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ASOR

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

2010 ANNUAL MEETING SUMMARY

Elise A. Friedland and Andrew M. Smith II

The 2010 Annual Meeting, held from November 17-20 in the Sheraton Atlanta Hotel, featured the largest academic program in ASOR's history. With 59 sessions, over 300 papers, 41 business meetings and special events, and 14 exhibitors, the nearly 700 attendees were kept busy from the crack of dawn to late into the evening. Many noted on their meeting evaluations that this year's gathering was outstanding, filled with great papers and the best ASOR meeting to date. This year's Academic Program was also one of the most diverse with papers and sessions covering the broad temporal, regional, and disciplinary areas represented in the ASOR membership. Presentations addressed chronological periods from Prehistoric to Islamic, regions throughout the ancient Near East from Cyprus to Persia, and a wide range of academic disciplines.

We hope to continue this trend of growth by continuing the new structure featured at this year's meeting, which provides two different types of sessions: ASOR-Sponsored Sessions and Member-Organized Sessions and Workshops. ASOR-Sponsored Sessions offer broad temporal, regional, and thematic sessions for the presentation of new research. These include some long-standing sessions such as those on *Prehistoric Archaeology*, *Archaeology of Biblical Society*, and *Archaeology of Anatolia*. Newly added ASOR-Sponsored Sessions, such as *Archaeology of Islamic Society*, *Archaeology of Lebanon*, and *Bioarchaeology of the Near East*, offer venues for new avenues of research and/or new constituents of ASOR.

Diversity also came from strong member participation in the new initiative of Member-Organized Sessions and Workshops. This year's Member-Organized Sessions included two sessions on *Archaeology and the New Testament: Contexts and Texts*, which examined how studies of material culture can elucidate and contextualize New Testament images and themes and further illuminate the transmission of New Testament texts. *Teaching Archaeology to Undergraduates: Success Stories and Cautionary Tales* continued for a second year with a focus on the role of information technology in the classroom and beyond in distance education. *Sepphoris in Recent Research* provided an update on over twenty-five years of research and publication at this critical site in the



Galilee. *Community-Based Practice and Collaboration in Near Eastern Archaeology* presented important work on community engagement and the emerging field of collaborative research, focusing this year on projects in Cyprus and Jordan. *Warfare, Empire, and Society in the Ancient Near East* provided a diachronic look at the archaeology of warfare, its relationship to the building and maintenance of empires, and its effect on state and society in the ancient Near East from c. 4000 BCE to AD 400. The workshop *Publishing Archaeological Data from the Field to the Web* provided much-needed, practical tips for using various forms of information technology to assist in data-publication. *Cultural Heritage Protection and Management: Protecting Heritage in War-Zones and the Role of the Media* provided another workshop that addressed the timely topic of the devastating effects that media coverage of armed conflict can have on cultural heritage and the resulting distortion of both the public's and political leadership's opinions. A special roundtable

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LETTER FROM THE PRESIDENT

ASOR's annual meetings have become a signature academic event, and last month's meetings in Atlanta were no exception, as evidenced by the coverage they received in *Science* (330 [12/10/2010]: 1472-73), and it is worth pausing to reflect on the factors that have contributed to this success. First and foremost, it is important to acknowledge those who have had a direct hand in organizing the program and managing the thousands of details that go into ensuring a smooth delivery of the meetings themselves. ASOR is fortunate to have a superb staff and, since the decision to manage our own meetings, an outstanding Certified Meeting Professional in Kelley Bazydlo. The staff, in turn, has worked closely with the Program Committee, led by a succession of dedicated chairs (and co-chairs), to broaden the academic program while also raising its quality threshold. The success of this team effort is reflected in the diverse spectrum of program sessions and papers, which now run the full chronological, geographical and disciplinary range of Near Eastern studies, and by the robust (and growing) attendance the meetings have come to enjoy.

However, the growth of the annual meeting is also testimony to the crystallizing of ASOR's identity as a professional association and learned society. While the genesis of this process can be traced back to the Napa Valley meetings in 1997, following the break with SBL, and perhaps even earlier, a key turning point came in 2007 with the decision in San Diego that ASOR run and manage its own annual meeting. At the time, the challenges were daunting. ASOR's finances were precarious at best and, as a moderate to small organization, we held a decidedly disadvantaged negotiating position securing contracts in the hyper competitive hotel and convention industry. As we have confronted these challenges together as an organization, it has had a transforming affect, engendering a sense of ownership and participation in our membership that now manifests itself in a vibrant annual meeting.

Public outreach will be crucial if we are to continue this positive momentum



and broaden our membership base. ASOR's current outreach efforts encompass a variety of programs, including educational programs for secondary school educators (e.g., seminars, workshops, and curriculum development), a lecture series, and affiliation with regional societies. However, these programs have suffered

from a perennial lack of resources, which has severely hampered their effectiveness. Securing the support they need, therefore, must be a key priority as we move forward.

The popular dissemination of new discoveries represents another important dimension of outreach, and thus will also continue to be a top priority. Historically, ASOR has sought to accomplish this through publication of a popular journal, first as the *Biblical Archaeologist*, and more recently as *Near Eastern Archaeology*. However, the proliferation of communication technologies, most notably the World Wide Web, has greatly expanded the means, and the opportunities, for communication with the broader public. These expanding opportunities have been matched by an insatiable public appetite for information about the ancient world, which predictably has precipitated a deluge of popular media productions, all too often of questionable accuracy and quality, and it has become imperative that ASOR actively engage this brave new world. Towards this end, the Media Relations Committee, co-chaired by Eric Cline and Robert Cargill, have begun developing resources and strategies designed to communicate more effectively with the public, while raising ASOR's profile as a primary resource on the cultures and history of the Near East. We will report on this effort as progress is made.

Invariably, the success of these outreach initiatives, as with all of ASOR's programs, depends on the active engagement and support of our membership. As we end the calendar year, therefore, I wish to express my warm thanks to each and everyone for your continuing support of ASOR. My best wishes to all, and safe travels, over the holiday season.

Yours sincerely,

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2010 ANNUAL MEETING SUMMARY



P.E. MacAllister and Andy Vaughn posing with Nelson Glueck.

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organized by the Coroplastic Studies Interest Group (CSIG) focused on research ethics and the study of artifacts of unknown origin, complete with previously video-taped testimonies from Zahi Hawass, (Secretary General, The Supreme Council of Antiquities, Egypt), David I. Owen (Cornell University), and Elizabeth C. Stone (SUNY at Stony Brook). The academic program ended on a high note on Saturday evening, when well over 200 people attended two special sessions on *Current Issues in Biblical Archaeology*, which focused on “The Archaeology of Jerusalem,” and *Qumran and the Dead Sea Scrolls*, centered on The Temple Scroll.

Special events added to the intellectual richness of the meeting. The plenary session, organized by outgoing Vice Presidents of CAMP, Morag Kersel and Michael Homan, highlighted the 50th anniversary of the Republic of Cyprus. After Kevin Fisher of Brown University presented “Making Places in Late Bronze Age Cyprus,” Edgar Peltenburg of the University of Edinburgh, spoke on “Fashioning Identity: Workshops and Cemeteries at Prehistoric Souskiou, Cyprus,” providing fascinating new insights from his work at the site of Souskiou on the production, use, and meaning of iconic cruciform-shaped figurines of 4th millennium BC Cyprus, famed for their connections with a later goddess, who is often equated with Aphrodite. “Projects on Parade,” ASOR’s poster session, showcased 21 posters that provided the latest data on everything from archaeological excavations to GIS and photogrammetric modeling. The Junior Scholar Workshop and Luncheon focused on post-doctoral fellowships as transitions toward permanent academic positions with important insights from Morag Kersel of DePaul University, who held three postdocs before securing her permanent position in the Department of Anthropology, and Sue Alcock, Director of Brown University’s Joukowsky Institute for Archaeology and the Ancient World, who discussed the qualities of successful applications and how committees make such decisions. A special evening session, “Reconstructing Ancient (Biblical) Israel: The Exact and Life Science Perspective. An Atlanta 2010 Update,” organized by Israel Finkelstein of Tel Aviv University and Steve Weiner of the Weizmann Institute of Science, presented the cutting-edge methods deployed to answer questions regarding the time, genesis, life, mind, and identity of ancient Israel.

Maintaining this diverse and exciting program depends on ASOR’s members! We encourage you all to continue to support the new initiative of developing Member-Organized Sessions and Workshops, to contribute to our ASOR-Sponsored Sessions by submitting papers on your current work, and to contact the Program Committee with any input and ideas you may have for improving the Academic Program of the Annual Meeting. The deadline for abstract submission is February 15, 2011 (or as late as March 15, 2011 with a \$25 fee). We encourage you to visit the 2011 Call for Papers at http://www.asor.org/am/call-for-papers_2011.html!

On behalf of the Program Committee, we would like to thank all who helped to organize and participated in the 2010 Annual Meeting. For their constant and tireless work on the Annual Meeting, we are especially grateful to Michael Homan and Morag Kersel, Co-Vice Presidents for the Committee on the Annual Meeting Programs, Kelley Bazydlo, ASOR’s Director of Meetings and Events, and Andy Vaughn, Executive Director of ASOR. We would also like to thank all of those who organized and chaired academic sessions and other events at this year’s meeting. We look forward to our next meeting to be held from November 16-19, 2011, in sunny San Francisco at the Westin St. Francis Hotel, where we hope you will join us to present your new research!

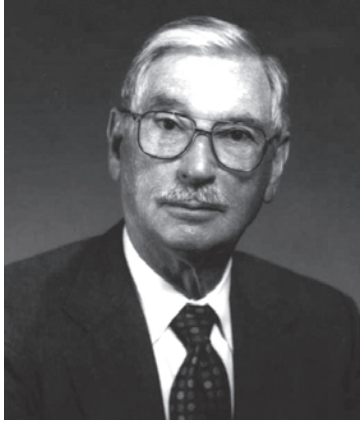
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CHAIRMAN'S REPORT TO THE BOARD OF TRUSTEES

NOVEMBER 21, 2010

P.E. MacAllister Chairman of the Board



When Edward the Confessor died on the 5th of January in the year of our Lord, 1066, there were three major claimants to the English throne... Harold Hardrada, King of Norway; William of Normandy and a Saxon Prince named Harold Goodwinson. The Witenagemot declared the latter King immediately, and he was duly crowned. The two losers began recruiting armies, acquiring boats, securing horses and weapons. Hardrada invaded North England on the 20th of September with something like 300 Viking longboats and seized the City of York. Learning of their incursion, Goodwinson immediately marched north and met the Norsemen at Stamford Bridge, annihilating the conquerors and killing Hardrada himself during the battle. Coincidentally, during the course of this foray, the winds in the English Channel shifted, allowing William's Norman fleet to make a landing unopposed on the English Coast where he selected ground near Hastings, positioned his forces and prepared fortifications. Goodwinson hustled back south with his troops, covering the 241 miles in five days and began gathering reinforcements and supplies. Fully staffed and equipped, he attacked the Normans on the 13th of October, commencing a bloody nine-hour, see-saw battle that ended when an arrow killed the English King. The Normans then broke the Saxon shield wall, and routed their opponents.

