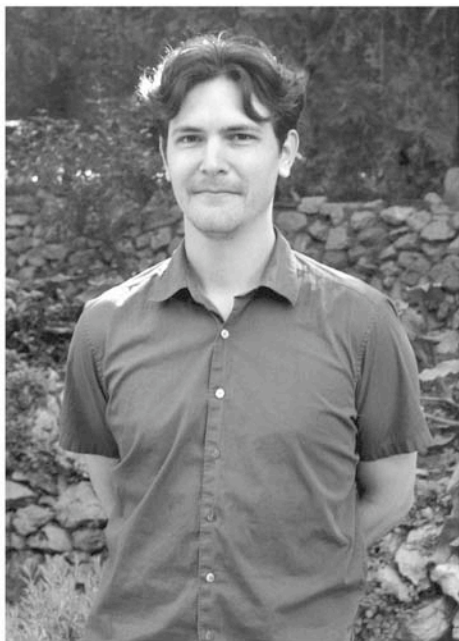
“Household Assemblages of the Transitional Period between Classical and Late Antiquity, from the Third to the Seventh centuries CE.” The study area is Palaestina Secunda, a Roman province that today includes northern Israel, northwestern Jordan, southwestern Syria, and southern Lebanon. This was a densely settled region of prosperous cities and villages, many of which have been excavated and published. Archaeologists studying this era have focused on urban studies, high art, and luxury goods—vantage points that illuminate the social and economic parameters of elite lives. The lives of common people have consequently received little attention. I have tried to focus on such individuals through an analysis of their household goods.

During my time at the Albright I recorded fifteen ceramic assemblages from published reports, arranging them into functional categories (table, cooking, and storage vessels). To do so, I scoured final publications, journals, and theses for material that could be defined as homogeneous in deposition with a limited chronological range. By necessity, the material comes from a range of archaeological units, from an entire site, a house, a room, or a pit. I have chosen to include all deposits that can be chronologically isolated that include material of a domestic nature, for example, dining, cooking, and storage vessels. Thus far I have limited my analysis to dining and drinking vessels, which has yielded several fruitful observations concerning the changes within the assemblages. Of particular interest are the changes in bowls, both in their shape and their use at the dinner table. That which changes physically is size, from small to large. During the early Roman period, bowls were smaller and meant for personal use, either for drinking or for relishes and personal place settings. Seldom did the rim diameters of bowls exceed 20 cm. This continued to be the norm throughout the 3<sup>rd</sup> century, and probably into the early part of the 4th century after which bowl sizes increased.

In deposits dating to the second half of the 4th century, only a quarter of the bowls can be classified as small, whereas the rest have rim diameters greater than 20 cm, with a few as large as 40 cm. Similarly, small bowls comprised of only about one sixth of all table bowls from 6th century deposits. The remaining bowls are larger, with almost a third with diameters greater than 30 cm. The 7th century yields the most dramatic shift, with only 4% of all bowls with rim diameters less than 20 cm.

Unfortunately, I have not been able to identify any homogeneous 5th century deposits, and so this century remains a gap in my analysis. However, a review of the available fine wares in the region during the 5th century (African Red Slip, Phocaeian Red Slip, Cypriot Red Slip) suggests that larger bowls would have been predominant within the table assemblage.

A comparative analysis of glass vessels does not seem to change these proportions signifi-



cantly. While most glass bowls tend to have rim diameters of 20 cm or less, the quantities in which they appear are not great enough to counter the increased proportions of larger ceramic bowls in the table assemblage. The difficulty of including glass bowls is that glass seldom receives the same level of quantification as does the ceramic assemblage. Still, the study of available site assemblages that include published sections on glass suggests that it remained a somewhat minor consumer product, especially compared to pottery.

An explanation of the change and the probable functional reality of the increased size of table vessels may be a growing practice of diners eating from a communal dish, rather than a service with personal vessels. Andrea Carandini first suggested this as a passing thought in his work on African Red Slip. John Hawthorne adopted the possibility while using African Red Slip as a case study to demonstrate increasing sizes of table vessels from the 4th century on, and interprets the trend as a shift towards what he calls “commensalism,” or communal dining from a shared vessel. I have expanded their observations beyond African Red Slip to recovered archaeological assemblages, and adopt the premise that the increased size of bowls in the table assemblages of Palaestina Secunda during the Byzantine period reflects a move towards commensal behavior at the dinner table.

Historic and social circumstances may offer explanations as to why and how such a shift would occur during this era. When Constantine founded Constantinople and created an imperial court in the east in 330 CE, he set off a chain of events that dramatically changed the mechanics of governance not only within the imperial court, but also at the civic level throughout the provinces. As the eastern court grew in size and power, many men of the curial class, the traditional governing body and finan-

cial backers of civic institutions, abandoned their positions to seek their fortunes within the imperial ranks of the court. The abandonment of the *curiales* became so frequent that, by the 4th century, imperial laws were passed in order to protect local institutions by restricting the *curiales* abilities to abdicate their duties.

When the *curiales* left their cities for imperial posts, they created a power vacuum, filled not by an influx of new *curiales* but by the swelling wealth of the few who remained who became increasingly influential. This situation continued to mature in the centuries following the 4th century, and by the late 6th and early 7th centuries, there were some instances of wealthy individuals who could claim to be patrons of entire townships. This new structure could very well have disrupted the traditional symposium-like meal that was a hallmark of both the curial body and the Roman client-patron system, as patrons became increasingly unapproachable, except by a highly formalized system devised for such meetings.

The increased size of bowls may indicate that symposium-like settings were replaced by a more communal system that would accord with many of the social changes that highlight this era. Perhaps the most dynamic institution which fostered a sense of community was the Christian church. The emphasis placed on community, equality, and sharing, particularly with food and in meal contexts seen in Luke-Acts, may have had an effect on the way at least a portion of the population was dining. Representations of the Last Supper and personalized allusions to it, especially in tombs, certainly seem to suggest an atmosphere of commensalism. However, whether or not these representations are in response to a particularly Christian ideology or simply a mirror of the fashion of the time is unclear. This topic, and others pertaining to the social milieu of both the Eastern Empire and specifically the province of Palaestina Secunda, is to be part of the next stage of my research.

---

#### **Mortuary and Funerary Customs of the Middle Bronze IIB-C and Late Bronze Age Palestine**

*Jill L. Baker, Brown University, Educational and Cultural Affairs Fellow*

---

Middle and Late Bronze Age tombs and burials provide a glimpse into one of the most private moments in the lives of the ancient Canaanites. From tombs and the burials they contain, we can learn about ancient mortuary and funerary practices. At Ashkelon, sixteen chamber tombs were discovered, which provide valuable information about such practices. My research focused on two aspects: first, the revision of part of my dissertation, “The Middle and Late Bronze Age Tomb Complex at Ashkelon: The Architecture and the Funeral Kit,” Brown University 2003, for publication

as a series of articles; second, to go beyond the dissertation, and apply my theory of the “funeral kit” to assemblages from previously excavated and well-published contemporary tombs and burials in Canaan.

Because the Ashkelon tombs were meticulously excavated and many of the burials were relatively undisturbed, I was able to observe patterns, such as the placement of individuals inside the tombs, the position into which the body was manipulated at the time of burial, and the distribution of vessel types around the corpse. Based on the analyses of Van Gennep, Binford, Saxe, Tainter, and O’Shea, I divided all the grave goods found in the tombs into three categories: essential, status and personal items. The items that comprise the funeral kit belong to the essential category, since these items were deemed necessary for the deceased individual’s journey into the afterlife. Based on the distribution of grave goods around each burial, I concluded that a relatively predictable set of ceramics, scarab(s), and toggle pin(s) make up the funeral kit at Ashkelon. The development and evolution of the funeral kit’s ceramic components can be documented from the Middle Bronze IIB through the Late Bronze II period. The arrangement of ceramic items around each burial was deliberate and predictable. Combinations of bowls, jugs, juglets, lamps, and jars were habitually positioned next to certain areas of the body. For example, beginning in the MB IIB period, one juglet was set onto each side of the pelvis, when the corpse was in a supine-flexed position. The vessels contained foodstuffs and other commodities that were consumed and utilized during the funerary ceremony, while other vessels functioned as serving dishes. These items were intended to provide sustenance for the spirit as it made its journey into the next realm, and, possibly, functioned as offerings which the individual brought to the ancestors upon her/his arrival. I further concluded that the funeral kit was not intended to demonstrate status or persona within the community, but rather related to the funerary ceremony which was common to all.

Another aspect of my work focused on tomb architecture and its role in the mortuary set-



ting. The earliest tomb at Ashkelon, Chamber 5, built in the MB IIB period, was the only self-contained chamber excavated thus far. It consisted of a central floor with sub-floor niches around the perimeter, which originally held primary burials. Later, when the niches were filled to capacity, burial practices changed. In the second phase of burial practice, individuals were placed on the central floor until their flesh had decomposed, after which they were swept aside when space for a new interment was needed. The debris from the earlier interments was swept into the niches. This change in burial practice may reflect a change in attitude toward the body and/or spirit, or may simply speak to the impractical nature of the niches. The later tombs, built in the MB IIC, were not self-contained units such as Chamber 5, rather, they were sub-complexes, consisting of two or three rooms accessed from one central room. In these later units, niches were not used, however, individuals were placed in groups around the perimeter of the chambers, leaving the central floor relatively free of burials, save for later periods when the tombs became too crowded. Assuming these chambers belonged to a kinship group, it is likely that the niches from Chamber 5 and the clustering of individuals in the later chambers were attempts to maintain the smaller family units within the larger clan. Furthermore, when space was needed for new interments in the later chambers, older burials were pushed toward the wall; this hybrid burial type maintained the integrity of the body more than the second phase of burial practice in Chamber 5, and may represent yet another shift in beliefs about the body, spirit, and/or afterlife.

The final phase of my research was intended to apply my theory of the funeral kit from Ashkelon to tombs and burials found at other sites in Middle and Late Bronze Age Canaan. To do this, I examined published reports of tombs and burials from other excavated sites. As a result of this study, I have compiled a catalogue of approximately 25 Middle and Late Bronze Age sites wherein similarities to, and differences from, the Ashkelon funeral kit can be observed such as tomb type, the placement of individuals within the tomb, ceramic typologies, and the placement of ceramic items around the corpse. Although these findings are preliminary, I have been able to determine that during the Middle and Late Bronze Age, a funeral kit was used across Canaan, that the ceramic components of the funeral kit change according to region, and that the distribution of the ceramics around the corpse and its interment position remain relatively standard from region to region. I hope to expand and publish this catalogue as a monograph which will trace burial practices and the use of a funeral kit from its early phase, probably in the Early Bronze Age, to its latest, probably in the Roman/Byzantine period.