This series of events turned out to be a pivotal point in western history, far more significant than the typical invasion by one conqueror taking the territory of another, before losing it a generation later. The Norman victory resulted in absolute control and ended for all time invasion of the island by foreign armies, a sorry happenstance which had gone back as far as Caesar, and included successive waves of Angles, Danes, Jutes, Saxons and 35 years earlier, rule by Canute, King of Norway and Denmark. William, I'm saying, was important in arbitrating the future destiny of what Shakespeare called "this sceptered isle" because from this point on, there was central ownership in all of Britain. The British Monarch (who would speak French the next 300 years) was clearly defined, the dynasty established and if wobbling a bit from time to time through the eons, the pattern installed with the Norman rule endured. It was clear, singular, irrevocable and unequivocal. This was interesting to me because it proved contrary to European counterparts. The continent remained a patchwork of separate, autonomous, disparate feudal principalities that existed for centuries. France was geography, but politically was Anjou, Brittany, Aquitaine, Burgundy, Flanders, Isle De France, Gascony, and you take it from there; each prince sparring with its neighbors for more territory. Germany was not a single nation until Bismarck's day; Italy did not parallel 11th Century England until Garibaldi in the middle of the 19th

Century; Spain went through the same painful amalgamation process, and the rest of Europe tolerated feudalism till Bonaparte ended it. So I see this incident in history as being unique. The historic pattern of tribal Israel or clan-fractured Scotland or the hundred different, warring Indian tribes here, was broken.

Norman governance was simple and precise. The king was the boss. Like the pharaoh, he owned all the land. He had recruited or hired some 5000 infantry and 3000 knights for the invasion from Normandy, from Anjou, Flanders, Brittany and Maine; according to his agreement there was a sharing of the spoils. The church was allowed to keep 25% of the land it owned. (Pope Alexander II had approved the invasion, so he's paid off.) William took 20% for himself. That's 45%. He then gave 27% to the ten major nobles who had supplied the most troops. The last 28% went to 170 knights. Every acre in England had an owner, manager, and every manager (save the clergy) owed the king allegiance, tax revenue, support of his laws, and military forces equivalent to his land holdings.

To refine the whole monarchical system, in 1086 William ordered a complete survey of the entire country, a massive acre by acre examination, achieved remarkably in seven months. It told the king where the large estates were located; what the tax levy had been; nature of the buildings and equipment; cleared and finalized ownership of all properties. It gave him a balance sheet of his kingdom, listing every barn, hay field, cow, pig and chick, mill, dwelling and bridge; castle, beehive and chapel in 13,418 settlements. The purpose was to assure an appropriate taxation; know the population density (for defense purposes); arbitrate and finalize land ownership. It became a significant document known as the "*The Domesday Book*" because as one Richard Fitz Nigel said in 1179 "...for as the sentence of that strict and terrible last account (apocalypse) cannot be evaded by a skillful subterfuge, so when this book is appealed...its sentence cannot be quashed or set aside with impunity. That is why we call it "*The Book of Judgment*"...because its decisions, like those of the 'last judgment' are unalterable." Some scholars say this is the first written account "of who owns what" in the history of common law. It might well be the birth of the modern concept of property rights in the West. In the same year, 1086, all the landholding aristocracy in Britain swore fealty to the king.

So, conclude William organized that which he had conquered and set in place a system which with modifications, remains to this day. In this typically feudal system is the king at the top of the chart, the Cappo di tutti Cappi, awarding vast tracks of land to the 180 major players in his war and requiring them to keep the law, provide order, supply taxes and soldiers, and to serve otherwise as he requires, making the appointment's hereditary through succeeding generations so long as they toe the line and carry out the king's...the government's...mandates. As I end this history lecture, please note there are three elements

CHAIRMAN'S REPORT TO THE BOARD OF TRUSTEES

NOVEMBER 21, 2010

constituting this story (like in most systems we know). One is structure; the second is a plan, the agenda, the design employed by number three: the leader, the architect or initiator.

I noted subsequent English history got a little rocky with partisans fighting for the throne, represented in the War of the Roses (1455-78), and a hundred years later, the Cromwellian Protectorate. But the basic structure remained solid and retained the monarchical form, accommodating the next rule along with subordinate structure modified as conditions required.

One remembers similar models in the Roman system created by Augustus and called "The Roman Empire"; plagued with aberrations like Caligula and Nero; brief reigns like Galba, Otho and Vitellius, assuming such disorder at the top would surely induce the whole structure to collapse. Au contraire! Out in the boonies, in Cyrene or Nabataea or Britain, the daily life of the average citizen changed but little. The local prefect or proconsul monitored annual elections which elected local citizens to keep the roads repaired; the public buildings in shape; supply and maintain public safety; collect taxes; guard the frontiers. The solidarity of the structure sustained the institution despite imperfect leaders (emperors).

The counter-case is also true. A strong figure can reasonably create an enormous state or empire as in the case of Attila, Genghis Khan, Gaiseric or Alexander, but lacking strong structure and gifted leadership, the enterprise collapsed in each case when the leader departed the scene. So successful continuity depends on how well the three forces or factors dovetail and support each other. Survival is possible but success is limited to the degree of strength demonstrated under conditions prevailing in the new regime. One can sit more comfortably on a three-legged stool than on one with only two legs. The structure and agenda become the responsibility of the new king, czar or president.

You are supposed to be suspecting analogies as you listen to these rambling monologues and if straining a bit, might find elements familiar to this organization. We have in ASOR a fairly precise structure, a given form with specific roles and a pecking order; we also have as well an agenda with a modicum of tradition woven into our pattern, and we elect a President. We keep remodeling our organism from time to time as though this were the basic weakness, yet always retaining a sense of continuity and ongoing momentum, under which aegis, the work of the enterprise continues. I would hold that our total effectiveness undulates, fitting the tempo of the new boss.

We have dealt with these three elements almost nonstop... as we should. Because leadership in our system is based upon a sort of rotation where new faces appear with new plans as older ones, whose ideas may or may not have worked - retire. Newer heads bring different opinions and newer vision. But the apparatus needs to find a way of accommodating them, fitting them in, creating a new team which harnesses their talents, experience or wisdom. But in our system, like any other, progress

will be spotty or irregular if one of the three components fails to materialize. Critical element is the human horsepower needed to carry through on the responsibilities lodged in the mandate, implied in the nature or componentary of the structure. Repeat: structure is only as strong as the human implementation. If we can't pay the taxes, maintain order, supply a squadron of troops in emergencies, monitor and nurture the economy, we impair the cause. Neither structure or plan assures automatic success. It is a vehicle, awaiting the agenda, old or new, provided by he charged with that responsibility. The knight in 1100 or in 1200 did not have to wonder what his job was or where he fit. He had ten thousand acres of land; he owed the king 1200 foot soldiers and 500 armed knights; paid a fifth of his annual produce of grain and poultry or livestock to the king, and both kept order in his jurisdiction and maintained an element of justice. He is also held accountable. If he can't make the payments or train and equip the troops, then guess what happens? He is stripped of his holdings and replaced with someone more cooperative.

If you are struggling with the point, it might be wondering now that ASOR is restructuring, if it has both fixed the responsibility and obligation of the subordinate functional areas and has it indeed recruited its effectuators?

Are we clear on our assignment? Do we know what results to expect? Is there a plan to execute and move forward? If so, what about accountability? How do we deal with our appointed agents who do not generate the results we expect from the given area of service? Is it possible to toughen up the performance records or is that failing to be tolerant and collegial? Can we succeed with only part of us engaged and producing?

It seems to me in almost all human undertakings we are judged by not only what we do, but also by what we neglect to do. My own guess is that ASOR does not have to improve very much to survive, but my plaintive, repetitive query is: "Are we happy with the way things are going? Is our agenda relevant, ambitious? Does this familiar pattern suffice? What else do we want ASOR to be, to do, to become? What other ways are there of supporting, enlarging and improving the craft? Or is this an irrelevant or presumptuous question? Maybe with a new Strategic Plan being incorporated and newer people and emphasis added, my own questions will be answered. As we are busy with fleshing out the vehicle for future nurture of ASOR, let's remember all action is not progress nor is busyness necessarily coincident with achievement. By late next April these questions may well be answered. In the meantime it is appropriate that we pledge fealty to the king, maintain order in our respective domains, fulfill the obligations we have to the cause, and contribute to the peace and progress of the ASOR realm. Thank you again for your patience with my nagging and have a safe journey home.

-P.E. MacAllister





**2011 ASOR ANNUAL MEETING
REGISTRATION**

NOVEMBER 16-19 · SAN FRANCISCO, CALIFORNIA
Register online by following the links at www.asor.org

Check circle if you have applied for membership in the past 10 days

Last Name _____ First Name _____

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REGISTRATION FEE [circle appropriate fee]:

ASOR membership must be current to receive the member rate.

	EARLY BIRD (Nov. 17 - Apr. 1)	SUPERSAVER (Apr. 2 - Sept. 23)	ADVANCE (Sept. 24 - Nov. 8)	ON-SITE
Member	\$135	\$150	\$180	\$220
Non-Member *	\$185	\$200	\$230	\$270
Student Member	\$75	\$90	\$120	\$160
Student at ASOR Member School	\$65	\$80	\$110	\$155
First-time Student Member **	\$50	\$60	\$90	\$125
Spouse/Partner ***	\$90	\$110	\$140	\$160

Note: Paper presenters must be registered as a professional or student member.

Note: If you are retired and would like to apply for a partial scholarship, please email Kelley Bazydlo at asorad@bu.edu.

* Non-Member rate includes an ASOR associate membership.

** Students at ASOR member schools who are first-time attendees also qualify for this special rate.

*** Spouse/partner rate applicable only if member and spouse/partner register on the same form.

Spouse/Partner name: _____ S/P institution: _____

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TAX DEDUCTIBLE CONTRIBUTIONS: \$500 \$250 \$100 Other \$ _____

Refund policy: All refunds must be requested in writing by November 9, 2011. A \$35 administrative fee will be assessed per registration. No refunds will be given on the student or spouse/partner fees. Refunds may be processed after the meeting and will be issued by February 10, 2012.

ACADEMIC PROGRAM UPDATES FOR THE 2011 ANNUAL MEETING

For the 2011 Annual Meeting, our Academic Program will incorporate four venues for presenting your research and new discoveries: “ASOR Sessions,” “Member-Organized Sessions,” “Workshops,” and “Projects on Parade Poster Session”.

1. ASOR Sessions: Sessions that are long-standing ASOR-mainstays sponsored by the Program Committee (with existing chairs continuing to provide invaluable expertise and organization) to assure that the Academic Program for each Annual Meeting includes venues for the presentation of new research in the broad temporal, regional, and disciplinary areas represented in the ASOR membership (see list of “ASOR Sessions” below).

2. Member-Organized Sessions: These sessions may be proposed by ASOR Members who wish to explore a special topic or theme at the Annual Meeting for a term of one to three years.

3. Workshop Sessions: Workshops are interactive sessions organized around a tightly focused topic or theme or around an archaeological site; in these, oral presentations and/or demonstrations are kept to a minimum in favor of open discussion between prospective session chairs, presenters, and members of the audience.

4. “Projects on Parade”: The Poster Session offers an informal venue for ASOR members to “get the word out” about their research and is designed to provide student and junior members an opportunity for greater involvement in the program of the ASOR Annual Meeting.

We encourage all members to contribute to the 2011 Annual Meeting’s Academic Program and welcome new Member-Organized Session proposals, new Workshop Session proposals, and paper proposals. Please keep in mind the following deadlines:

September 1, 2010: Call for new Member-Organized Sessions, new Workshop Sessions, and new Roundtables posted to ASOR website and emailed to ASOR Members

October 1, 2010: Call for papers posted to ASOR website and emailed to ASOR members

December 15, 2010: New Member-Organized Session proposals and new Workshop Session proposals due

February 15, 2011: Abstract/participation forms from those wishing to present papers at ASOR due

April 15, 2011: ASOR office emails official acceptance/rejection notice to presenters

August 15, 2011: Proposals for Roundtables and “Projects on Parade” Poster Session due

“ASOR Sessions” for 2011 Annual Meeting

- Ancient Inscriptions
- Archaeology and Biblical Studies
- Archaeology of Anatolia
- Archaeology of the Arabian Peninsula
- Archaeology of the Byzantine Near East
- Archaeology of Cyprus
- Archaeology of Egypt
- Archaeology of Gender
- Archaeology of Iran
- Archaeology of Islamic Society
- Archaeology of Israel
- Archaeology of Jordan
- Archaeology of Lebanon
- Archaeology of Mesopotamia
- Archaeology of the Natural Environment:
Archaeobotany and Zooarchaeology in the Near East
- Archaeology of the Near East: Bronze and Iron Ages
- Archaeology of the Near East : The Classical Periods
- Archaeology of the Southern Levant
- Archaeology of Syria
- Art Historical Approaches to the Near East
- Bioarchaeology in the Near East
- Cultural Heritage Management:
Methods, Practices, and Case Studies
- History of Archaeology
- Individual Submissions
- Maritime Archaeology
- Myth, History, and Archaeology
- Prehistoric Archaeology
- Reports On Current Excavations-ASOR Affiliated
- Reports On Current Excavations-Non-ASOR Affiliated
- Technology in Archaeology
- Theoretical and Anthropological Approaches to the Near East

Pre-approved “Member-Organized Sessions” for 2011 Annual Meeting

- Caesarea Maritima: Byzantine/Islamic Transitions
- Community-Based Practice and Collaboration in
Near Eastern Archaeology
- Current Issues in Biblical Archaeology
- Death and Burial in the Ancient Near East
- Settlement and Society in the Ancient Near East
- “Figuring Out” The Figurines of The Ancient Near East
- Hebrew Bible, History and Archaeology
- Qumran and the Dead Sea Scrolls
- Teaching Archaeology to Undergraduates: Success Stories
and Cautionary Tales
- Warfare, Empire, and Society in the Ancient Near East

REPORTS FROM RECIPIENTS OF 2010 HERITAGE AND PLATT GRANTS

HERITAGE FELLOWSHIP REPORTS

Owen Chesnut, Andrews University

After receiving a 2010 Heritage Fellowship Award from ASOR, I was able to excavate this past summer at Tall Jalul in Jordan. I would like to thank ASOR for their generous financial assistance toward this opportunity.

The site of Jalul has been excavated since 1992 by Andrews University under the directorship of Dr. Randall Younker. The site was occupied from the Middle Bronze Age through the Hellenistic Period, at which point occupation shifted south off of the tell. This year's excavation was a short three



week season focusing on excavation of late Iron Age II remains in Fields G and W. My responsibilities at Tall Jalul this season included excavating in these two fields as well as surveying catchment pools in proximity to the tell and in parts of the Jalul Islamic Village. The short season was quite successful as we were able to

trace the water channel through Field G into the newly created Field W, where it came to a premature end. The channel was either robbed out in antiquity or destroyed by natural forces. It is hoped that next season new squares will be opened in Field W to see if the channel continues further to the north. The water channel dates to the 7th century BCE (based on pottery in the foundation of the channel) and went out of use during the 6th century BCE (based on pottery found on the floor of the channel amidst collapse) and is likely associated somehow with a large depression in the middle of the tell, which appears to be an ancient water source. The plastered channel is slightly less than 1 meter wide and is preserved with plaster over 1 m high in some places. This season the channel was traced through G11, W1, W3, and W4, making the total length uncovered this season around 18m. The channel is significant because it slopes from the interior of the tell outward, ending just outside of the city wall in Field G. This slope is unusual (since the channel was not used for sewage) and means that instead of being used for runoff, leading into a catchment basin of some type, the channel was likely used for overflow from a cartesian well or spring and sent water outside of the city for use in agriculture.

My experience at Jalul this summer was important because I was able to study pottery from the Late Bronze Age through the Iron IIC/Persian Period at Jalul, which is very similar to pottery from my dissertation site, Tall Safut. I was also able to learn better survey techniques, including how to produce topographic maps and top plans using the Magellan ProMark3 RTK Base and Rover system. Without this grant from ASOR I could not have afforded to travel to the dig and am very grateful for the opportunity to learn in the field. ✨

Molly Capper, Simon Fraser University

I would like to express my thanks for the Heritage Fellowship I received this summer, which allowed me to participate in the 2010 Tayinat Archaeological Project excavations, near Antakya in southern Turkey. The site was occupied in the Bronze and Iron Ages, and served as a major regional centre for part of that time. My thesis is based on the archaeobotanical material recovered thus far from Tell Tayinat, and this summer allowed me to make extensive progress in my studies.

I spent three weeks at the British Institute at Ankara, where I studied their plant reference collection, as well as their extensive library related to all aspects of study in Turkey and the Near East. At Tell Tayinat, I was responsible for processing the archaeobotanical soil samples taken this season. There was also a seminar series throughout my time at the excavation, which included presentations by the project director and field supervisors, as well as various project members specializing in ceramics, textiles, metals, faunal material, and the archaeological history of the area. The information gleaned from these sessions will allow me to better contextualize the information I have gathered related to the site's archaeobotanical assemblage.



I would like to thank Mr. P.E. MacAllister and the ASOR Heritage Fellowship program for their generous support of my work, and the work of so many others, this summer. I would also like to thank the British Institute at Ankara and Tell Tayinat's project director, Dr. Timothy Harrison. ✨

Katie Kearns, Cornell University

As a recipient of the Heritage Fellowship, I had the opportunity to travel to Cyprus as part of KAM-BE, the Kalavassos and Maroni Built Environments Project, led by Dr. Sturt Manning of Cornell University and Dr. Kevin Fisher, now at Brown University. The main aim for the March 2010 season was the investigation of subsurface architectural and spatial features in two sites of the Late Bronze Age on Cyprus through the use of geophysical equipment such as ground-penetrating radar, resistivity meters, magnetometers, and conductivity meters. Subsequent goals were therefore the methodology and success behind these different approaches to geophysical survey, measured against previous attempts, as well as investigating the spatial dynamics in the built environments of two sites, Kalavassos-Ayios Dhimitrios and Maroni-Tsaroukkas. Another aim was the relationship not only between the two sites, which might have implications for settlement interaction



in the Late Bronze Age, but also the relationship between previously excavated material and the subsurface features.

I joined a small team from Cornell and Ithaca College for a two week season, and learned how to operate the geophysical equipment, especially the resistivity and conductivity meters. We

also processed the data, to begin to ask questions of the shapes, features and anomalies produced. As a graduate student in Classical Archaeology at Cornell, my research interests center on the interaction between people and space, both in built and non-built environments, and this project therefore provided a great approach, through geophysics, to questions of inter- and intra-site dynamics. ✨

Dallas DeForest, Ohio State University

It was a great honor to be selected as a recipient of a Heritage Fellowship for the 2010 field season. I thank ASOR and the Heritage donors for making this award possible. It allowed me to work with the Pyla-Koutsopetria Archaeological Project, based out of Larnaca, Cyprus, in numerous capacities (at the museum, in the field, and at Cypriot archaeological sites connected to the study tour). I would like to thank the project's directors, R. Scott Moore, William Caraher and David Pettegrew, for providing a congenial environment in which to work.



This year's field season was geared toward preparation of the forthcoming PKAP monograph. Due to an unexpected delay acquiring our permit, much of our time was spent at the museum. We passed our mornings there cataloging artifacts, photographing them, washing and sorting pottery from the previous season, reading pottery, and doing a variety of other tasks (e.g., database work). Nearly everything is ready for publication now, with only some loose ends remaining for next year.

In the field, David Pettegrew and some student volunteers conducting several experimental tests at Koutsopetria, which involved "total" surface collection of artifacts. At Koutsopetria (within the excavation area), staff and students drew the walls of the annex building and produced an accurate top plan for publication. PKAP also inaugurated its Helikite this year to take aerial shots of the site. Day one went quite well. There was minimal wind, and the Helikite stayed high in the sky, producing good images along the way. On day two winds picked up and it crashed to the ground, taking the attached camera with it (the camera did, though, produce some excellent photos of its death spiral). ✨

Jeff Leon, Cornell University



Thanks to the generous support of the American Schools of Oriental Research Heritage Fellowship, and in particular, Mr. P. E. MacAllister, I was able to travel to Cyprus this past March as a member of the Kalavassos and Maroni Built Environment Project (KAMBE). The project, directed by Dr. Sturt Manning (Cornell University), Dr. Kevin Fisher (Brown University), and Dr. Michael Rogers (Ithaca College), aims to use remote sensing equipment, including ground-penetrating radar, magnetometry, resistivity and conductivity, in an attempt to map the layout of two Bronze Age cities in south-western Cyprus.

Our project, which focuses on the sites at Kalavassos Ayios-Dhimitrios and Maroni-Vournes, aims to use geophysical survey to help shed light on the true extents of the sites and their spatial organization in order to explore how urban spatial organization was used as a tool for developing social complexity during the Late Bronze Age. While previous excavations have uncovered the central complexes at these sites (which covered a close to a hectare), judging from the ceramic scatter, these sites maybe actually be more than ten-times as large. Using data gathered through geophysical survey we also hope to begin to problematize what the rise of "urbanism" looked like at a Late Bronze Age settlement and to investigate the rise of sociopolitical inequality.

Working on this project has allowed me to develop an appreciation for geophysics, hone my survey skills, and add another tool to my "archaeological toolkit." Thank you once again for the opportunity. ✨

Russell Gentry, North Carolina State University

I had a fantastic time participating in the Ayn' Gharandal Archaeological Project (AGAP) this summer. I excavated a bathhouse structure next to the Late Roman/Byzantine fort at Ayn' Gharandal in the mouth of the Wadi Araba. I was able to get first hand experience in recording finds and managing the data being collected. This gave me a new perspective on excavation by allowing me to better understand the jobs of the square supervisors and dig leaders.



This experience allowed me to gain a greater appreciation of the complexity and challenges involved in recording and organizing archaeological data. I now have a much better understanding of the processes by which artifacts are removed from an archaeological context and documented.

I was able to get into the dirt and do a lot of digging as well, which is something I have enjoyed in the past and was happy to continue in a new region of Jordan and the world. We uncovered some exciting finds, and I am looking forward to seeing how the site will be developed in the future and finding out what else lies under the sand.

Finally, the trip gave me additional opportunities for travel and research. I was able to spend some considerable time traveling to Jerash and Tabqat Fahl, sites which I am exploring in for my undergraduate honors thesis. In addition to exploring these sites I was able to spend valuable time at ACOR utilizing the library's extensive resources and meeting interesting people working on a variety of projects. ✨

Diane Everman



My ASOR Heritage Fellowship allowed me the chance to undertake fieldwork and research in my areas of academic training and professional experience while continuing to be employed on several jobs in related fields. The fieldwork allowed me to work with my fellow staff members investigating sites around Tell el-Hesi. The goal was to have first-hand exposure to the area of the northern Negev, to work with certain technical elements that the project will be using in upcoming seasons and to develop working relationships with my colleagues.

This summer's work in the area of Hesi fell between several years of survey and the planned upcoming excavation and investigation seasons. We spent much time studying Bedouin structures identified in the previous survey seasons, which were built between World War I and approximately 1948. This included mapping, collecting material culture and taking aerial photographs with "Kite-Aided Photography" (KAP). The latter was not only an enjoyable new technique but one that yielded some remarkable images. These photographs were then used to create equally amazing models of the structures and the terrain in which they sit. KAP work on grouped and isolated Bedouin structures will continue throughout the next few excavation seasons.