I believe this work has considerable scholarly significance for several reasons. First, the

tomb material at Ashkelon is unique, in that over 40 of the burials from the Middle and Late Bronze Ages, are relatively undisturbed and can be analyzed *in situ*. Not only are the skeletal remains in their original (or nearly original) positions, but the grave goods are as well. Thus, this study is distinctive in that the pottery and other funerary items, such as toggle pins, scarabs, metal weapons, and jewelry, can be associated with individual burials. As a result, I have been able to conduct a comprehensive analysis of the individual's burial position, the grave goods as they relate to the individual with whom they were deposited, and chart the changes in these assemblages over time from the Middle to the Late Bronze Age. I am suggesting that there is a reasonably prescribed set of grave goods, or funeral kit, which was used during the funerary ceremony, and then intentionally placed with the individual at the time of burial to serve the special needs of the deceased. Second, if these relatively standardized practices can be observed at Ashkelon, then similar practices should be observable at contemporary sites, and these comparisons may indicate cultural ties. This, in turn, may yield new information concerning settlement patterns and international relationships. The information that this study provides is critical to our understanding of ancient funerary and mortuary practices. It suggests that ancient funerary and mortuary beliefs and practices are somewhat standardized and will also provide some new insights into those beliefs and practices. Moreover, by demonstrating that the selection, use, and placement of grave goods are deliberate, I hope to change the way archaeologists excavate and interpret burials in the future.

---

**Towards an Archaeology of Excavated Papyri: A Case Study from Byzantine Elusa**  
*Scott Bucking, DePaul University, Educational and Cultural Affairs Fellow*

---

At its most fundamental level, my research attempts to bring together two disciplines that have historically developed along separate paths—those of papyrology and archaeology. As a papyrologist, I have, over the last few years, begun to critically reflect on the methodological underpinnings of my discipline and to ask some fundamental questions about how papyrology can be better integrated with that of archaeology. My fellowship year at the Albright gave me the opportunity to pursue such interests, using as a case study a small but interesting group of Greek texts written on potsherds (ostraca) from Byzantine Elusa.

To understand the need for the kind of work I am doing, it is helpful to know something about the nature and scope of the discipline of papyrology. Papyrology emerged in the late 19th century from large finds of papyri at Hellenistic, Roman, and Byzantine sites in Egypt, but has come to embrace similar

discoveries from other parts of the ancient Near East, including Palestine. Although the name of the discipline derives from the fact that many of these texts were indeed written on papyrus, other kinds of writing ground were used such as parchment, potsherds, and wooden tablets. The texts written on all these materials are often collectively referred to as papyri and it is in this broader sense that I am using the term.

Since its inception, the discipline has relied mainly on philological methods to construct meaning in papyri, with little or no attention being given to archaeological approaches to interpretation. At the root of this neglect has been the failure of papyrologists to see their texts as archaeological objects. Some recent efforts in papyrology show promising signs of restoring this material identity, but the discipline still has a long way to go to in terms of integrating archaeological and philological methods to interpreting the papyri. My work represents a step in that direction. The first thing that needed to be done was to establish new theoretical and methodological frameworks, which bring archaeological information into the process of interpreting excavated papyri. Towards that end, I have explored the fundamental identity of papyri as archaeological objects and how it relates to making contextualized interpretations. The key linking-concept is that of human agency: social actors creatively manipulate texts in particular spaces and such actions (as far as they can be discerned archaeologically) are critical to interpreting the texts. By situating the papyri within the complex network of agents and artifacts, they become part of the material context that structures social practices. This opens up important, new avenues of enquiry regarding the papyri. For example, one can discuss the actions of individual bodies as they might relate to the production, use, re-use, exchange, storage, or disposal of papyri within specific temporal and spatial frameworks. Such an approach allows for the construction of localized profiles of language use, in essence, archaeologies of literacy, which can contribute to discussions on a wide range of language-based social issues, including bilingualism and education.

My case study, which employs a small group of Greek ostraca excavated from the site of Elusa in the northern Negev, provides an opportunity to demonstrate how these ideas can be put into practice. Elusa was probably founded around the 3rd century BCE as a Nabatean way station along the main trade route between Petra and Gaza. In the Byzantine period, to which our ostraca most probably date, Elusa had become the administrative and ecclesiastical center in the Negev, and it is often referred to in the Nessana papyri as the district capital. The ostraca (fourteen in total) were excavated in the summer of 1997 by Haim Goldfus and Peter Fabian as part of a study dig of the Archaeology Division of Ben-Gurion University of the Negev. They were found in



a pottery workshop area at the southeastern edge of the town. This area consisted chiefly of a six-room rectangular structure, three outlying kilns, and a courtyard situated between the structure and the kilns. The pottery assemblage contained a rich assortment of jars, jugs, cups, many of which were unique to the site, and it would appear that the workshop was a major production center. Based on the ceramic finds, the main period of activity at the workshop seems to have been from the 5th to the end of the 6th century CE.

Only three of the ostraca were found inside the structure itself, while the rest came from the courtyard area, mainly ash pits where misshapen vessels and wasters had also been discarded. Most of the texts appear to be documentary in nature, although some are difficult to read because of fading or because of the survival of only a few letters. Two of the ostraca were most probably writing exercises, one of which was found during the clearing of a floor in one of the rooms of the structure. The presence of this ostrakon inside the structure in what appears to have been a primary context makes it an excellent candidate for my study. It contains two lines of characters in black ink, sometimes separated by dots (a feature seen in writing exercises from Roman and Byzantine Egypt). All but the first character is straightforwardly Greek; the first character may be Greek as well (possibly a misshapen *mu* or the symbol for 6000), but it could also be wholly or partially non-Greek (perhaps Nabatean or Aramaic).

Recognizing the ostrakon as an artifact means putting it in its proper archaeological context and attempting to reconstruct its so-called lifecycle from its production to its deposit in the archaeological record. This is a challenging task, requiring multiple approaches and the assistance of various specialists, with whom I have made contact and

worked during the tenure of my fellowship. It is still very much work-in-progress. I have already emphasized the importance of situating the papyri within the complex network of agents and artifacts. This means using all of the archaeological evidence—structural and artifactual—to understand the activities that may have occurred in this space and to interpret our ostrakon in light of these activities. I have started with the actual writing ground itself to see how it fits in with the pottery assemblage and whether any conscious choices were being made with regard to the type(s) of vessels being used for writing material. Petrography is being employed as part of this line of investigation. I am also looking at the nature and distribution of the other finds at the site, which include glass, jar labels, animal bone, worked bone and coins, to help contextualize the ostrakon and to gain better insight into activity areas.

An important question concerns how the exercise fits in with the need for writing at the site. Based upon the archaeological evidence, we can infer that business activities were taking place there. For example, one of the rooms at the southern end of the structure contained subdivisions with finished pottery that may have been intended for sale, and several of the coin finds can also be localized to the same room. The documentary ostraca from the site also speak of economic activity and the skilled hands with which they were written, suggest the presence of skilled scribes. In contrast, our exercise was rather poorly executed by someone not very familiar with writing. Its presence at the site might be explained through the finds of jar labels as well as another ostrakon that was discovered in one of the ash pits in the nearby courtyard. This second ostrakon also appears to have been some kind of clumsily executed writing exercise. Unlike our ostrakon, it is written in red ink, a feature that is seen in about half of the jar labels, but in none of the other ostraca. It is possible therefore that the second writing exercise was related to the production of jar labels and that someone was at an early stage of learning letters and symbols needed to perform this specific job. A similar interpretation may be extended to our original ostrakon, which also has large and badly formed letters.

Given the nature of archaeological and papyrological interpretation, it would be senseless to argue that one definitive narrative can be constructed to account for the production and use of this ostrakon. However, placing it within its archaeological context leads to more meaningful interpretations than those obtained by strictly philological approaches. Indeed, the archaeological context may help to define a locus of educational activity that challenges assumptions often made by papyrologists and historians about the nature of ancient schools. These assumptions tend to place various writing exercises recovered from the ancient Near East, especially Egypt, within

an institutionalized educational context—the so-called “school.” The classification of “school text,” under which these exercises are placed in the papyrological literature, conveys this very notion of a formal educational setting. This is largely driven by a rather uncritical acceptance of ancient literary testimony about Greco-Roman schools. It also represents, to some extent, a projection of modern ideas about the educational process back into the ancient world—a kind of re-imagining of ancient practices through a distinctly modern lens. Archaeology can provide an important counterbalance, making us aware that there is a much wider range of educational settings, both formal and informal, from which such exercises could emanate. Our ostrakon, which was found in what appears to have been primarily an industrial space, provides a perfect example of how these texts need to be contextualized within their own archaeological settings. This of course begs a larger issue, that of seeing the papyri as archaeological objects—something I touched upon at the beginning of my report. Papyrology of the 21<sup>st</sup> century must fully embrace this material identity of texts—both in theory and in practice. Only by re-integrating the texts into the archaeological network of agents and artifacts can the discipline free itself of a kind of philological tyranny that has historically constrained the ways in which meaning is constructed in these texts.

---

#### **Plaster Food Production Installations of the Iron Age II from Tel Rehov**

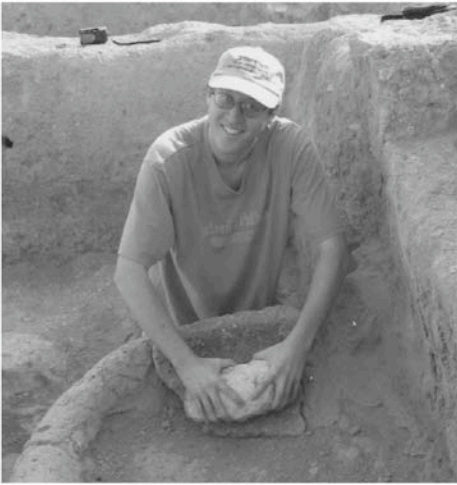
*Timothy Fries, Graduate Theological Union, Berkeley, Educational and Cultural Affairs Fellow*

---

Recent excavations at Tel Rehov have revealed five plaster installations related to food production. Four of the five installations were of a single type, a feature built for the grinding of grain, while the remaining installation was a peculiar square-sided feature lined with plaster, the purpose of which was not immediately identifiable. All of these installations were found in Stratum IV, the final occupation of the lower city which has been successfully dated by radiocarbon dating to the mid-9th century (880-836) BCE. Through my research at the Albright this year, I was able to identify the function of these as four grinding basins as well as a unique simple oil olive-crushing installation.