The Heritage Fellowship also allowed me time to spend time in Jerusalem at the Pontifical Biblical Institute after the season at Hesi. This part of the project focused on working with colleagues translating travelers' accounts relating to the Hesi region. ✨

Nancy Lowmaster, Pittsburgh Theological Seminary

During this past summer I spent four weeks with the excavation directed by Dr. Ron Tappy (Pittsburgh Theological Seminary) at Tel Zayit. The site is located in the Shephelah region southwest of Jerusalem, strategically located in the liminal zone between the cultures of Judah and Philistia, near major trade routes that ran from the north to Egypt. This was my second year with the excavation; having a second experience with the dig gave me a greater appreciation of the long range goals of the project and put in perspective the progress that has been made in our understanding of the site over this two-year period. In previous seasons, evidence of 8th c. BC occupation and destruction had been found on the eastern side of the tel. The goal for the summer of 2010 was to locate the analogous strata on the western side, below the Early Hellenistic and Persian remains unearthed in 1999-2001. The team worked diligently and enthusiastically, despite the frustration of finding many intrusive pits from later periods. We made a significant number of small finds, including intact juglets, coins, loom weights, and what appears to be a Hellenistic game board. Unfortunately, we did not reach the 8th c. strata as we had hoped. However, since those earlier strata are still sealed by later material, we can look forward to excavating that area of the tel next season. Thank you for helping to underwrite my participation in the dig through the Heritage Scholarship. ✨

Debra Foran, University of Toronto

Over the past 12 years, the Tall Madaba Archaeological Project has uncovered 11 distinct occupation phases on the city's West Acropolis. One of the challenges that we face is the unorthodox setting in which we work. Madaba is a living tell and this has compelled us to undertake restoration efforts with a view to presenting these remains to the public.



Three areas were chosen for restoration during the 2010 season. A series of Iron Age walls, the earliest architecture on site, were consolidated to prevent deterioration. The same treatment was given to an Early Roman stone-paved courtyard that constitutes some of the only architecture from this period on the West Acropolis. Two Late Hellenistic walls, that form the south-east corner of our excavation area, were also conserved in the same manner. Their preservation will help secure the area underneath for future excavation.

An effort to publicize Madaba's West Acropolis was also initiated in 2010. In cooperation with the Department of Antiquities of Jordan, a sign will be installed at the base of the tel.

This will increase the site's visibility and continue to promote Madaba's cultural heritage while strengthening our ties to the local community. The English text was recently approved by the Department of Antiquities and is being translated into Arabic by our colleagues at the Madaba Museum.

I would like to thank ASOR and the Heritage Fund for their generous support of our project and providing us with the opportunity to preserve and promote Madaba's archaeological heritage. *

Asa Eger, University of North Carolina Greensboro

This past summer, due to circumstances beyond the Mopsos Survey's control, the project was not issued a permit in time for the season to commence. As a result, I was not able to examine the ceramic collection from the Islamic/medieval periods and relate them to the assemblage from my own site, the Tüpraş Field ('Abbāsīd Ḥiṣn al-Tīnāt), part of the Kinet Höyük project and located within the Mopsos Survey boundaries. Instead, I conducted a study season of the material culture of Tüpraş Field from excavations in 2006 and 2008. The site of Ḥiṣn al-Tīnāt was a coastal site located on the Islamic-Byzantine frontier and founded in the 'Abbāsīd period as a settlement consisting of a fortified enclosure, separate residences, and a port. Excavations in 2006 and 2008 revealed aspects of each of these features. In the Middle Byzantine period, the another fortified enclosure was built over the 'Abbāsīd one and the site contracted to just the structure. In 2010, all ceramics from previous seasons were drawn, photographed, registered, and organized into typologies. Additionally, I revisited those sites of the Mopsos Survey that were occupied in the same period, the 8-12th centuries C.E. and were situated in the same watershed as Tüpraş. The visit to sites of the survey was part a geomorphological survey of the region conducted under the Kinet Höyük project. Sites were examined within their landscape with a view to the topographical, hydrological, and geological contexts and local clay sources for the regional ceramic industry were investigated.



Thanks to the help of the ASOR Heritage Grant, the season was able to be hugely productive in investigating the material culture and environmental contexts of the site of Ḥiṣn al-Tīnāt on the Plain of Issos. The site is due to be demolished with the construction of a canal. The 2011 season will be a final rescue operation to excavate this small coastal settlement as completely as possible. *

Laura Cavers, Wilfrid Laurier University

This past summer I had the opportunity to participate in the Wadi ath-Thamad, Khirbet al-Mudayna excavation in Jordan. After graduating from Wilfrid Laurier in June this was a great way to complete my studies. Finally being able to work and explore in one of the countries that I have studied for the past 5 years was beyond words. Our site was a 45 min drive from Madaba, in central Jordan. It was an Iron Age fortified village with a 6 chambered gate.

I was assigned to work in Field G, located at the most southern point of the Tell. I was the square supervisor of G9, which had the inner casemate wall running along its southern

side. This field had the highest elevation on the Tell, which accounted for a Bedouin cemetery that was found. Four burials were discovered in G9, which added to the learning experience that I gained from their excavation.

Underneath the burials that were intrusive into the earlier Iron Age occupation, was the focus of the project. A two story domestic building was found. There was evidence that suggested renovations were made to this building during its original phase. This was seen from a doorway that had been filled with a cobble wall and two pillars that were made into a wall with cobble fill between them. One of the most exciting parts of excavating G9 was the richness of the objects that were discovered. In the northwest quadrant, both the upper and lower story living surfaces had rich and exotic artefacts such as limestone basins, shells, alters, tables, cosmetic palette, etc.

Another part of my participation was as one of the Object Registrars. After each work day, during camp chores, I was responsible for cleaning, identifying, and packaging any objects that were found.

My trip to Jordan was filled with so many rewarding learning experiences. I would like to thank ASOR for selecting me as a recipient of the Heritage Fellowship, without your help my trip would not have been possible. *



PLATT FELLOWSHIP REPORTS

Gerald Manderscheid, Andrews University

The 2010 season at Khirbet Iskander focused on three phases; exposing more of the outer fortification walls along the southwest quadrant of the site, expanding excavations within Areas A and B to include either new or older squares not excavated since the early 1990s and consolidating and linking findings between certain contiguous squares in Area B.

I was tasked with the latter objective, exposing potential relationships existing in contiguous squares radiating to the north and west of square B06. In B06 a well constructed mortar station was exposed that had been imbedded in a surface which could be linked to the stone lined bin discovered at the end of the 2007 season. Prior to reaching this level in B06, remnants of charcoal beams were found that indicated a cross thatched system of wooden beams were used to support a roof. Mud fragments containing reed impressions were also found. Within B06 considerable mud plaster covered much of the west half of the square and its source was tentatively attributed to roof collapse. However there may have been a mud brick feature or wall that contributed to this deep accumulation of "mud brick" melt. In B01, located immediately to the north, a substantial hearth was uncovered this season that rests at an elevation approximat-



ing the level of the imbedded mortar and bin. Two post holes were found cutting through the surface in B06 and just south of the post holes, a large flat limestone was seated flush to the surface near the same elevation as the post holes, mortar, bin and hearth. West of the post holes a badly damaged ceramic jar was found with its base resting slightly below the elevation of the surface that supports those features noted above. The jar could have been imbedded for additional support. A fragment of a mud brick wall was exposed that ran south diagonally from the bin and just north of the mortar installation. The short section of mud brick wall may have been a later feature and not necessarily associated with the purpose or function of the bin, mortar and hearth.

Many thanks to ACOR for its generous offer of financial support; without the Platt grant I would not have been able to participate this past season at Khirbet Iskander. ✨

Ryan Bennett, Missouri State University

The highlight of my participation in the Tell Hisban Project this Summer of 2010 was in my learning of the relationships, and sometimes conflicts, between reconstructive archaeology and excavation archaeology. If one gets too caught up trying to “pretty-up” a site, you run the risk of ruining the provenience for future excavations. Cultural material may be displaced and the data that is recovered is unknown as to whether it is authentic, or from a completely different location.



My excavation in Jordan was on the summit of a tell that was occupied from the Neo-Lithic to the Early Ottoman eras. I worked as a square supervisor over a 6.5mX4m unit that was intended to answer questions concerning the dating of already-visible walls during the Mamluk period. I instructed 5 archaeology students through the excavation while recording progress and changes within our unit. It was also my duty to submit daily and weekly reports on what material we were finding in our work, and also draw interpretations and conclusions on this data. These summaries however were not just limited to the excavation, as I was required to catalogue and count the numbers of artifacts, and attend nightly lectures focusing on past excavations within the region.

But I must continue with the problems of archaeological reconstruction. At my particular site, reconstruction had been taking place for the last couple of decades, and little of it had been documented. In this case, walls had been rebuilt, stairs constructed, and platforms made—all with stones cut and used by people previously inhabiting the site centuries ago. The problem already becomes apparent. How do you date walls in which you don't know when they were placed or constructed? How do you know what is in situ and what is a modern reconstruction? There are ways of answering these, but in my case our field excavated for two weeks only to find fill from previous excavations, sandbags, trash, and an enormous mix of pottery that had been dumped out of context. Weeks of work were spent laboring and recording data that was useless, simply because reconstruction had been overzealous and undocumented.

However, I am very glad about this opportunity, and I think I learned a hands-on, important lesson in the reconstructing of the past. It is through mistakes that we get better at what we do! Thank you for the support and funding ASOR! ✨

Jessa Fowler, Willamette University

On the Tell Qarqur Excavation, I supervised a 5 x 10 m trench that aimed to clarify the southwestern boundary of a Late Roman Church identified last season. On this excavation, I made daily notes and sketches, maintained registries for all loci, pottery baskets and samples, took regular photographs, and drew accurate top plans of the trench. Additionally, I assisted with overhead photography of the trench and summarized the excavation in a site report.

We exposed two walls composing the southwestern corner of the church's stonewall foundation, one running north/south and the other running east/west. After defining the western boundary, we discontinued excavation of the 10 m² area west of the north/south wall in order to concentrate on the area north and south of the intersection of the two walls. In this area, we discovered a piece of fallen column, a spindle whirl, two coins, a small metal hook and fragment of glass bracelet.

After the articulation, photography, and removal of several layers of roof tile, we exposed sections of mosaic floor on a foundation of plaster on small stones. We found a metal stick-like object on the floor and a ceramic drain leading from the floor through the wall. Mosaic cleaning revealed a colorful design: the body of a horse (head cut off by a pit) with three Greek letters (ΑΡΤ) on its flank, a gazelle, a large plant and a ~30 cm border.

Directly south of the wall running east/west, we exposed a tile floor above two potential tombs as suggested by sunken in tile (western tomb) and arrangement of small stones and plaster (eastern tomb). The eastern tomb was partially excavated; though excavation was discontinued due to time constraints, the exact location of the articulated tomb was noted.

I spent approximately 10 hours in lab each week drawing late Roman and Iron Age I pottery in preparation for publication. I also learned how to clean and sort pottery. Fieldtrips throughout the season complemented my field and lab work, and included visits to the national museums in Damascus and Aleppo and significant archaeological sites around Syria. ✨



Jacob Rennaker, Claremont Graduate University



This summer's excavation of Tel Akko served two primary purposes. First, we attempted to locate Moshe Dotan's excavations of the late 70's and early 80's. Because their work was never published, it was a bit of a challenge trying to piece things together from hand-drawn copies of field maps and various excavation notes.

In the field of archaeology, things have changed quite a bit since the previous excavation. We were given the task of updating

those earlier hand-drawn maps and adding GPS coordinates, adding a level of specificity to the somewhat haphazard measurements recorded by the previous group. By the end of our season, we were able to locate the areas that Dotan and his team had excavated, as well as open up a few new areas. Because this first season was dedicated to discovering the extent of the previous excavation, our finds weren't very remarkable. We did, however, lay a solid foundation for next season's dig, which looks promising.

Second, we wanted to establish a relationship with the community of Akko. As evidenced by its status as a UNESCO World Heritage Site, Akko is a city with a rich and diverse culture. One of our aims was to provide the city of Akko with a project that would help bring people in the community together. We were able to garner the support of a number of very diverse local organizations who are excited to assist, and believe that next season will be even better. ✨

Mike Ellingsen, Trinity International University

I am grateful to ASOR for enabling me to participate in the excavations of the Tell es-Safi/Gath Archaeological Project this season. Safi (Philistine Gath) is a large tell along the Philistia/Shephelah border area, from the summit of which coastal Ashkelon, Ashdod, and Gaza and can all be seen on a clear day.



It was at this summit, in Area F, that I continued work this season. Armed primarily with a small team of graduate students from Trinity International University, I supervised work in 26D/27C of Area F, under Jeff Chad-

wick, the overall Area Supervisor and Senior Field Archaeologist. Our objectives for this season were: to swiftly terrace the entire workspace and surrounding area for safe and efficient work; to thereby connect "F-Upper" and "F-Lower" by exca-

vating the area between them (on a 40-45° slope!); and to further explore and reveal portions of the overall stratigraphy of Area F, with the expectation (based on work in parallel squares) of later Iron I and possibly Iron I/II finds.

Our team did tremendous work on the difficult job of terracing, and in the process we discovered secure Late Bronze material rather than Iron I or II. It appears that to the north we have some sort of Late Bronze terrace system in place, running perpendicular to our Middle Bronze wall. Interestingly, it also appears likely that our LB sherds scatters and architecture abutted the line of the Middle Bronze wall's brick superstructure.

I look forward to continuing to explore Area F in the future, and am once again grateful to ASOR for the generous opportunity to excavate and lead the team from TIU. Thank you. ✨

Rachel Bisaro, Boston University



I would like to start by thanking ASOR and its members for providing me with the opportunity to return to Tell es-Sweyhat this summer. I am a rising senior at Boston University majoring in archaeology and anthropology,

hoping to pursue my interests to graduate school, in addition to writing a senior research paper to hopefully graduate with distinction. Without their help, the field research I plan to use for my paper would not have been possible for me to gather myself.

Tell es-Sweyhat is located on the east bank of Lake Assad in Raqqa, Syria with Selucid and Early Bronze Age levels currently being excavated. The southwestern edge of the high mound, where most of my excavation was located this year, is down to an Early Bronze grain processing area that is pushed against some of the earliest levels of the city wall. This season we focused on two soundings of the city wall as well as uncovering a single floor level in two rooms excavated the previous year. The soundings eventually led us under the city wall to the earlier time periods of the site, finding another one course mudbrick wall and its associated floor. Unfortunately, our excavations were eventually halted by the water table, risen due to the surrounding agriculture and irrigation, effectively rendering the earliest levels of Tell es-Sweyhat's occupation irretrievable.

In addition to excavation, I participated in a number of profile drawings as well as burial excavation. I also had my time to work in the lab, Munselling and drawing pottery as well as analyzing flotation samples.

I would like to once again thank ASOR and its donors to the Platt Fellowship, as well as the department of archaeology at Boston University, specifically Michael Danti for their continued support of me, my senior thesis, and my hope to pursue my interests in the field that I truly love to study. Thank you again. ✨

Walter Crist, Arizona State University



As part of the Arizona State University project “Bronze Age Rural Ecology and Landscape Formation,” under the direction of Steven Falconer and Pat Fall at Politiko *Troullia*, I was fortunate to receive ASOR’s Platt

Fellowship for research into gaming stones. These artifacts, which are generally flat slabs of limestone with shallow depressions on them, have been identified at many sites on the island, but have received little analytical attention. They were identified as Cypriot versions of the Egyptian games *senet* and *mehen* by Stuart Swiny during excavations at Episkopi *Phaneromeni*.

The focus of my dissertation research is to determine the social context of games in Bronze Age Cyprus, in order to determine how interaction with the Egyptians may have affected Cypriot society. I am attempting to analyze the contexts and morphology of gaming stones from the major Prehistoric Bronze Age sites on the island, including the newly excavated material at Politiko *Troullia*. I am in the process of comparing the material from *Troullia* to that of the other Bronze Age sites, to determine if there are differences over time and space across the island, to see what processes of cultural adoption may have been taking place. So far, Politiko seems to have some interesting variations of the games that are not apparent elsewhere.

I would like to thank ASOR for supporting this research, as well as Drs. Steven Falconer and Pat Fall for allowing me to study the Politiko *Troullia* material. Thanks also go to Stuart Swiny and Nancy Serwint for ongoing support and discussions regarding this material. Photo courtesy of Rachel Benkowski. *

Brittany Jackson, University of Chicago



The site of Marj Rabba is located in the lower Galilee, Israel, a relatively unknown area of the Levant in the Chalcolithic period. Excavations at the site, led by Dr. Yorke Rowan, University of Chicago, are focused in gaining a better understanding of the social and economic dynamics at work in the region. Excavations began during 2009 and continued for a five-week season in 2010.

During the 2009 field season, a small excavation team opened three 5-by-5 meter trenches as well as 1 smaller trench (2.5-by-5 meters) in the main area of the site in order to determine if or relatively undisturbed cultural layers and architecture still existed. We were pleased to find remaining architecture and cultural levels containing good preservation of Chalcolithic material culture with relatively little disturbance. The 2010 field season used this initial success as a springboard for continued expansion of excavations. A 12-student crew opened 4 more 5-by-5 meter trenches and 2 smaller trenches (2.5-by-5 meters) in order to explore spatial organization and relationships between cultural features and to develop a stronger understanding of site layout.

As dig registrar, I was pleased to see the wide array of cultural materials including obsidian, fauna, Hulaware, and other ceramics that we located during excavations. These finds speak to trade relationships not only internal to the Levant but also between Galilee and other areas of the Ancient Near East. These kinds of finds make clear the continued import of further excavations at Marj Rabba in the growth of our understanding of the Chalcolithic Levant. *

Zachary Devlin, Penn State University

The Platt Scholarship I had received for this past summer enabled me to travel to the wonderful country of Turkey. I had traveled here with the expectation of achieving 3 credits in Landscape Archaeology focusing on the destruction of ancient history due to modern architecture such as dams, as well as 3 credits in Geographic Information Systems both focusing on the Mopsos research project. For the GIS portion of the program I found myself living in Iskenderun, Turkey located in the southeast area of Turkey not too far from Syria. Here I had focused on basic GIS implementation, site analysis, viewsheds, and spatial correlations between archaeological sites and natural resources. As for the Landscape Archaeology course I had completed intensive research on a site called Zeugma which has become famous over the years for housing some of Turkey’s finest mosaics. This site had been submerged by the Euphrates River after the construction of the Birecik Dam had flooded the surrounding area, including most of the archaeological site. I was even fortunate enough to not only what remains of Zeugma but also the mosaics that had been salvaged from the flood which are now located in Gaziantep. This trip had helped me satisfy my course requirements enabling me to receive a Bachelor of Arts in Anthropology from Pennsylvania State University. In the following months I had also studied in Jordan where I focused on the Ancient Spice Route of the Nabateans as well as Akko, Israel where I had partook in an archaeological excavation on Tel Akko.



Thank you very much for helping make this trip possible. *

REMEMBERING AN ASOR MEMBER

Frank Koucky 1927 – JANUARY 29, 2010

On January 29, 2010, Near Eastern archaeologists and historians lost a highly valued colleague and friend when Frank Koucky died at his home near Wooster, Ohio, at the age of eighty-two.

Frank earned his Ph.D. in geology from the University of Chicago, later teaching at the Montana School of Mines, the University of Illinois, the University of Cincinnati, and the College of Wooster. After years of productive geological research and fieldwork in the Rockies, in the early 1970s he became interested in using his geological expertise in the service of archaeology. For more than two decades he participated as staff geologist or consultant on excavations and surveys in Cyprus (Idalion, Kalavassos *Tenta*), Israel (Tell el-Hesi, Ashkelon), and Jordan (Lejjun, Umm el-Jimal, Pella, Numeira). He published important articles from this work, among them a study revising conventional wisdom on ancient mining practices and copper processing in Cyprus.

Larry Stager experienced his perspicacity and creativity at the Canaanite-Philistine seaport of Ashkelon. By examining the half-mile long seaside section of the huge city of Ashkelon exposed after the medieval fortification wall largely collapsed, Frank discovered the earliest occupation (ca. 5000 B.C.) of the 150-acre tell, which was occupied for another 6,500 years. He advanced one of the two contending explanations for the site's initial occupation and its continuance for so long, by proposing that it was the juxtaposition of sweet water next to salt water that made Ashkelon so appealing to sailors. Before the Nile formed, according to Frank, a great river ran from the highlands to the pre-Mediterranean sea. Later, sands from the Nile swept up and over the coast areas of the southern Levant, buried the early river, and sealed it under many feet of sand hardened into sandstone. The first inhabitants knew the freshwater was there but needed to excavate 25 feet or more to reach the sweet water. This idea explains why the tell is pocked with more than a hundred wells dug during its long existence.

Frank was equally adept at taking very specific information and transforming it into useful historical and cultural data. He not only analyzed aerial photos of a site but also searched for textual and iconographic materials from all periods. At Ashkelon he looked at Byzantine and later representations to make more than one discovery. At the south end of the site, where a modern theater now sits, he detected a much earlier circular terraced landscape and suggested there was a much older theater beneath, although nothing but the stepped terraces survived. Stager was rather dubious of this notion until Frank called his attention to a theater seat found nearby. Later a theater ticket was excavated, probably to the seat that he had indicated.

Frank's ability to evaluate the evolution of a landscape over millennia was simply extraordinary. In Jordan he worked on the Limes Arabicus Project (Lejjun), Tom Parker's survey of the mili-

tary sites of the Roman frontier. He served as staff geologist and director of the survey of the frontier zone, which focused on the sector of the Roman frontier east of the Dead Sea, throughout a decade of fieldwork (1980–1989). He published major articles on the regional environment and the survey in the project's interim report (1987) and co-authored the report on the survey in the final report (2006). Perhaps his most provocative idea was an argument for regular climatic cycles tied to the earth's solar orbit and how these cycles were a major determinant in regional settlement patterns throughout historic times.

Throughout the 1970s and 1980s Frank was a dynamo, often working on up to six projects in three different countries in a single summer. He often stopped off in Cyprus on his way back from Israel or Jordan. He would turn up unexpectedly in the garden of the Idalion storehouse, wreathed in smoke from his omnipresent cigarettes, and sitting patiently on his suitcase. Sometimes he arrived without his suitcase and spent the whole visit in the clothes he stood up in. Nothing fazed him. On the Limes project the staff lived for five summers in a primitive tent encampment at Lejjun in the Jordanian desert. It was brutal, but Frank never complained no matter how disgusting it got. Soft-spoken and easygoing, he was nevertheless insistent on getting access to areas of archaeological interest while on survey. He was once detained by the Jordanian army when he entered without authorization a military zone

in the desert east of Lejjun. Some awkward diplomacy and a forthright apology by Parker soon obtained his release.