The first task of my project was to produce a full description of the features being discussed. Although only small sections of most of the mud plaster installations were preserved, uniformity could be established between each of the installations based on the better preserved installations 4064 in Area G and 5456 in Area C. Comparing the installations, I was able to determine that they were all constructed with a semi-circular course of mudbrick, although in some instances stones were used in place





of mudbrick. This base construction was then covered with mud-plaster and smoothed, giving the feature a rounded bowl-like shape. The use of a smooth mud-plaster would have made the collection of the ground material (flour) much simpler.

One end of the installation was always higher than the rest with the higher end being approximately .45 m above floor level while the lower sections of the installations were approximately .25-.30 m above floor level. Their function as grinding basins was confirmed with the excavation of the three installations from Area C as each of these was found with a basalt grinding quern *in situ*, set against the higher wall of the installation. The areas surrounding the basins were rich in finds. Handstones were found lying outside each of the installations, and large pottery assemblages including storage jars, cooking pots, jugs, and juglets were found throughout the rooms. In Area G, there was also a collection of 90 loom weights and evidence of imported Cypro-Phoenician pottery vessels associated with the installation. These rooms were related to the production of food as their installations can be definitively identified as grinding basins used to process flour.

Having this information in hand, I searched for comparable features at other sites and for art historical representations of food production in antiquity. Most of the art historical evidence came from Egypt; however, similar installations have been discovered at other sites in Syria-Palestine. Unfortunately, these examples were rarely adequately defined. Sometimes the only evidence is from the photographs taken during an excavation. This study of the grinding basins at Rehov therefore presents a useful resource for excavators who are likely to uncover similar installations in the future.

The function of the final installation, 5031, was less obvious based on the excavated material despite the fact that the installation was well-preserved considering the extent of erosion in this area. It was a square-sided feature set in the floor and constructed of very durable

mudbricks, which were covered with plaster inside and outside. The walls measured 1.35 m x 1.2 m from the exterior with the interior basin measuring .75 m x .60 m x .32 m. There were four channel-like perforations, one near each corner of the basin. The installation's walls protruded above the floor .16 m and the average depth of the stone built floor was .32 m from the top of the installation's wall. There was also a small open vessel sunk into the southwest corner of the densely paved stone bottom. North of installation 5031 a row of four large, heavy stones were laid out between the basin and wall 4047.

The purpose of this installation was surely related to the production of some sort of liquid in light of the plastering, which typically was used for liquids due to its impermeability, and the sunken receptacle jar. This installation was located less than a meter east of grinding installation 4064 and adjacent to a poorly preserved oven, giving a clear indication that the purpose of this area was for the production of food. Therefore, I began to research the methods by which various food stuffs were produced in antiquity. In doing so, it became clear that the features of this installation were appropriate for each of the necessary steps in the production of olive oil. The dense stone paved bottom would have provided the necessary strength to crush olives, the collection jar sunken into the floor of the installation would have provided a means to collect the valuable first oil from the crushing, and the stones to the north of the installation were almost certainly used as pressing weights that would have been set on top of the sacks of olives being pressed.

Installations with the same features, some of which contained carbonized olive pits, support the identification of this basin as an olive oil production installation. This identification adds yet another example to the many techniques used in antiquity for this industry. Although the Jordan Valley is not considered an ideal region for growing olives, nearly half of the beams tested from the Tel Rehov excavations were made of olive wood. This suggests that, at least during the Iron Age II, there was a local industry of olive production in the area. The small size and simple structure of this installation indicates that this was not a mass production oil installation; instead, the oil produced in this basin would have been only the highest quality of oil. It is not surprising that such an installation would have been built since the high quality oil was very important to many aspects of ancient life. Such uses include: culinary purposes, illumination, ritual purposes, and a base for cosmetics and perfume.

---

## Buying the Past: Managing the Trade in Antiquities

Morag M. Kersel, University of Cambridge, Educational and Cultural Affairs Fellow

---

Three schools of thought have been identified regarding the trade in antiquities. Those who support the trade are known as "cultural internationalists." They believe that international trade is inherently desirable and support the notion that many if not most artifacts are redundant and lack special archaeological significance or even cultural importance for the source nation (those countries with archaeological resources). "Cultural internationalists" support a legal trade in antiquities, asserting that by making it illegal, the trade is forced underground and creates a black market. They believe that a legally sanctioned sale of antiquities will put the illegal trade and looters out of business.

On another side of the debate are the "cultural nationalists." Comprised mainly of source nations, this perspective stresses the relationship between cultural objects and national heritage. Cultural nationalists advocate the repatriation of national patrimony residing in museums throughout the world. There is also the expectation that material from the nation should remain in the country of origin.

Finally, the object-context stance of archaeologists and ethnographers, which places primary emphasis on the information or meaning gained from the relationship between the object and its context. Some in this group recognize that collecting has existed for centuries and will continue to do so. Although not inherently against collecting, they are against the looting of archaeological sites and museums in order to supply the market demand. The first two discussions are object-centered discourses of ownership, while the third is part of the academic dialogue which values knowledge over ownership.

This ongoing debate frames my Ph.D. research. The primary objective of my study was to examine the various markets that antiquities pass through from their original resting place to the eventual purchaser. I was specifically interested in legally sanctioned antiquities markets as a strategy for combating the illicit trade in antiquities. I have examined how these markets developed, what effects their legality or illegality have on site destruction and archaeological practice in the region, and how archaeology proceeds under these circumstances. As a case study, Israel is unique because the Antiquities Law of 1978, which created a national patrimony law, established a system of licensed antiquities dealers legally permitted to sell antiquities derived from pre-1978 collections or existing inventories (Antiquities Law 1978). Some contend that this market in Israel stimulates the looting of archaeological sites and the illegal trade of antiquities in the occupied territories, where many of the archaeological sites are situated.

As part of my research, I have investigated the veracity of these assertions.

My fieldwork was comprised of ethnographic inquiry which involved interviews with Israeli and Palestinian archaeologists, museum professionals, dealers, collectors and government employees and officials. A year in the region allowed the investment of time to cultivate relationships in order to gain more information, greater insight and a “truer response” to the questions I asked. Many of my informants were potentially at risk by talking with me, whether by criticizing the government and losing their job, facing criminal charges for dealing in illicit antiquities, or losing face by purchasing an unprovenanced artifact and not asking for the proper documentation. From the onset, this element of risk was understood and was incorporated into the research methodology. All requests for interviews were framed in such a way so as to appeal to the belief that by giving a voice to the cultural internationalists—the vilified collectors, dealers and looters—the cultural nationalists and the object-context advocates, an equitable protection policy for the cultural property of the region may eventually be achieved.

Although Israel has a system of legally controlled venues for selling antiquities, the Palestinian Department of Antiquities banned the legal trade in antiquities in 1993. Given the current situation and the porous borders for artifacts, looting and destruction of archaeological sites in the areas under Palestinian control continues unhindered with the pillaged material ending up in the Israeli market. The nascent Palestinian Department of Antiquities could benefit from this study as policies are still being formulated in the West Bank and Gaza.

I attended an antiquities auction in Tel Aviv where most of the clientele were wealthy Americans, Israelis and Europeans. Frequently I walked through Jerusalem’s Old City where most antiquities dealers are located. Through informal meetings and over friendly cups of tea we usually discussed the deplorable state of tourism and the effects of the current *intifada* on their businesses. When asked where their material comes from, during informal consultations, dealers in the Old City replied that the Bedouin are major suppliers. In Nelson Glueck’s diary *Dateline Jerusalem* (1968), he stated that his contacts in the world of antiquities dealers also received their material from the Bedouin. I followed up on these allegations with a Bedouin friend and he confirmed the involvement. Given that the Israeli army has virtually sealed off the areas under Palestinian control, and severely curtailed any movement of people from one area to the other within the Palestinian territories, and into Israel, this is not surprising. The Bedouin, traditionally nomadic, but now Israeli citizens with access to areas of Israel and those under Palestinian control with expert knowledge of local landscapes,

are still involved in the movement of artifacts from the looted sites to the market.

While in Jerusalem, this autumn (2003), an article appeared in the Israel daily newspaper, *Ha’aretz* stating that the Israel Antiquities Authority (IAA) was considering selling pottery sherds to tourists. This report has had a dramatic impact on my field research as the archaeological community in Israel is divided over this issue. This proposal, suggested by the current IAA Director, tackles the dilemmas of storage space and the cost of permanent curation for millions of sherds confronting the Israel Antiquities Authority. This solution is fraught with problems, not least of which is the legitimacy of the State selling what is essentially public property.

As these various issues arose during the course of my tenure in Jerusalem, I have an even greater understanding of the timeliness and necessity of this study. Cultural policy formation in the emergent Palestinian state is crucial to protecting the cultural heritage of the area. Newly forming government policies in Israel may change the ways in which cultural property is being preserved (or not preserved, as the case may be) for future generations.

---

### **The Appearance, and Development of, Habur Ware in Northern Mesopotamia and its Relation to MB IIA Pottery of Palestine. The Theory of Multidirectional Origin**

*Michael Bieniada, Warsaw University, Poland,  
Andrew W. Mellon Fellow*

---

The goal of my research at the Albright was to test a new theory which would explain the origins of Habur ware in Northern Mesopotamia and its connection with MB IIA pottery of Palestine. A comparison of the characteristic elements of Habur ware and neighboring Syro-Cylician painted pottery led me to the conclusion that painted pottery from the beginning of the Middle Bronze Age in Northern Mesopotamia appeared as a result of an amalgamation of background elements and foreign influences—decorative motifs of Syro-Cylician painted pottery. In my opinion, Habur ware had no direct ethnic affiliations. Its appearance is connected to a new socio-political order—a conglomeration of Amorite city-states in Syria and northern Mesopotamia. Its development and diffusion were influenced by the new system of trade exchange—the *karum* of the Old Assyrian Period.

The goal of my project was also to propose a new functional interpretation of jars which are characteristic of Habur ware—jars which were labeled by Mallowan, and which are still being referred to as “wine jars.” The new interpretation changes our understanding of cultural interactions between Northern Mesopotamia and the Levant.

We do not have major difficulties with recognition of *classic* Habur ware. The problem seems to lie with understanding its con-

nections to its fully developed style. In my opinion, Habur ware developed from the Early Bronze Age band painted pottery horizon. In cases of gradual development, it is impossible to pinpoint the exact place and date (where and when) *part* of the band painted pottery horizon of EB *became* early Habur ware.