Frank was an original in every way. At Idalion he spent even his brief leisure walking the site. He had eyes like an eagle and frequently came back with a Byzantine or Roman coin, washed out by the winter rains. But he still found time to amuse the village children, who followed him around to see him do magic tricks, like taking quarters out of their ears. Frank had a wicked sense of humor; he once sent Anita Walker a saucy valentine, signed with the name of an archaeologist he knew she disliked. He not only always worked a full day in the field but then was usually ready to party at night, often leaving younger staff and students literally in the dust. After a party for the Limes Arabicus team at an apartment in Amman near ACOR, Frank was discovered next morning asleep on the concrete floor, using as a pillow a stone inscribed with a Safatic inscription collected from the desert. That was Frank: indifferent to comfort, tireless, insightful, generous, collegial.

Frank Koucky's scholarly contributions greatly expanded our understanding of the importance of geology to archaeology, whether in the long or short term. He constantly enriched our knowledge of the past. Yet he was a man totally without vanity or pretention, and tough as an old boot.

He leaves his wife Virginia, four sons, nine grandsons, and a great-grandson.

Ave atque vale, old friend.

Lawrence E. Stager, S. Thomas Parker, Anita M. Walker ✨



Frank celebrating at the end-of-dig party at Tell el-Hesi, 1970
(Photo by Michael Coogan)

ASOR'S VACANT LOT

by Jeffrey A. Blakely

For the forty years I have known the Albright Institute and Salah ad-Din Street, the buildings and the skyline have not changed and it is easy to believe that the Albright Institute, or, as it used to be, the American School of Oriental Research in Jerusalem, has always been an island of green within an urban environment. Intellectually, of course, one knows this is not true since ASOR only acquired this property in 1909 and the buildings did not rise until the 1920s. Nonetheless, it is hard for us to imagine what 26 Salah ad-Din Street looked like in the 1920s or even earlier.

The history of the organization is seen in Philip J. King's *American Archaeology in the Mideast: A History of the American Schools of Oriental Research* (1983), in Eric M. Meyers' chapter or my chapter in *An ASOR Mosaic* (2001), or in any number of articles, mostly in *The Biblical Archaeologist* or *Near Eastern Archaeology*, that provide some insight into ASOR's presence in Jerusalem in the early decades of the twentieth century. One can project new insights into ASOR's early years as unexpected documents are retrieved during ASOR's ongoing Archives Project, or in the current preparation of the photographs of the American Palestine Exploration Society for publication. It is the serendipitous discovery that can be the most exciting, however.

In mid-July I was going through WWI Royal Flying Corps pilots' logs created during 1917 when General Allenby's forces were locked in a virtual stalemate with the Turkish and German forces on a line from Gaza to Beersheba. The RFC was photographing the front lines to create accurate maps for use by the land forces in what later was to be a successful assault on the Turkish and German positions. On 26 June 1917, however, a special mission was

ordered, bomb the military forces in Jerusalem. During this mission a single airplane took exactly two photographs of Jerusalem. One is of the headquarters of the German command at Augusta Victoria on the Mount of Olives. The other, photograph G-154, shows some troop positions located outside of Damascus and Herod's gates. The records I was examining contain virtually no photographs, they were pilot's logs and summaries, but since these were the first two good air-photographs the RFC took of Jerusalem, they were included in this report as a novelty. It is as though the pilot focused in on ASOR's vacant lot on Salah ad-Din Street

for it is in the center of the photograph and as clear as can be.

The photograph is annotated with my identifications of various roads and structures. I thank The National Archives in Kew for allowing us to reproduce this stunning photograph in our *Newsletter*. I also note that this image is 14 months older than the higher altitude image taken by the German air corps that Gustaf Dalman published in *Hundert deutsche Fliegerbilder aus Palästina* (1925). This latter image shows British/Australian troops tenting on ASOR's vacant lot.

The most obvious structure in the RFC photograph is St. Stephen's Basilica, or the École Biblique as we know it today. The walls of the Old City are barely visible on the photograph's edge, but the roads running away from Damascus Gate and Herod's Gate are clear. The main road north, the Nablus Road, appears in front of St. Stephen's Basilica going north from Damascus Gate. The other road, leaving Herod's Gate, is Salah ad-Din Street. az-Zahra Street branches off from Salah ad-Din Street, and at this junction we see ASOR's vacant lot, barren. It is here, in a suburban but almost rural area, ASOR decided to build its school. Farther down Salah ad-Din Street, at the edge of the photograph is the Tomb of the Kings, where de Saulcy excavated in the mid-nineteenth century. How different it all looks now. ❀



The eastern region of Jerusalem taken by a Royal Flying Corps pilot on 26 June 1917. The future home of ASOR, now the Albright Institute, is a vacant lot near the center of the photograph. Photograph used with permission of the Image Library, The National Archives, Kew England.

ASOR ANNUAL FUND PLEDGE CARD

FISCAL YEAR 2011 (JULY 1, 2010-JUNE 30, 2011)



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All funds received through this appeal will support the ongoing work of ASOR. This work includes ASOR's journals and books, the archives initiative, scholarships for fieldwork and the annual meeting, support of standing committees, the annual meeting, and outreach. You may also designate your donation to support a specific program area. If you are not making a gift today, your pledge will help us with our careful planning for this fiscal year..

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CONGRATULATIONS TO THE RECIPIENTS OF THE ASOR HONORS AND AWARDS 2010

The following awards were presented at ASOR's 2010 Annual Meeting in Atlanta.

ASOR Membership Service Award

This award recognizes individuals who have made special contributions on behalf of the ASOR membership, through committee, editorial, or office services. Maximum three annual awards.

Michael Homan

Michael Homan has been a long-time member, supporter and more recently an Executive Committee representative. Michael Homan is the embodiment of the ASOR Membership Service Award. He is active in ASOR on many fronts: nationally as a co-Vice President of CAMP and locally in the Southwest Region, now serving as the president. Recently Michael has been a member of the ASOR Finance Committee working to keep ASOR fiscally sound in these troubling economic times. In discussing his service to ASOR it would be remiss not to mention Michael's focus on bringing ASOR – sometimes kicking and screaming – into the 21st century with the latest technologies. Michael created the ASOR blog and assisted in the renovation of ASOR's web presence. His commitment to ASOR has never wavered even in the aftermath of Hurricane Katrina, which was devastating to home and family. At the ASOR meeting in New Orleans Michael went the extra mile for ASOR matching his devotion to the city with his archaeological colleagues and students in a service learning day at a local cemetery. For all of these things and more that go unmentioned as he works behind the scenes to make ASOR a leading archaeological organization for the 21st century, Michael Homan is a worthy recipient of an ASOR Membership Service Award.

The G. Ernest Wright Award

This award is given to the editor/author of the most substantial volume(s) dealing with archaeological material, excavation reports and material culture from the ancient Near East and eastern Mediterranean. This work must be the result of original research published within the past two years. One annual award.

Aharon Sasson's

Animal Husbandry in Ancient Israel

Aharon Sasson's book *Animal Husbandry in Ancient Israel* is the first and only book discussing specifically the zooarchaeology of the Southern Levant in the Bronze and Iron Ages. It demonstrates four diverse methods of studying faunal assemblages: comparative analysis; taphonomic investigation; GIS spatial analysis and ethnographic studies. The book challenges prevalent views on the Southern Levant economic system and proposes new models of animal husbandry in the Bronze and Iron Ages. The book demonstrates - for the first time - the use of GIS (Geographic Information System) and a thorough taphonomic investigation of faunal remains from Historic (Biblical) sites. The book provides rich zooarchaeological data on

all the major sites from the Southern Levant. The book richly deserves this year's G. Ernest Wright Award.

The W.F. Albright Service Award

This award honors an individual who has shown special support or made outstanding service contributions to one of the overseas centers – ACOR, AIAR, CAARI, or to one of the overseas committees – the Baghdad committee and the Damascus committee. Given as appropriate.

Nancy Frederick

Nancy (Nan) Frederick is worthy of the W. F. Albright Award for her outstanding services to ACOR and ASOR over the past thirty years. This service includes very substantial support for the building of ACOR's facilities from 1980 to the present, her wise and hard-working tenure on the ACOR Board from 1991 to the present, and the creation/donation of the Frederick/Wenger ACOR Fellowship for Jordanian students. Nan's advice and oversight of applications for funding to American Schools and Hospitals, Abroad (ASHA) as its Deputy Director before 1991 and as ACOR Board member after that, was the single most crucial reason ACOR was able to build and develop its wonderful facilities. As a board member Nan's sage advice based on her experience as an institution builder and her innate astuteness has contributed immensely to the working of the ACOR Board and its committees. One of the special gifts from Nan and Francis has been the therapeutic hospitality and the warm love they have extended to ACOR directors. An invitation to the Frederick-Wenger home on Chalk Point in Maryland was a 'ticket' to instant relaxation in the middle of often frenzied tours from ACOR to the U.S. Each successive ACOR director from Jim Sauer to Barbara Porter can testify to the special care and kind advice each received. Nan has been a long-time ASOR trustee.

The P.E. MacAllister Field Archaeology Award

This award honors an archaeologist who, during his/her career, has made outstanding contributions to ancient Near East and eastern Mediterranean archaeology. One annual award.

Dr. Edgar Peltenburg

Dr. Edgar Peltenburg has been a highly skilled excavator for four decades within the ASOR region. His success on Cyprus reached a high point with his meticulous recovery of highly significant information from a heavily looted cemetery site and accompanying settlement. The success in the field of his students on their own projects speak to his abilities as a field archaeologist. For all these reasons and more, it is an honor to award this year's P. E. MacAllister Field Archaeology Award to Professor Peltenburg.



CONGRATULATIONS TO THE RECIPIENTS OF THE ASOR HONORS AND AWARDS 2010

The Frank Moore Cross Award

This award is presented to the editor/author of the most substantial volume(s) related to ancient Near Eastern and eastern Mediterranean epigraphy, text and/or tradition. This work must be the result of original research published during the past two years. One annual award.

Seth L. Sanders

Seth L. Sanders, author of *The Invention of Hebrew*, is the recipient of the 2010 Frank Moore Cross Award. The book is the first to approach the Bible in light of recent findings in the history of the writing. Discoveries in the 1980's and 90's demonstrated the extreme antiquity of the alphabet and the fact

that there was not originally just one alphabet, but multiple competing alphabetic systems. This means that the use of the Hebrew alphabet was a deliberate and meaningful choice. Hebrew did more than just transmit information: it was a vehicle of political symbolism and self-representation. Bitter, old debates over whether the Bible is history or ideology can give way to productive new ones over the relationship between the Bible's written form and its political power. By comparing Biblical documents with related ancient texts in Hebrew, Ugaritic, and Babylonian, this book documents distinct ways in which Hebrew was a powerfully self-conscious political language. It was the first successful example of a new project: a local, culturally specific form of writing, opposed to the placeless, universal lingua franca of Babylonian cuneiform. For all of these reasons, Seth L. Sanders is most deserving of this award.

AVIRAM PRIZE SPONSORED BY THE DOROT FOUNDATION

The Drot Foundation announces its sponsorship of a prize, administered by the American Schools of Oriental Research (ASOR), to honor Joseph Aviram, Director of the Israel Exploration Society (IES) for seventy years and President of the IES as of January 1, 2010.

The \$2,500 Prize will be awarded for the paper selected by a committee of distinguished judges (Profs. Eric Meyers [Duke University], Jodi Magness [University of North Carolina], and Lawrence Stager [Harvard University]). The primary criterion of the winning paper will be that it most advances the scholarship of its given field. Papers should be no more than 30 pages in length, and the winner must be available to present a version of the paper during a special hour-long session at the 2011 ASOR annual meeting in San Francisco. The paper may be by a scholar of any national origin who received her or his Ph.D. within the last five years (since 2005). The paper can be on any topic that is consonant with ASOR's mission statement. Papers submitted for consideration may be a revision of a paper previously presented at an annual meeting, but the paper should not have been published before the 2011 ASOR annual meeting.