On the other hand, the *classic* Habur style, which displays new geometric patterns, appeared relatively quickly—most likely as an effect of intercultural exchange and an adoption of Syro-Cilician decorative motifs. Band painted pottery of the Early Bronze Age, and its Middle Bronze Age degenerative development—band painted Habur ware of the turn of millennium, should be referred to as *one of the ancestors* of the *classic* Habur ware. The other parent of classic Habur ware is Syro-Cilician painted pottery, which gave Habur ware new stimulus by transferring its characteristic decoration and some pottery types. The earliest examples of Habur painted ware are almost exclusively band painted jars. This earliest pottery consists almost exclusively of wide jars with everted rims, painted with a semi-transparent brownish-red color. The paint is of poor quality and often peels off. Its quality differs significantly both from later, *classic* Habur ware and Early Bronze *early* or *eggshell* Habur ware. At this stage, Habur pottery appears to be a typological development of late 3<sup>rd</sup> Millennium BCE forms while the quality of painted decoration applied on its surface calls for interpreting it as a clumsy continuation of this decorative technique.

In the course of the late 19th century BCE, Habur pottery, which continuously evolved from the types which were popular in the late 3<sup>rd</sup> millennium BCE northern Syria and Mesopotamia, acquired new decorative motifs. A new characteristic geometric pattern appeared consisting of rows of hatched or cross-hatched triangles set between horizontal bands. Another new design which made its premiere was a triglyph-metopic pattern which consisted of crosses or “X’s” separated from each other by vertical lines. This significant change in the



style of decoration was an effect of adopting characteristic motifs which were popular in regions west and north-west of the Balih and Habur Rivers' basins.

As Mallowan concluded: *Habur ware consists mostly of vessels intended to carry liquids*. The jars were usually found with small conical perforated metal strainers inside them. These vessels without more detailed functional analysis were arbitrarily labeled as "wine jars used for drinking wine through reed straws." The latest studies did not challenge Mallowan's opinion and applied his definition. In my thesis, I proposed a new functional interpretation of "Habur wine jars." Arguments which I collected led me to the conclusion that these vessels were used for the consumption of beer. This new interpretation was based upon textual, archaeological, iconographic and ethnographic evidence.

The most popular alcoholic beverage in ancient Northern Mesopotamia was beer. It had to be strained because the remains of chaff and straw still floated on the surface and it was often consumed with fruits (usually dates) which improved its taste. Unlike wine, which was strained with strainers, beer was strained by means of straws and was sipped directly from a jar. Only the conical perforated metal tips of straws survived in an archaeological context—straws as organic matter decomposed. Beer was consumed during cultic ceremonies and at feasts; particularly large amounts of beer were consumed at temples during ceremonial libations and in palaces during royal banquets. It was also consumed in taverns and private houses. Textual sources of the first centuries of the 2<sup>nd</sup> millennium BCE prove that wine was consumed in Mesopotamia during rare occasions, usually during royal feasts and banquets, while beer was a common, everyday drink.

Archaeological and iconographic evidence of the Early Dynastic, Akkadian and *Karum-Kanesh* periods prove that sets of reeds with strainers and wide globular jars were used for sipping beer through straws. The shape of Habur jars corresponds with the iconography of beer jars of earlier periods. In Anatolian iconography of the *Karum-Kanesh* period, we can see a clear distinction between wine vessels (cups, goblets, jugs and teapots) and beer jars (large and globular with high necks and wide rims) which typologically resemble Habur jars.

Habur jars were vessels used in everyday life as containers for the most popular drink and an indispensable component of the North Mesopotamian diet—beer. These beer jars were used by individuals and groups; to drink beer with invited guests, during banquets and in temples during religious rituals. The new functional interpretation of Habur jars affects many aspects of our understanding of cultural relations between the Levant and Northern Mesopotamia. If we acknowledge the divergence in diet and consumer-customs between the Levant and Northern Mesopotamia, our way of interpret-

ing the similarities and differences between Habur ware and the Syro-Cilician repertoire of types must change radically. Therefore, the arguments against possible connections between Habur ware and Syro-Cilician pottery, which were based on an observed absence of certain Syro-Cilician pottery types in Habur ware, lose their basis. Typological divergence between the pottery repertoire of drinking vessels of North Mesopotamia and Syro-Cilicia and the Levant resulted from different tradition and customs. People who inhabited, i.e., Chagar Bazar had *no reason* to adopt pottery types, which were used to serve wine on a table—jugs and pedestalled bowls. Perhaps it was because most of them just couldn't afford such luxury. Wine was reserved (also in small amounts) for the highest officials and the royal court. In Northern Mesopotamia at the beginning of the 2<sup>nd</sup> millennium BCE, the most popular and affordable alcoholic drink was still beer. It was the tradition of Mesopotamia, which was to persist for another century.

Albright suggested that MB IIA pottery of Palestine and Habur Ware were related. Ruth Amiran in her search for the origin of MB IIA pottery of Palestine, presented examples of early Middle Bronze Age pottery from Byblos and Qatna; reaching as far as to the Habur region. There are differences as well as similarities in form and decoration between the two wares. Typical MB IIA jars are very similar to jars from Chagar Bazar and Tell Billa. When we compare decorated painted jugs, we find that their shapes are entirely different—only the decoration is similar. This difference, as in the case of Habur-Syro-Cilicia relations, resulted from distinct food-and-drink customs. Palestine belonged to the Levantine cultural sphere together with Syro-Cilicia and Coastal Syria and Lebanon.

Most of the pottery types of MB IIA repertoire in Palestine can be traced to the northern part of the Levant, especially in its coastal and central area and even in Asia Minor. We find close parallels in the Amuq region, Hama, Ebla, Qatna, Byblos and other sites for jugs, juglets, carinated bowls and cups. This is not surprising for the bulk of the pottery repertoire of MB IIA Palestine was brought to Palestine from the north as a result of migration.

The beginning of the second millennium BCE (the period between ca. 1950 and 1750 BCE) was also a period of the Old Assyrian *Karum* system. Factories located in many cities of the Near East reaching as far as Kültepe-Kanesh in the North to Qatna in the South enabled trade and cultural contacts. Palestine, as known from the Archives of Mari, traded with North Mesopotamia. Foodstuffs like wheat, oil and wine were sent from i.e., Hazor to Mari. These contacts resulted in the adoption of some pottery types by Palestine. One of them was a jar with an everted rim, often painted with reddish-brown bands on the upper part of the body. Its similarity to Habur original ware was probably maintained on purpose. Its shape was

influenced by its function, while its decoration could have been a trademark which specified the content.

MB IIA pottery, as partly descended from the Early Bronze pottery horizon of Syro-Mesopotamia shares this common ancestor with Habur ware. As an effect of trade exchange of the beginning of the Middle Bronze Age, MB IIA pottery adopted the characteristic type of jar from Northern Mesopotamia. Moreover, the history of both wares developed simultaneously as affected by the same socio-political developments and events. Both wares appeared as a result of great changes and at the beginning beginning of Amorite rule in the Fertile Crescent.

The MB IIA pottery period ended with the end of the *karum* trade system, the destruction of Mari, which resulted in a shift of direction of cultural influence. Some pottery types popular in MB IIA disappeared. Palestine in the next period—MB IIB was cut off from the cultural influence of Northern Mesopotamia, which after the destruction of Mari was isolated from the Levant. Instead, there was a stronger influence from the Aegean, Anatolia and Egypt, which of course affected the characteristics of the pottery of the period.

After the death of Shamshi-Adad I and the later destruction of Mari, North Mesopotamia was cut off from the Levant and subjected to new cultural development—the appearance and coagulation of small Hurrian kingdoms which in the future were to unite into the Kingdom of Mitanni. This development had its impact on pottery which acquired new *Hurrian* characteristics.

---

#### Officialdom and Social Organization in the Book of Kings

*Izabela Jaruzelska, University of Warsaw,  
Andrew W. Mellon Fellow*

---

My research at the Albright Institute focused on the role of officials in social life, as reflected in the Book of Kings by the use of specific sociological tools. Such an approach differs from most other studies on officialdom in ancient Israel, which concentrate primarily on the identification functions implied in specific officials' titles.

I divided the material in the Book of Kings into three parts: the United Monarchy, the Kingdom of Israel and the Kingdom of Judah because it is not justifiable to examine all the data concerning the officials, as they would describe one and the same society. In fact, the Kingdom of Israel and Judah formed two different socio-political organisms. The United Monarchy is also analysed since the current debate on its historicity leaves many unresolved problems, which justifies the inclusion of the Davidic and Solomonic Kingdom in my study.

The main point of interest in my analysis lay in the biblical reflection and depiction of the



officials' responsibilities, scarce as the data may be, and not in the historical reconstruction. The main reason for this limitation is the distance that separates the biblical accounts from the historical reality, although the historicity of some data cannot be excluded. Therefore, I was aware of the fact that I am dealing for the most part rather with the vision of the topic under question by the Deuteronomistic historian.

I referred, in organizing biblical data concerning officials' activities in the Book of Kings, to a sociological theory worked out by Polish sociologist S. Kozyr-Kowalski, which is rooted in the thought of the fathers of sociology: A. Comte, H. Spencer, K. Marx, E. Durkheim, G. Simmel, M. Weber, F. Znaniecki, T. Parsons, and is thus known as the neo-classical paradigm. My research at the Albright was an attempt to describe the officials' activities in the different domains of social life in the Books of Kings in terms of this theory.

Its starting point consists of distinguishing between the two main autonomous spheres within the structure of society: the economic sphere and the non-economic sphere. The separation of the two domains, the economic and the non-economic, reflects the social division of labor, i.e., the different ways in which people make a living. The economic sphere consists of various kinds of productive labor, essentially all human activity resulting in the creation of material goods through activating the means of production. In contrast, the non-economic sphere incorporates all types of non-productive labor, the work of people who earn their living by serving the state apparatus, the military, the police, the judiciary, and the officials of the central and local administration. The non-economic sphere also includes the work of people who disseminate intellectual goods, such as literary men, or those who enable others to deal with spiritual goods, such as priests.

The way in which the officials made a living is connected, according to the classification above, to the non-economic sphere because they gained their main means of subsistence

through service in the state apparatus. In my analysis, I assumed that the main source of support for the officials and their families during the period of monarchy was probably fields, vineyards, orchards and the tithes given to them in return for their services (1 Sam 8).

The connection of the state, and consequently of the work of officials, with the non-economic sphere, implies a very narrow definition of the state. I insist on this narrow meaning since it differs from a general approach in biblical and archaeological studies, which identify the state with society. In this study, the state is defined as a political institution, in fact, a group of people, authorized to govern public matters, and enjoying an exclusive monopoly over the legal use of material or spiritual force. This definition settles any possible objection to the relevance of the modern concept of the state as applied to ancient societies, because it limits the notion of the state, as a type of social organization, to one crucial aspect—the monopolistic use of the means of coercion. After all, it would be difficult to deny that the monarchy of ancient Israel and Judah did not resort to legitimize the monopolist use of physical coercion throughout its history. Since the officials' work represented the state, their involvement in a particular sphere of social life illustrates the relationship between the state and this sphere e.g., the involvement in the religious domain emphasizes the relationship between the state and religion.

In each of the three sections of my study I discussed only the officials' functions, about which there are some details in the biblical sources, because this data reflects their role in society much more than that information of officials mentioned only by their title. In the interpretation of the biblical material I often referred to the external sources—epigraphy and archaeology.

The material relating to the United Monarchy mentions many central officials, but describes in most detail the work of officials involved in forced labor (the 'one who is over the *corvée*' *'l-hms*) organized in connection with Solomon's building projects. The material sheds light on the officials' hierarchy and on their skills of organization. Implementing the building project was an economic activity, therefore, the activities of officials in this field point to the impact of the state on the domain of economy. In other words, the economic sphere appears as the most subjected to the state. The phenomenon of the *corvée* during the period of the United Monarchy cannot be excluded from historical truth in the light of many mentions of this type of labor in the ancient Near East, although its description in the Bible may raise questions, especially about the number of conscripted.

The material referring to the Kingdom of Israel contains the most details about the officials' involvement in the political sphere through their fight for the seizure of power. These officials are presented as military chiefs,

Omri, 'the commandant in chief' and Jehu, an 'army officer'. They succeed, thanks to the military force at their disposal. Zimri's military power ('commander of half of the chariotry') becomes evident in light of the data concerning the place of Israelite chariotry in the Neo-Assyrian sources.

The role of the armed forces, the main coercive force of the state, is depicted in the most detailed way in the Northern Kingdom. The frequency of references and the role of militaries in violent successions to the throne, presents the army as an important substructure of the state in the Northern Kingdom. Much less is written about the officials of the central administration in the material on the Northern Kingdom than in the section relating to Solomon. Perhaps the lacunae concerning the central administration result from the fact that the history of the Northern Kingdom was primarily known from the prophetic stories, for which the administration was not the main point of interest. We would expect some allusion to forced labor, taking into account massive building projects led by the Omrides, among others, such as the immense moat quarried around the city Jezreel.

The texts relating to officialdom in the Kingdom of Judah indicate a close relationship between state and religion. In other words, the relevance of the state in the domain of religion remains the important feature of the material on Judah. It found expression in the fact that the state's functions were taken over by the high priest, Jehoiada, who brought about changes on the throne by resorting to the typical state means of coercion.

Royal officials, especially royal scribes, also appear active during the repairs in the Temple undertaken by Joash and Josiah. However, it is surprising that Hezekiah's activities, commenced in the wake of the Assyrian advance, are not reflected in the account of the officials' activities. From the territorial expansion of Jerusalem following an immense population growth, construction of the defensive wall in Jerusalem and of the sophisticated water system, fortification in other cities, especially in Lachish and the immense administrative activity (jars and impressions *lmlk*) evident in light of archaeology and confirmed in some way in the Book of Chronicles (2 Chron. 32:27-29), we would expect at least some allusion to the officials' activities in the economic domain.

My research led me to the conclusion that although the relationship of the Book of Kings to historical reality is complicated and the evidence very scarce, this corpus serves as the basis for the reconstruction of relations between the state and other spheres of social life in ancient Israel and Judah.

The results of my project will appear in the form of an article entitled: "Officialdom and Society in the Book of Kings. The social relevance of the state" in *The Books of Kings. Sources, Composition, Historiography and Reception*, eds. André Lemaire, Baruch Halpern (The

Formation and Interpretation of Old Testament Literature (FIOL); Supplements to Vetus Testamentum, Leiden: E.J. Brill.

---

### **Gems, Jewels and Jewelry of the Arab Courts**

*Anna Maria Malecka, Wyznski University,  
Andrew W. Mellon Fellow*

---

My research, carried out between March and May, 2004 at the Albright Institute as an Andrew.W. Mellon Fellow, is intended to be part of a book, which currently has the working title: History of Gems, Jewels and Jewellery of the Islamic Courts from the 7th through the 20th century. The study I undertook at the Albright concentrated on the subject of Umayyad and Abbasid court jewellery with special emphasis on the significance of various types of crowns and diadems. The main aim of my research, which focused on an analysis of both primary sources and archeological material, was to challenge the traditional view prevailing in the literature on the topic and based on the hadith: 'al-ama'im tijan al-Arab' about the role of the 'imamas, rather than the crowns as the principal headgear of the Umayyad and Abbasid caliphs.

A study of the primary sources, both published and unpublished, housed in various Jerusalem libraries allowed me to establish that various types of crowns were used by the pre-Islamic Arab rulers as early as the 4th century CE. In this part of my research, I also attempted to reconstruct ceremonial, propaganda and military contexts in which crowns were used by the Arab rulers of the jahiliyya period, as well as the degree of dependence of the pre-Muslim Arab regalia on the non-Arab Abyssinian and Sasanian royal traditions. Subsequently I concentrated on the issue of the Sasanian influences on early Islamic crowns with



special emphasis on the 'hanging crown' and its relation to the Muslim dynastic propaganda. On the basis of my earlier research, which apart from a study of primary sources, involved an examination of archaeological material from the Rockefeller Museum and research of the Umayyad site of Khirbat al-Mafjar near Jericho, I established that the aforementioned type of crowns was adopted only by these rulers, who like the Umayyads, Buyyids or the Ghaznavids portrayed themselves as descendants of the Persian Shahs and therefore donned the 'solar headgear' of their 'ancestors'—either the Sasanian 'winged crowns', qalansuwa tawila or the taqiya, decorated with the ribbons of dastar, which symbolized the Iranian solar glory of the farr. My research also focused on the problem of different interpretations of the Persian-inspired crowns at the Umayyad and Abbasid courts.

Simultaneous examination of a number of primary sources, as well as archaeological material from the Israel Museum allowed me to assume, that crowns (taj-s), diadems (iklil-s) and the qalansuwa-s were interpreted in the Umayyad court context as symbols of the 'splendor' of the caliphs, inherited from their Sasanian 'ancestors,' rather than the symbols of their rulership. In the context of the Abbasid courts however the crowns were perceived as the insignia of the caliphal power, which although rarely adopted by the Princes of the Believers were bestowed by them on the 'amiru'l umara-s, sultans and viziers.

In the course of my research at the Albright, I also attempted to interpret the significance of the mosaic crowns, jewels and jewelry decorating the Dome of the Rock in Jerusalem. A preliminary analysis of primary sources (Fadail al-Quds) allowed me to question hitherto accepted origins of crowns and jewels, which are believed to depict solely Byzantine and Sasanian objects. It seems that a number of jewels from the Dome represent examples of Central Asian origin. Is it possible, therefore, that the mosaic jewels, which belong to various royal and aristocratic traditions, together with the Sasanian crown, which had been looted by the Muslims from Ctesiphon in 637 and subsequently placed by the founder of the Dome, 'Abd al-Malik, above the Rock, symbolize the concept of the "Kings of the Earth" united under the Muslim leadership? This Persian notion of the 'Brotherhood of the Monarchs' became fully developed in the Umayyad royal iconography of the 8th century. This part of my research however requires further study of both visual material and primary sources.

---

### **Conflicts and Concord: A History of Palestine in Late Antiquity**

*Hagith Sivan, University of Kansas, Senior Fellow*

---

Ten months in Jerusalem have demonstrated beyond doubt the importance of intertwining



literary sources and material culture, especially for a period so rich in remains as late antiquity. My project, *Land of Conflicts: Palestine in Late Antiquity*, fully expresses my debt to the crucial work which archaeologists have accomplished, although the readings that I have done and the conversations that I held also taught me to be wary of interpretations. I would like to think that my perceptions of so complex a period have sharpened and deepened, resulting in what I hope is an original, bold and perhaps even pioneering presentation of the era between 300 and 650 CE.

In coping with a huge and growing amount of publications on virtually every aspect of late ancient Palestine (not to mention late antiquity in general), I had to navigate my way carefully through the myriad of topics that have and are being discussed. In the realm of archaeology alone, the published discoveries of a plethora of sites, urban and rural, have resulted in a new vision of the land, more nuanced and complex than ever before. My reading of a good sample of such publications has enabled me to explore the multi-layered cultures of late ancient Palestine in greater depth, and to investigate the lives of each of the land's major communities, Jewish, Christian, Samaritan and pagan through both their monuments and their writings.

Because my project sets out to understand the terms of communication among these groups and between them, it was vital to decipher the literary and archaeological evidence and to counterbalance them. I have tended to focus on violence, verbal and physical, as an underlying theme in general, since these are precisely the moments that the written sources tend to project while suppressing tranquility and symbiosis. The intertwining archaeological data with literary presentations of contemporaries produced a useful key of decoding tendentious agendas and discourses. When members of the Jewish, Christian and Samari-

tan communities proclaim their monotheism, as they do on stone, often with symbols of their creed, do such statements betray polemics or peaceful imitation? Do they suggest antagonism or cheerful juxtaposition?

A goal of rectification has emerged, and of amplification of the written sources which, in themselves, convey ideologies and deeply held convictions. Here are a few examples that illustrate my methodology. In a chapter discussing ritual violence, I focus on the feast of Purim, and specifically on its polemical aspects (as gleaned from Aramaic poems) as well as on its widespread attraction as suggested by the close proximity of Jews and Gentiles in a well excavated city like Beit Shean-Scythopolis and by an imperial law of the early 5th century CE which banned a certain type of Purim celebra-

tion. With the help of the monuments and streets of Scythopolis I was able to reconstruct a public Purim parade which accounts for the vehemence of the law against Purim.

In another chapter, an analysis of peripheries has led me to explore the formation of landscapes as an extension of mindscapes. Accordingly, the chapter on Dreams and Deserts is launched with the account of several dreams and their interpretation, and continues with a map which such dreams project. The bulk of the chapter deals with the southern (Sinai and the Negev) and northern (Golan) peripheries of late ancient Palestine, and here the work of archaeologists forms the bulk of my analysis. Recent publications relating to the christianization of the Sinai and the numerous publications that analyze the relations between the urban-

ized and rural zones of the Negev have demonstrated how these zones have become integral components of a new topography shaped by demographic needs and by piety.