The submission deadline is February 15, 2011. While the paper that is submitted to the committee of judges may be up to 30 pages in length, the winner of the prize will need to read a version of the paper in a special 60-minute time slot. Papers must be submitted electronically by email as a PDF document to ASOR at asormtgs@bu.edu. Receipt of all submissions will be confirmed. The subject of the email should include the following: "Aviram prize submission." Please also include the following information in the body of the email with the paper attached: candidate's full name, institutional affiliation (if any), e-mail address, mailing address, date of receipt of the Ph.D. degree, name and e-mail address of dissertation adviser. After the announcement of the prize, the winner will be expected to become a professional member of ASOR (if he or she is not already a member), register for the 2011 ASOR annual meeting, and attend the 2011 meeting.

W.F. ALBRIGHT INSTITUTE OF ARCHAEOLOGICAL RESEARCH APPOINTEES, RESIDENTS AND STAFF 2009–2010



Back Row (l-r):

Director S. Gitin, Miqne Staff Irina and Marina Zeltser, Assistant to the Director Helena Flusfeder, guest Helen Dixon, Senior Fellow Eliot Braun, Research Fellow Baruch Brandl, guest Robert Brooks, Miqne Staff J. Rosenberg, Senior Fellow Stephen Pfann, Chef Hisham M'farreh, Gardener Faiz Khalaf.

Middle Row (l-r):

Institute Manager Nadia Bandak, Cherie Gitin, former Andrew W. Mellon Fellow Michael Bieniada, guests Nancy Colliver and Joel Hunt, Andrew W. Mellon Fellow Maria Rangelova Gurova, National Endowment for the Humanities Fellow Edward Maher, Noble Group Fellow Reuben Yat Tin Lee, Andrew W. Mellon Fellow Marcin Czarnowicz, Ernest S. Frerichs Fellow/Program Coordinator Joe Uziel, Research Fellow Claire Pfann, Miqne Staff Alexandra Drenka, Research Fellow Deborah Cassuto.

Front Row (l-r):

Residents Walid Hasna and Marta Lorenzo with Maria and Nabil, Administrative Consultant Munira Said, Joint Educational and Cultural Affairs/University of London Junior Research Fellow Alice Hunt, Wu Ying, wife of Noble Group Fellow Cao Jian, National Endowment for the Humanities Fellow John Kampen, Educational and Cultural Affairs Fellow William Zimmerle, Senior Fellows Trude Dothan, Anson Rainey and Jaimie Lovell, Trustee Norma Dever, Housekeeping Staff Nuha Khalil Ibrahim.

Seated (l-r):

Senior Fellows Sam Wolff and Shari Lowin, Library Computerization Staff Diana Steigler, Librarian Kate Masliansky, Kitchen and Housekeeping Staff Nawal Ibtisam Rshaid, Research Fellow Alexander Zukerman.

Appointees and staff not in photo:

Annual Professor Aaron Burke, National Endowment for the Humanities Fellows Katherine Burke and Philippa Townsend, Educational and Cultural Affairs Fellows Peter Stone and Dana DePietro, Andrew W. Mellon Fellow Petr Balcarek, Glassman Holland Research Fellow Mariusz Burdajewicz, George A. Barton Fellow Paul Lesperance, Carol and Eric Meyers Doctoral Dissertation Fellow Rosa Maria Motta, Getty Research Exchange Fellow and Senior Fellow Hamdan Taha, Kathleen S. Brooks Fellow Ghassan Nagagreh; Senior Fellows Marwan Abu Khalaf, Jeffrey Chadwick, Gerald Finkielsztejn, Shimon Gibson, Garth Gilmour, Aren Maeir, Pierre de Miroschedji, Hani Nur el-Din, Stephen Rosenberg, Benjamin Saidel, Hagith Sivan, Yuri Stoyanov, Dieter Vieweger, Anna de Vincenz; Post-Doctoral Fellows Ibrahim Abu-Ammar, David Ben-Shlomo, Mohammad Ghosheh, Salah Houdalieh, Laura Mazow, Ianir Milevski, Nava Panitz-Cohen, Michael Press, Hamed Salem, Itzhak Shai; and Research Fellows Amit Dagan, Amir Golani, Malka Hershkovitz, Bronwen Manning, Khader Salameh, Issa Sarie, Ross Voss, Chief Librarian Sarah Sussman, Maintenance Staff Ashraf Hanna and Groundsman Lutfi Mussa.

REPORTS FROM AIAR

Kaplan's Excavations of Bronze Age Jaffa

Aaron Burke, University of California-Los Angeles (UCLA)
Annual Professor

In 1958, during the third season of excavations in Jaffa, Jacob Kaplan exposed a large assemblage of Egyptian and Egyptianizing ceramics from the LB IB (Level VI) that remains unique among materials excavated in ancient Canaan. Because the discovery only received passing mention in Kaplan's short 1958 preliminary report, it has effectively been lost to subsequent scholarship. In 2007, Martin Peilstöcker and I received permission to publish the Bronze and Iron Age remains from Kaplan's excavations, and in 2008 we also received funding from the Shelby White-Leon Levy Program for Archaeological Publications.

My research at the Albright this fall was devoted to continuing work on reconstructing this ceramic assemblage and its context for final publication. This effort has proved largely successful despite the fact that many scholars have previously regarded the Jaffa material as unsalvageable. In actuality, the material is in good shape and our work this fall identified an additional ten vessels (restoring six of these) that belong to what appears to be an Egyptian kitchen assemblage dated to the LB IB based on the ceramics and the historical *post quem* date for Egyptian imperial occupation of the central coast.

Residence at the Albright allowed me to spend a number of days working not only in Jaffa on the materials but also with the materials in Jerusalem. I was also able to access the Har Hotzvim photographic archive, where I collected and scanned all of Kaplan's photographs from the 1950s and 1960s seasons (nearly 750 images), yielding some interesting insights into the context of a number of the vessels in question, and answers to many

other issues relating to the publication of Kaplan's excavations. The results of my work this fall will contribute to two of the primary articles in a volume dedicated to the 1955 to 1962 seasons of excavations by Jacob Kaplan in Area A: one on the Egyptian and Egyptianizing ceramics and another on the stratigraphy in Area A. This volume will be included in The Jaffa Cultural Heritage Project series that is being published by the Cotsen Institute of Archaeology at UCLA.

As Annual Professor, I was also able to work each week with two undergraduates from the Hebrew University Rothberg School (as part of the Albright's internship program), Andrew Sherman and Etti Calderon, both from the University of Albany, New York. Their work with me included the scanning of a number of complete and nearly complete vessels from this assemblage with a 3D scanner, a process that we implemented using a reasonably priced 3D scanner built by NextEngine (Santa Monica, CA), purchased with a grant from UCLA's Faculty Senate. We assessed the feasibility of using the scanner on these vessels with the goal of facilitating the production of line drawings from sections of the vessels and photos from screen captures, a process that has been partly pioneered by T. E. Levy at UC San Diego using diagnostic sherds, mostly rims. After some experimentation, 25 vessels and artifacts were scanned and we were able to identify optimal settings for the use of the scanner. Working with Sandra Schloen we have been able to incorporate a 3D viewer into the OCHRE database that will permit these files to be viewed via the internet, and this is now in place for all users of the OCHRE database (including some Albright affiliated expeditions, such as to Ashkelon and Tell Zeitah).

I greatly enjoyed my time at the Albright and consider the experience a very valuable introduction to future possibilities for residence at the Institute in years to come. *

Islamic and Crusader Ceramics from Jaffa

Katherine Strange Burke,
Cotsen Institute of Archaeology, UCLA
National Endowment for the Humanities Fellow

The Jaffa Cultural Heritage Project, of which I am Associate Director, is a partnership begun in 2007 between the Cotsen Institute of Archaeology at UCLA and the Israel Antiquities Authority. My role is to conduct research on the Islamic and Crusader occupations of Jaffa. I am beginning with studies of the ceramics from recent salvage excavations, focusing on the Crusader period (2,184 sherds) and the Early Islamic period (163 sherds). My research to date encompasses material from the Ganor Site excavations, co-directed by Martin Peilstöcker and Aaron Burke, and from the Kishle and HaTzorfim Street excavations, directed by Yoav Arbel.

Following the Muslim capture of Jaffa ca. 634, it gained in importance, becoming the port of Ramla, the new district capital built in 714 CE. Excavations indicate that in Jaffa's lower town the houses, public buildings, industrial installations, and streets remained in use with little change from the Byzantine period. The ceramic corpus seems typical of the Byzantine-Islamic transition elsewhere in the districts of *Filasīn* and

al Urdunn, with several ceramic types continuing Byzantine traditions. New, distinctly "Islamic" types appear in the 8th century, and by the beginning of the 9th century the ceramic assemblage at Jaffa shows close associations with Ramla and other neighbors, but also illustrates the city's context in the greater Islamic world, containing types that have wide distribution beyond the region. This well illustrates the 'Abbasid rulers' control over a vast portion of the Middle East at this time, from North Africa to Iran. By the eleventh century, Jaffa, now under Egyptian control, appears on a trade route between the ports of Egypt and Byzantium that is mentioned in documents of the Jewish community of Cairo. At this time the ceramic corpus includes types with regional distribution, types believed to be imported from Lebanon (16% of the corpus), and a few sherds that are either Syrian or Egyptian in origin (6%).

The Franks took Jaffa from the Fatimids of Egypt in 1099. Under the Crusaders, it sat at the head of a route to Jerusalem and received numerous pilgrim and merchant ships. The trade of the Byzantine Empire and the Crusader States was dominated by European mercantile cities, particularly Pisa, Genoa, and Venice. At the beginning of this period, Jaffa's imported ceramics (25-30% of the corpus) come primarily from the Black Sea and Aegean regions under Byzantine control, with very

few sherds of Egyptian or Syrian origin. In the later Crusader period, however, once trading relationships have been well established and Muslim merchants from inland Syria and Egypt become active in the ports of the Franks, the provenances of imported ceramics (35-40% of the corpus) expand to include Syria, Cyprus, Turkey, Italy, France, Spain, North Africa, and Egypt. Nevertheless in both the early and late phases of the Crusader period the largest proportion of ceramics, comprising cooking pots and glazed tablewares, come from Lebanon, demonstrating continuity with the Fatimid period.

Sacrifice and Society in Late Antiquity

**Philippa Townsend, Ursinus College, Collegetown, PA
National Endowment for the Humanities Fellow**

My current research project focuses on controversies over sacrifice in the Roman Empire (second to fourth centuries C.E.). Evidence from this period suggests an increase in innovations and debates regarding the correct practice and interpretation of sacrifice: some philosophers criticized animal sacrifice, while others produced fresh theoretical justifications for it; the imperial authorities developed new sacrificial practices and laws; and radical religious movements, in particular Christianity, encouraged their members to opt out of the accepted sacrificial rituals of their societies. My project this year has been to examine these developments, and specifically to address the issue of why many early Christians rejected animal sacrifice.

Blood sacrifice was closely related to the regulation of patrilineal kinship in the Greco-Roman world. Scholars including Nancy Jay and Stanley Stowers have shown that sacrificial initiation and participation established intergenerational continuity between men, functioning in a sense as a male equivalent of childbirth. The role of sacrifice in ordering kinship and descent structures was reflected in recurrent and explicit analogies between animal sacrifice and childbirth. In light of this deep and longstanding discursive connection between sacrifice and kinship, my hypothesis has been that the Christians' rejection of traditional blood sacrifice was related to their rejection of established kinship structures, and of the primacy of the "common blood" of descent in community construction. Furthermore, I argue that Christians were not unique in using sacrifice to create new models of kinship and ethnic formation; rather sacrificial discourses were a key medium for the negotiation of ethnic identity within empire.