Walks in Jerusalem have convinced me that no single chapter about Jerusalem in late antiquity can contain the enormous range of activities that took place in the city between the 4th and the 7th century. In the admittedly partial picture of the city, I have drawn on surveys and excavations that explored the extension of the settled zones beyond the walls. Focusing on the growth of a belt of private dwellings, public complexes (especially monasteries) and cemeteries, my presentation of late ancient Jerusalem aspires to illustrate the pace and thoroughness with which the city was christianized.



#### **W.F. Albright Institute of Archaeological Research Appointees, Residents and Staff, 2003-2004**

Back Row: left to right: Director S. Gitin and Cherie Gitin, Senior Fellow Katherina Galor, Research Fellow Baruch Brandl, Residents Pat and Tom Neu, Miqne Architect J. Rosenberg, Miqne Staff Alexandra Drenka, Senior Fellow Shimon Gibson, Groundsman Lutfi Mussa, Library Computerization Consultant Avner Halpern, Research Fellow Azriel Gorski, Gardener Faiz Khalaf.

Middle Row: Chef Hisham M'ffareh, Maintenance Staff Ashraf Hanna, Assistant Librarian Diana Steigler, Post-Doctoral Fellow Anna de Vincenz, Research (Fulbright) Fellow Kyle Smith, Senior (Fulbright) Fellow Hagith Sivan, Samuel H. Kress Joint Athens/Jerusalem Fellow Nicholas Hudson, Richard J. Scheuer Fellow Eveline van der Steen, Educational and Cultural Affairs Fellows Scott Bucking and Morag M. Kersel, Senior Fellow Yorke Rowan, Chief Librarian Sarah Sussman, Research Fellow Khader Salameh, Miqne Staff Moshe Ben-Ari, Dina Khain, and Gini Ben-Ari, Post-doctoral Fellow Stephen Rosenberg.

Front Row: Miqne Staff Marina Zeltzer, Assistant to the Director Helena Flusfeder, Institute Manager Nadia Bandak, Guest Scholar Penelope Mountjoy, Senior Fellow Trude Dothan, National Endowment for the Humanities Fellow Tzvi I. Abusch, Andrew W. Mellon Fellow Anna Maria Malecka, Research Fellow Wasfi Mohammed Kailani, Post-doctoral Fellow Stephen Pfann, Administrative Consultant Munira Said, former Annual Professor David Aune, Mary-Lou Aune.

Row on Carpet: Editorial Consultant Edna Sachar, Research Fellows Alexander Zuckerman and Elaine Myers, Kitchen and Housekeeping Staff Nawal Ibtisam Rshaid, Ernest S. Frerichs Fellow/Program Coordinator Benjamin Saidel, Samuel H. Kress Fellow S. Rebecca Martin, National Endowment for the Humanities and Senior Fellow Samuel R. Wolff, Research Fellow David Ben-Shlomo, Kitchen and Housekeeping Staff Nuha Khalil Ibrahim.

Appointees and their Families in Residence, and Staff not in photo: Annual Professor Timothy S. Laniak and Maureen, Jesse and Adrienne Laniak, National Endowment for the Humanities Fellow Aleksandr Leskov and Alia Leskov and National Endowment for the Humanities Fellow Edward F. Maher, George A. Barton Fellow Laura Mazow, Educational and Cultural Affairs Fellows Jill Baker and Timothy Fries, Andrew W. Mellon Fellow Michael Bieniada and Magdalena Bieniada, and Andrew W. Mellon Fellow Izabela Jaruzelska, Senior Fellows Marwan Abu Khalaf, Hanswulf Bloedhorn, Jeffrey Chadwick, Garth Gilmour, Barry Gittlen, Hani Nur-el-Din, Hamdan Taha; Post-Doctoral Fellows: Ibrahim Abu-Ammar, Susan L. Cohen, Mohammad Ghosheh, Salah H. Houdalieh, Shoh Yamada; Research Fellows Omar Abed Rabo, Jamal Bargouth, Amir Golani, Wael Hamamreh, Ianir Milevski, Nava Panitz-Cohen, Hamed Salem, Issa Sarie, Ross Voss and Library Computerization Staff Kate Masliansky and Adel Moghrabi.

## HITTITES, GREEKS AND THEIR NEIGHBORS IN ANCIENT ANATOLIA

AN INTERNATIONAL CONFERENCE ON CROSS-CULTURAL INTERACTION

Over a two and a half day period, thirty-five scholars from a variety of disciplines, including archaeology and art history, linguistics, philology and history, who have traveled from 13 countries and 4 continents and whose interests cover the entire eastern Mediterranean world gathered at Emory University in Atlanta, Georgia to engage in a dialogue about cross-cultural interaction in Anatolia (ancient Turkey). Anatolia's geographical position made it a key player in the eastern Mediterranean network, as a result of which its inhabitants were exposed to cultural contacts of many kinds. Yet only recently has its importance as a cultural intermediary between east and west begun to be fully appreciated. The purpose of the conference, which was co-sponsored by the American Schools of Oriental Research, was to bring together scholars who might not normally travel in the same academic circles to engage in a discussion about Anatolia's many cultural interfaces.

The weekend was a tremendous success, in large part because it successfully blended scholars from different fields of interest. Many participants have reported establishing new collaborations as a direct result of the meeting. One participant, Craig Melchert (Chapel Hill), summed it up when he wrote afterwards, "Thanks again to you and all of your helpers and sponsors for your excellent organization and generous hospitality. We participants were quite royally treated in terms of amenities, and I was also impressed by how smoothly the inevitable media problems were handled. One always wishes for more discussion time, but I can assure you that plenty went on outside the formal sessions, which is where most such interchange happens. The difference in this case was that you successfully brought together a much wider range of participants than usual, so there was real "cross pollination" not just specialized

shop talk. I certainly learned a great deal and made useful new contacts."

Keynote speaker and Mycenologist, Thomas G. Palaima (University of Texas at Austin), had this to say: "Thank you very much again for including me in the conference. It was very well run and the papers were of uniformly high quality. I also had a chance to talk over serious issues with about a dozen Anatolian/ NE types. It has led to two proposed collaborative papers and two young scholars on now planning to visit my research program. This is just great."

The participants had high praise not only for the content and quality of the papers but also for the arrangements, including the hotel accommodations, the catering, the book display, and especially the beautiful Reception Hall at the Michael C. Carlos Museum where the sessions were held. An additional highlight was dinner on Saturday evening on the balcony of the Sycamore Grill in the historic village of Stone Mountain, Georgia, which offered loads of southern charm.

The Conference coincided with the grand opening of the new Galleries of Greek and Roman Art at the Michael C. Carlos Museum. The galleries present the Museum's classical collection in a new light, with dozens of recently acquired works on view for the first time, including the finest portrait of the Roman emperor Tiberius in the world. One of the highlights of the weekend was a brief tour of this exhibit, led by Curator Jasper Gaunt.

Hosted and co-sponsored by the Middle Eastern and South Asian Studies Department, the Conference was made possible by the generous support of many sponsors. From within Emory, the sponsors include the Center for Humanistic Inquiry, the Department of Anthropology, the Department of Art History, the Department of Classics, the Department of Religion, the Graduate Division of Religion, the Graduate Program in Culture, History and Theory, the Graduate School of Arts and Sciences, the Institute for Comparative and International Studies, the Michael C. Carlos Museum, the Office of International Affairs, the Program in Classical Studies, the Program in Mediterranean Archaeology and the Program in Linguistics. Support from

outside the University came from the American Schools of Oriental Research, the Georgia Middle East Studies Consortium, the Georgia Humanities Council, the Foundation for Biblical Archaeology and the Hightower Fund.

Co-organizing the conference were Billie Jean Collins, Lecturer at Emory University, Mary Bachvarova, Professor of Classics at Willamette University and Ian Rutherford, Professor of Classics at Florida State University. The organizers plan to publish the papers in a conference proceedings. Updates on the progress of the volume will be posted on the official conference website at [www.mesas.emory.edu/anatconf/](http://www.mesas.emory.edu/anatconf/). In the meantime, the abstracts of the papers will continue to be available there as well, along with pictorial highlights of the conference.

The conference was attended by many within the Emory community as well as by lay persons from the larger Atlanta community. Presenters included senior scholars as well as graduate students and we were particularly pleased that we were able to provide travel support to ensure the participation of young scholars from Europe as well as the United States. Another benefit of the conference was that many of the presenters from overseas left Atlanta bound for other locations within the United States either to give lectures or carry out other collaborations.

"Hittites, Greek and Their Neighbors" underscored how all our fields of study can benefit from a cross-cultural, cross-disciplinary approach. And if we have drawn attention to the importance of Anatolia in recovering the cultural heritage of the western world, then our efforts have been worthwhile. Many expressed the hope that this conference might be the beginning of a regular series of conferences on the topic. Itamar Singer (Tel Aviv University) predicted that the Conference would usher in a new era of cross-disciplinary cooperation and that this new attitude should be known as the "Atlanta spirit."

*Billie Jean Collins  
Emory University*

## **EXHIBIT**

### **Settlement and Sanctuary on Cyprus from the Bronze Age to the Middle Ages: Views from the Columbia University Excavations at Phlamoudhi**

From January 18 to March 19, 2005, there will be an exhibition of archaeological discoveries from the village of Phlamoudhi, Cyprus in the Miriam and Ira D. Wallach Art Gallery at Columbia University. The excavations in Phlamoudhi took place in the early 1970s. The exhibit displays evidence for monumental buildings; examples of ancient pottery, sculptures, metallurgical and textile tools, and animal and plant remains; as well as original photographs and records from the excavations. The objects and images in the show cover over two millennia of history, emphasizing the roles that the inhabitants of Phlamoudhi played in the vibrant sea trade of the Mediterranean. The show will be organized in the form of site visits to the two main places excavated in Phlamoudhi, a settlement at *Melissa* and a sanctuary at *Vounari*. Admission is free. There will be a symposium about the exhibit that is open to the public from January 20–22, 2005.

For more information, contact: [www.learn.columbia.edu/phlamoudhi/](http://www.learn.columbia.edu/phlamoudhi/).

### **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 for grants, made on a competitive basis, for expenses in 2005–2006 in the preparation for 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 two referees' names, should be sent no later than 15 January 2005 by mail to Prof. Sir John Boardman, Ashmolean Museum, Oxford OX1 2PH or by fax: +44 (0)1865-278082; not by email.

## **Massachusetts Archaeology Month**

### **Recent Looting in Iraq**

John Russell (Massachusetts College of Art)  
October 27, 2004: 8:00pm, Harvard University, Sackler Museum.

### **Digging into the Past:**

A Teachers' Workshop on the Practice and Promise of Archaeology  
October 28–29, 10:00am–4:00pm  
650 Beacon Street, 5th floor (1st day) and Boston Museum of Fine Arts (2nd day).

For more information contact the Massachusetts Historical Commission:  
<http://www.sec.state.ma.us/mhc/mhcarch/archidx.htm>

## **The W.F. Albright Institute of Archaeological Research**

is pleased to announce the fifth annual Trude Dothan Lectureship in Ancient Near Eastern Studies sponsored by the Albright Institute with the support of the Dorot Foundation

Dr. Dorothea Arnold, Lila Acheson Wallace Curator Egyptian Art Department, Metropolitan Museum of Art, will give two lectures under the auspices of three institutions

### **The Royal Women of Amarna**

Al-Quds University, Tuesday, March 1st at 4:00 p.m.  
at the Ambassador Hotel, Nablus Road, Sheikh Jarrah

and

Wednesday, March 2nd at 5:00 p.m. at the Hebrew University  
Mt. Scopus Campus

### **What Did the Hyksos Look Like? Image and Identity\***

March 3rd at 4:00 p.m.  
at the Albright Institute, 6 Salah ed-Din Street

Each lecture will be followed by a reception

Because of limited space at the Albright Institute, kindly RSVP for this lecture\* Tel: 02-628-8956, Fax: 02-626-4424, e-mail: [director@albright.org.il](mailto:director@albright.org.il)

## **British Academy Lectures**

Friday 20–22 October 2004  
Schweich Lectures on  
Biblical Archaeology

### **Ashkelon, Seaport of the Canaanites and the Philistines**

*Professor Lawrence Stager*  
*Harvard University*

The lectures begin at 5.30pm and take place in the British Academy,  
10 Carlton House Terrace, London SW1Y 5AH

Lectures are free and are open to all.

For further information and abstracts please go to  
<http://www.britac.ac.uk/events/current.html#stager>



THE DEPARTMENT OF NEAR EASTERN LANGUAGES & CULTURES AT THE UNIVERSITY OF CALIFORNIA, LOS ANGELES announces a tenure-track position for an assistant professor in the archaeology of Ancient Israel and Early Judaism, to be filled effective July 1, 2005. Candidates will be expected to teach a broad spectrum of undergraduate and graduate courses in the archaeology and cultures relating to ancient Israel and formative Judaism. The applicant should have the ability to teach General Education courses such as Jerusalem, the Holy City or First Civilizations. Research interests should be centered in the region of the eastern Mediterranean during the first millennium BCE. Candidates must display evidence or promise of a distinguished research and teaching record. Applicants have the opportunity participate in research centers at UCLA including the Cotsen Institute of Archaeology ([www.sscnet.ucla.edu/ioa](http://www.sscnet.ucla.edu/ioa)), the Center for Near Eastern Studies ([www.isop.ucla.edu/cnes](http://www.isop.ucla.edu/cnes)), and the Center for Jewish Studies ([www.cjs.ucla.edu](http://www.cjs.ucla.edu)). Applications containing a curriculum vitae, a list of publications, and letters from three referees should be directed to the Chair of the Archaeology Search Committee, Department of Near Eastern Languages and Cultures, UCLA, Los Angeles, CA 90095-1511. Deadline for applications is November 1, 2004. The University of California is an equal opportunity employer. Minorities and women are encouraged to apply. Pending budgetary approval.

VANDERBILT UNIVERSITY DIVINITY SCHOOL invites applications for a tenure-track position in Hebrew Bible at the rank of Assistant Professor. Applicants should be committed to advancing scholarship in the field and to teaching a broad range of students in a pluralistic setting. Research specialization in African-American, Asian, or Hispanic interpretations, accompanied by thorough grounding in historical-critical and other methods, is preferred. The successful candidate should be able to excel in teaching in both the Divinity School degree programs (M.Div. and M.T.S.) and the Graduate Department of Religion programs (M.A. and Ph.D.). (Visit <http://www.vanderbilt.edu/divinity> and <http://www.vanderbilt.edu/gradschool/religion>.) Vanderbilt University is an Affirmative Action / Equal Opportunity employer. Women and minorities are encouraged to

apply. A dossier that includes a cover letter, a CV, 3 letters of reference, and, when available, samples of published writing and teaching evaluations should be sent to Prof. M. Douglas Meeks, c/o Ms. Sha'Tika Brown, Vanderbilt Divinity School, 411 21st Avenue, Nashville, TN 37240. Review of applications begins October 20th and continues until the position is filled.

MIAMI UNIVERSITY (OXFORD, OHIO), ASSISTANT PROFESSOR #997729, Department: History, Date: 07/13/2004. Responsibilities: Assistant Professor to teach advanced courses in ancient history (any specialty) and the first half of Western Civilization or world history survey; maintain an active scholarly agenda; perform service to the university. Qualifications: Require Ph.D. by date of appointment. Contact Information: Send letter of application, vita, three letters of reference, sample syllabi, and a writing sample to Carla Pestana, 254 Upham Hall. Contact phone number is 513-529-5121. Screening of applications begins November 1, 2004 and will continue until the position is filled.

DIRECTOR SEARCH, THE INSTITUTE FOR ARCHAEOLOGY AND THE ANCIENT WORLD, BROWN UNIVERSITY. Brown University has established a new Institute for Archaeology and the Ancient World that will expand Brown's commitment to archaeology and archaeological field work, inquiry, analysis, and education, while simultaneously providing a forum for multidisciplinary work in the study of the ancient world. The Institute, supported by a major new gift endowment, will incorporate Brown's Center for Old World Archaeology and Art, subsuming and dramatically expanding its activities and its connections and partnerships with appropriate departments. The Institute will bring together faculty from across the University whose work employs archaeology as a fundamental tool of inquiry and may include faculty from Classics, Egyptology and Ancient Western Asia, History of Art and Architecture, Anthropology, Religious Studies, Judaic Studies, and other fields. The core faculty will be defined by a focus on the ancient Mediterranean and Western Asia, but connections to archaeology in other geographical locales and eras will be encouraged. A number of additional endowed faculty positions devoted to this area will be appointed jointly between the

Institute and appropriate departments. The Director of the Institute, while holding a tenured senior faculty appointment in an appropriate department, will report directly to the Provost. The Director should have a broad background in the geographical areas incorporated by the Institute and be a leading scholar of international prominence on the ancient Mediterranean and/or western Asia. We seek an excellent scholar whose work addresses broad theoretical and multidisciplinary questions. The candidate should demonstrate leadership and initiative in establishing and furthering the Institute and setting an agenda to place it at the forefront of future work in archaeology. The director will lead the Institute in interdisciplinary research, teaching and collaboration and in public outreach. Some administrative experience or the equivalent is desirable. The initial term will be for five years. Though we will review applications on an ongoing basis, for fullest consideration we urge candidates to send letters of application, a curriculum vitae, and a list of at least five persons willing to serve as referees by November 1, 2004 to: Kaelyn McGregor, Director of Administration, Office of the Vice President for Research, Brown University, Box 1937, Providence, RI 02912, Phone: 401-863-7969; Fax: 401-863-9994. Brown University is an EEO/AA employer. Minorities and women are encouraged to apply.

DIRECTOR, AMERICAN CENTER OF ORIENTAL RESEARCH. The American Center of Oriental Research in Amman, Jordan, seeks a Director qualified to lead the Center in a new phase of growth as a broadbased research institution. Qualifications: Academic background with expertise in archaeology or related field; Ph.D. preferred; administrative experience essential. A three- to five-year, renewable appointment may begin as early as January 1, 2006, and no later than June 1, 2006. Salary and benefits commensurate with experience. Applications including a CV and three letters of reference should be sent to Professor James R. Wiseman, Chairman, ACOR Search Committee, c/o Boston University, Center for Archaeological Studies, 675 Commonwealth Avenue, Boston, MA 02215 or via e-mail to [jimw@bu.edu](mailto:jimw@bu.edu). For further information about ACOR see <http://www.bu.edu/acor>.

# A S O R REGIONAL

## EASTERN GREAT LAKES

The Annual Meeting of the Eastern Great Lakes regional society, sponsored by the Society of Biblical Literature and the American Schools of Oriental Research, will be held April 7-8, 2005 at the Oglebay Resort, Wheeling, West Virginia. The Plenary speaker at this year's conference will be Dr. Lawrence Schiffman, who will speak on the topic of the Dead Sea Scrolls. As in the past, we will hold two ASOR sessions, one titled "Archaeology and the Bible," and the other titled "Near Eastern and Mediterranean Archaeology." We welcome proposals from various disciplines. Please contact Suzanne Richard for further information: Richard@gannon.edu.

## ASOR WEST COAST REGION

The first meeting of the ASOR West Coast Region (Arizona and California) took place in March 2004, at Whittier College in Whittier, CA. It met in conjunction with the Pacific Coast Region AAR/SBL meetings, under the auspices of WESCOR. There were two ASOR sessions entitled "The Archaeology of the Ancient Near East," with a total of six presenters. Beth Alpert Nakhai, representative for the West Coast Region, chaired the sessions.

The 2005 meeting will take place in March, co-convened with PCR AAR/SBL, under the auspices of WESCOR. The meeting will be held at Arizona State University, in Tempe. We again anticipate two ASOR sessions entitled "The Archaeology of the Ancient Near East." Nancy Serwint will give this year's plenary address, on the Greek Aphrodite and her Near Eastern antecedents. Anyone interested in participating in the conference or presenting a paper in the sessions should contact bnakhai@email.arizona.edu.

## ASOR SOUTHWEST

Our annual meeting is March 12-13, 2005 in Dallas, TX (Harvey Hotel, Airport). A call for papers has gone out (Nov. 1 deadline) for sessions on "Hebrew Bible & Archaeology," "Archaeol-

ogy and the New Testament," "Archaeology, Epigraphy, and the Biblical Text," and "Teaching Archaeology & Biblical Studies." Excavation reports are encouraged, and we also invite student papers. Please contact Jesse C. Long, Jr. for further information (jesse.long@lcu.edu).

## PACIFIC NORTHWEST

Pacific Northwest Regional ASOR meets April 29-May 1, 2005 at Seattle University. The theme for the session is "sacred places." Larry Herr will present the recently uncovered LB temple at Tall al-'Umayri and Gary Rollefson will discuss the shift from an ancestor cult to public ritual buildings in the PPN times. Karen Borstad examines the relationship between sacred places and communication routes. Please feel free to join us by contacting Gloria London (glondon@earthlink.net). All archaeological periods are welcome.

## CENTRAL STATES

The Annual Regional Meeting of the SBL/ASOR will be held April 3-4, 2005 at the Holiday Inn, Westport, St. Louis, Missouri. ASOR invites paper proposals on any aspect of ancient Near Eastern or Mediterranean archaeology, the history and culture of the ancient Near East, or graphic displays of ancient architecture, material culture, or everyday life. Deadline for submission is November 15. Please contact Victor Matthews regarding paper submissions: vhm970f@smsu.edu.

## ASOR MIDWEST

The AOS/SBL/ASOR regional conference will be held at Trinity International University, Deerfield, IL on Feb 18-20, 2005. The program is centered on the theme "Ugarit at Seventy-five, its Environs and the Bible." There will be a special archaeology session with David Schloen, John Monson and Yves Calvet presenting papers. The plenary speaker will be Edwin Yamauchi. Please contact K. Lawson Younger for further information (lyounger@tiu.edu).

## UPPER MIDWEST

The annual meeting will be held at Luther Seminary, Saint Paul, Minnesota on April 1-2, 2005. The program committee invites members of the societies (AAR/SBL/ASOR) to submit proposals for papers to be read at the regional conference. To submit a proposal, please complete the web-based form at <http://umw-aarsbl.org/proposal.htm> by December 15, 2004. For the sessions, Archaeology and Excavation Reports, we welcome all topics pertaining to the archaeology of the ancient Near East. For further information, please contact Mark W. Chavalas (chavalas.mark@uwlax.edu).

## ASOR SOUTHEAST

The annual meeting of SECSOR will be held March 11-13, 2005 at the Adam's Mark Hotel in Winston-Salem, NC. The joint SBL/ASOR group includes the following sessions all related to the theme: Archaeology and the Ancient World: 1) "Scribes and Writing in the Ancient World" (invitation only); 2) "Death and Burial in the Ancient World" (open session); 3) "Archaeology and the Biblical World" (open session); and 4) Presidential Address: Jim Pace, who will speak on the ceramic typology of the Kerak Resources Project (invited respondents). Any member of ASOR/SBL who would like to give a paper on any subject relating to archaeology/Near East/Bible, including field reports of current digs, is invited to submit a proposal to Jim Pace, the current present of ASOR/SEF (pacejim@elon.edu) or to John Laughlin (laughlin@averett.edu).

## ASOR ROCKY MOUNTAINS-GREAT PLAINS

The Rocky Mountains - Great Plains Regional meeting will take place on Friday April 8 and Saturday April 9th in Denver Colorado. If anyone would like to present a paper, please contact Rami Arav: rarav@mail.unomaha.edu

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

October 21–23, 2004

**Fiscality in Mycenaean and Near Eastern Archives**, Naples, Italy. The Conference, organized by M. Rosaria De Divitiis and Massimo Perna, will be held at the Soprintendenza Archivistica della Campania in Naples, Palazzo Marigliano, via S. Biagio dei Librai n.39, 80138. Contact Massimo Perna: via F. Crispi 72, 80121 Napoli, Italia. e-mail: massimo-perna@rdm-web.com.

October 23–25, 2004

**"The Ancient Galilee in Interaction - Religion, Ethnicity and Identity."** Yale University. Contact: www.galilee-conference.de; Juergen Zangenber, zangenber@t-online.de.

October 28–30, 2004

**The Batchelder conference for Archaeology and the Bible** will take place at the University of Nebraska at Omaha. The title of the conference is "Jesus and Archaeology." To kick off the conference, there will be an exhibition entitled "Silent Spectators of the Sacred: Stones from the Temple Mount in Jerusalem." The exhibition dates are October 28 to May 30, 2004.

October 29–30, 2004

The Society for Arabian Studies announces its upcoming Conference and Study Day, **People of the Red Sea**, to be held at the British Museum. The first day will comprise an academic symposium, and the second a British Museum Study Day, of wider interest to the general public. Further details and booking forms can be found at <http://www.dur.ac.uk/dmls.mlac/RedSea/>.

November 3–5, 2004

**Workshop on Archaeology and Computers**, Vienna City Hall, Wappensaalgruppe. Contact: Mr Wolfgang Berner. Phone: (+43 1) 4000-81176. Fax: (+43 1) 4000-99-81177. E-Mail: kongrarchae@m07.magwien.gv.at. A preliminary program is available at <http://www.wien.gv.at/english/archaeology/programm.htm>

November 5–7, 2004

**Death and Burial in Ancient Palestine**. Rauischholzhausen, Germany; Guesthouse of the University of Giessen. Contact: Prof. Ulrich Hübner, President of the German Society for the Exploration of Palestine, e-mail: ulrichhuebner@t-online.de.

November 10–14, 2004

**37th Annual Chacmool Conference**. University of Calgary, Alberta, Canada. Theme: Queer(y)ing Archaeology: The 15th Anniversary Gender Conference. Contact: www.arky.ucalgary.ca/arky1, e-mail: chacmool@ucalgary.ca

November 17–20, 2004

**ASOR Annual Meeting**, Westin Riverwalk, San Antonio, Texas. Contact: www.asor.org/AM/am.htm.

November 17–21, 2004

The **American Anthropological Association Annual Meeting** will be held at the San Francisco Hilton and Towers. Theme: Magic, Science and Religion. Contact: www.aaanet.org/ntgs/mtgs.htm; email: lhorn@aaanet.org; tel: 703-528-1902 ext. 3009.

November 20–23, 2004

**Annual Meeting of the Society of Biblical Literature**, San Antonio, Texas. Contact: www.sbl-site.org.

November 25–27, 2004

**"Recherches a Ougarit, royaume syrien du IIe millenaire."** Colloque international a l'occasion du 75e anniversaire de la decouverte du site, organise par le musee des Beaux-Arts de Lyon, la mission archeologique syro-francaise de Ras Shamra-Ougarit et le musee du Louvre. En liaison avec l'exposition Le royaume d Ougarit. Aux origines de l'alphabet au musee des Beaux-Arts de Lyon du 21 octobre 2004 au 17 janvier 2005.

December 10–11, 2004

**"The Akkadian Language in its Semitic Context,"** the Second Leiden Symposium, Leiden. Organized by the NINO and the Department of Languages and Cultures of Mesopotamia and Anatolia. Contact: Dr N. J. C. Kouwenberg (N.J.C.Kouwenberg@let.leidenuniv.nl) or Dr. G. Deutscher (G.Deutscher@let.leidenuniv.nl).

January 6–9, 2005

**Archaeological Institute of America**. Boston, MA. Contact: www.archaeological.org.

January 6–8, 2005

**Current Research in Egyptology VI** will take place at the University of Cambridge. We invite papers from graduate students relating to the archaeology, art, language, history, religion and society of ancient Egypt, of any period from the Predynastic to Late Antiquity. We are especially keen to encourage papers on subjects which have been less well-represented at previous conferences, such as Hellenistic, Roman and Coptic Egypt; scientific analysis of Egyptian archaeological data; and Egyptian linguistics. Abstracts may be submitted by email to cre62005@yahoo.co.uk by 30th November 2004. Contact: www.current-researchegypt.fsworld.co.uk/; email: cre62005@yahoo.co.uk. Current Research in Egyptology VI, c/o Rachel Mairs, St. Catharine's College, Cambridge, CB2 1RL.

January 20–22, 2005

A symposium will be held at Columbia University's Wallach Art Gallery in conjunction with the exhibit **"Settlement and Sanctuary on Cyprus from the Bronze Age to the Middle Ages."** Contact: www.learn.columbia.edu/phlamoudhi

February 25–26, 2005

**"Margins of Writing, Origins of Cultures: Unofficial Writing in the ancient Near East and Beyond."** The Oriental Institute of the University of Chicago. Contact: Seth L. Sanders, The University of Chicago Oriental Institute, Room 325, 1155 East 58th St., Chicago, IL 60637-1569. Email: sanders@uchicago.edu. Tel. 773-834-3290. Fax. 773-702-9853.

February 25–26, 2005

**People and the Environment in the Ancient Mediterranean**. Columbia University, New York. The Center for the Ancient Mediterranean at Columbia University is organizing a graduate student conference on the relationships between human societies and their physical environments in the ancient Mediterranean. The keynote address will be delivered by Michael Jameson, Crossett Professor Emeritus of Humanistic Studies at Stanford University. Abstracts, of around 250 words, should be e-mailed by November 24 to et157@columbia.edu. Please provide name, e-mail and regular mail address, title of paper and university affiliation in a separate file. Some funds may be available for travel expenses.

March 18–21, 2005

**The 215th Meeting of the American Oriental Society** will be held in Philadelphia, PA at the Sheraton Society Hill Hotel, One Dock Street. Contact: www.umich.edu/~aos/.

March 30–April 3, 2005

**Society for American Archaeology 70th Annual Meeting**, Salt Lake City, Utah. Contact: web: www.saa.org; email: meetings@saa.org.

September 5–9, 2005

**Sixth International Congress of Hittitology**. Università di Roma - La Sapienza. Contact: rita.francia@tin.it.

November 15–19, 2005

**The 9th Conference of the International Committee for the Conservation of Mosaics (ICCM)** will be held in Tunisia. Deadline for submission of abstracts is Nov. 15, 2004. Contact: Demetrios Michaelides, Archaeological Research Unit,, University of Cyprus, Kallipoleos 75, NICOSIA 1678. Email: dmichael@spidernet.com.cy

**With inquiries regarding membership in ASOR or for subscriptions to the journals NEA, JCS and BASOR, contact:**

**ASOR Member/Subscriber Services**

PO Box 133117  
Atlanta, GA 30333-3117  
Toll free: (866) 727-8380, or  
(404) 727-8380  
Fax: (404) 727-4719  
E-mail: asorpubs@asor.org  
Web: www.asor.org

**To purchase ASOR monographs or journal back issues, contact:**

**The David Brown Book Co.**

Box 511  
Oakville, CT 06779  
Tel.: (800) 791-9354  
Fax: (860) 945-9468  
E-mail: david.brown.bk.co@snet.net  
Web: www.oxbowbooks.com



The American Schools of Oriental Research  
Publications Office  
825 Houston Mill Road  
Atlanta, GA 30329

Non Profit Org.  
U.S. Postage  
PAID  
Permit #1040  
Leesburg, FL 34748

Moving? Please fill in the information below and return with this mailing label to:

ASOR Member/Subscriber Services  
PO Box 133117  
Atlanta, GA 30333-3117

Name \_\_\_\_\_  
Address \_\_\_\_\_  
\_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Country \_\_\_\_\_  
Moving Date \_\_\_\_\_  
Membership Number \_\_\_\_\_