Much of my work this year, then, has been to examine Christian sources from the second, third, and early fourth

centuries C.E. (for example, the *Epistle of Barnabas*, Irenaeus' *Against the Heresies*, and Eusebius' *Ecclesiastical History*). I have explored the ways in which Christian writers discussed and justified their own sacrificial practices, including the Eucharist and martyrdom, in terms of kinship, generation, and ethnic membership, using similar language and analogies to those traditionally associated with non-Christian sacrifice. In addition to close examination of the Christian sources, I have been considering the broader imperial context. Comparison with other texts from this period that criticized official sacrificial practices (particularly animal sacrifice) reveals that these too were concerned with contesting the importance of the role of blood and descent in organizing identity (for example, the philosopher Porphyry's *On Abstinence from Killing Animals*). Given the ways in which the Roman authorities deployed sacrificial practices to integrate the Roman Empire in (more or less explicit) terms of kinship, critiques of this sacrificial system, and the development of alternative forms of sacrifice, constituted powerful responses – and challenges – to imperial power.

In addition to the progress I have made on my main research project, which I intend to publish as a book, I have also completed several smaller projects. I finished and submitted an article entitled "Bonds of Flesh and Blood: Porphyry, Animal Sacrifice, and Empire"; I wrote several encyclopedia articles for the forthcoming Wiley-Blackwell *Encyclopedia of Ancient History*; and I worked in collaboration with two colleagues on the final editing of our new annotated translation of the Coptic *Gospel of Judas*, while also adding in translations of new fragments of the gospel that were only made public in November 2009.

I am immensely grateful to the Director, staff, and Fellows of the Albright Institute for providing such an enriching and stimulating intellectual environment, as well as to the National Endowment of the Humanities for their generous financial support.*

Rural Economic Orientations of a Philistine Community at Qubur al-Walaydah, Israel

**Edward F. Maher, Field Museum, Chicago
National Endowment for the Humanities Fellow**

Two seasons of excavation (2007 and 2009) were carried out at Qubur al-Walaydah by Gunnar Lehmann and Steve Rosen of Ben-Gurion University. The project aims to investigate rural communities of the Late Bronze and Iron Ages in southwest Israel. Qubur al-Walaydah is situated in a region marked by the

transition from the coastal plain in the west to the arid steppe and desert environments further east. The project centers on the exchange and distinction of farming communities and nomads as reflected in the remains of the material culture in a village located at the edge of the dry farming region. I am particularly interested in the faunal remains from the 11th century BCE occupation at the site, during which time the material culture suggests a Philistine presence; pottery was made and painted consistent with the Philistine Bichrome tradition, and cooking pots are exclusively of the Philistine type as are cylindrical loom weights. Studying the zooarchaeological sample from this site will better define rural

Philistine production strategies, especially since most of what is known of the Philistines is derived from their large urban centers.

The faunal assemblage from Qubur al-Walaydah consists of thousands of animal bone and tooth fragments. The vast majority of the identified species are of domestic stock, while wild animals (deer, gazelle, hare) were only hunted on occasion. As at most sites in the country, sheep, goat, and cattle are the three most economically important species. Their mortality profiles suggest a community engaged in both production and consumption of animal stock. The estimated ages at death indicate that while sheep and goats were valued for their primary and secondary products, there was little interest in beef consumption since most cattle were allowed to reach mature ages presumably as a readily available source of traction. Another difference in how sheep/goat and cattle were utilized is evident by considering their body part representation. Sheep and goats were mainly introduced to the area as joints of meat, whereas cattle seem to have appeared as intact and presumably living specimens, which may indicate their utility as a source of animal power. Older ages for sheep and goats may be linked to local weaving practices, as wool from sheep

and hair from goats can be repeatedly harvested throughout the animal's life as it matures. Polished bone spatulas were found in the assemblage (fashioned from animal ribs) which could also have been used as weaving-related tools. The settlement was also involved in exchange networks connecting them to coastal communities as Mediterranean species of fish were identified. Transport between regions would have been facilitated by pack animals such as donkeys, which were recognized in the faunal sample. It has been commonly assumed that ethnic groups enjoy particular foods, and pork consumption has long been regarded as a distinct and reliable marker of Philistine culture. However, pigs comprise less than 1% of the identifiable faunal assemblage. The consumption of dogs, temporally limited to the Iron Age I, has been documented at Ashkelon and Tel Miqne-Ekron. Although dog bones were found at Qubur al-Walaydah, none demonstrated evidence of butchery. It must, therefore, be considered that the faunal sample size may be insufficient at present to examine ethnically driven culinary pursuits, that the local environment was unfavorable for pork production, or that the early Philistine menu was more variable than previously assumed. *

The Gospel of Matthew Within the Context of Jewish Sectarianism and Imperial Rome

**John Kampen, Methodist Theological School in Ohio
National Endowment for the Humanities Fellow**

The move to incorporate social science approaches into biblical studies in a more consistent manner resulted in a new wave of research on Matthew in the 1990s. These methods did provide a means whereby the Jewish context of this composition was reexamined in new ways, an aspect of study which had been lost in much of the work in the 20th Century. Some of the practitioners of this new approach were influenced by the archaeological work in the Galilee already underway at the time. This work was characterized, for the most part, by a recognition that an urban environment in Israel, in the Galilee or in Syria could provide as good a context for a "Matthean community" as Antioch and that this "community" should be regarded as a Jewish sect within an ethnic environment that was predominantly Jewish. However, significant advances in research in a number of areas since that time suggest new perspectives are in order:

Further archaeological work: Work at major sites such as Tiberias and Sepphoris combined with more sophisticated levels of analysis has resulted in an even greater level of complexity in the cultural and ethnic composition of urban Galilee. More published archaeological surveys have demonstrated that such a claim can also be substantiated for the population and settlement patterns of its rural areas as well. Excavations at sites such as Tel Anafa, Omrit, Kedesh and Qeren Naftali develop this more complex picture for Upper Galilee.

2. The history of the development of Rabbinic Judaism and its major institutions has implications for our understanding of the nature of Jewish life in the Galilee at the end of the first century C.E. Ongoing research has demonstrated that rabbinic Judaism had even less sway in the Jewish communities as a whole than previously believed. The nature of the synagogue in the first few centuries of the common era is no longer directly connected with the development of rabbinic Judaism, thereby complicating our understanding of both the synagogue and the Pharisees in Matthew. The Jewish communities of the Galilee look somewhat different in light of this research.

3. Continuing research on Qumran literature is significant for our topic. Theoretical work on the understanding of what sectarianism means when applied to the literature of Qumran and the Essenes is important for developing an understanding of Matthew as a sectarian entity. The recognition that the group known as "Qumran" and/or the "Essenes" were part of a movement that was much more widespread throughout Palestinian Judaism than earlier assumed also raises new possibilities for understanding literary connections between the two literatures.

The Albright as a center for reflective and sustained research while acting as a major connecting point to the rich resources of the people and libraries of Jerusalem has been the ideal site for the initial development of a book manuscript of considerable interdisciplinary breadth and depth. Specialists in a variety of texts including Rabbinic literature, Qumran texts, and the New Testament, and archaeologists as well as historians of religion and of Jewish history have been available, all informing a book provisionally titled, *Matthew Within Judaism: The Changing Face of Jewish and Christian Origins*. *

The Tel Burna Surface Survey

**Joe Uziel, Bar-Ilan University
Ernest S. Frerichs Fellow**

In June of 2009, Dr. Itzhaq Shai and I initiated a long-term surface survey project at Tel Burna. The tell is in the Judean Shephelah on the northern banks of Wadi Guvrin, near the

modern-day Kibbutz Beit Nir, once the border between Philistia and Judah. While noted by a number of scholars over the years as a prominent ancient site, it is one of the last tells in the Shephelah to be excavated.

The aim of the Tel Burna survey was to define the periods and the size and location of the site's occupation settlements and to identify possible areas of excavation, where early remains

could be easily reached without having to deal with periods of later occupation.

During my time at the Albright, the focus of my research was on processing the findings of the survey, together with Itzhaq Shai, in preparation for the initial season of excavation, which began this past June. The survey itself focused on total artifact collection, in which the tell was divided into fields according to topographic features. Once the representative periods were identified in each field, they were classified, and maps of the maximum settlement area for each period were created. These were then used to determine possible areas of excavation.

Pottery dating to the Early Bronze Age III, Middle Bronze Age II, Late Bronze Age, Iron Age I and II were collected. Scattered sherds dating to other periods, including the Intermediate Bronze Age, the Persian, Byzantine and Ottoman periods were found as well, however, these periods were mostly represented on the lower slopes of the tell. On the summit, which is surrounded

by walls visible on the surface, no pottery later than the Iron Age II was collected. Therefore, according to the survey results, this feature should be understood as the Iron Age fortifications of the site.

The site seems to have the largest settlements during the Middle Bronze Age II, Late Bronze Age and Iron Age II. According to the surface scatter, the Iron Age II probably had the largest settlement, covering an area of 8 hectares (19.76 acres), with a fortified summit. However, the best represented period according to diagnostic sherds was the Late Bronze Age, with 32% of the datable sherds belonging to that period.

The survey has already provided important settlement data, which has been a key factor in selecting the first area to be excavated. We intend to expand the survey by implementing different surveying methods, while excavating in order to test these methods and to determine which is the most suitable for multi-period tell sites. *

Provincial Perspectives: The Persian, Ptolemaic, and Seleucid Administrative Center at Kedesh in a Regional Context

**Peter Stone, University of Cincinnati
Educational and Cultural Affairs Fellow**

My dissertation research is based on the results of the excavations at Tel Kedesh in the Upper Galilee, where a large Persian and Hellenistic administrative building (PHAB) has been uncovered. The PHAB was built in the 5th century BCE and used until the middle of the 2nd century BCE, when it was abandoned after a battle fought nearby between the Hasmoneans and the Seleucids. The plan and décor of the building and the finds from its final phase, such as a cache of over 2,000 document sealings, suggest that it served both as an elite residence and as an administrative center. I am considering how the PHAB residents, who were well connected politically and living in such a lavish residence, were incorporated into the local economic and social patterns of the Upper Galilee, and wider trends in the southern Levant. Since the PHAB at Kedesh was used under three different imperial regimes, the Achaemenid Persians, the Ptolemies, and the Seleucids, it is possible to examine how shifting borders and distinct “official” economic policies are reflected in the relationship between an administrative center and people in its surrounding region.

In order to put the lifestyle and economic connections of the residents of the PHAB into a regional context, I am comparing its pottery assemblages with those from other sites in the southern Levant. Towards that end, I have used the Albright as a base to make trips to the Israel Antiquities Authority storerooms at Beth Shemesh to view pottery from published sites, and to visit with researchers who are currently working on comparable material. As a result, I have been able to examine pottery from sites

throughout Israel and have consulted with those responsible for its publication. Thus, I am in an excellent position to complete my study of the pottery from Kedesh next summer.

My research at the Albright has allowed me to make some tentative observations about the economic and cultural orientation of the residents of the PHAB. In the Persian period, they used an assemblage of ceramic goods that is entirely typical of sites in the Southern Levant, suggesting that though they had a special role in the region and lived in an elaborate residence, they were not especially well connected, and that their patterns of day to day activities did not substantially differ from regional norms. The assemblage of Ptolemaic pottery has proved to be difficult to isolate at Kedesh, but it seems that under the Ptolemies imports became much less common at the site, perhaps reflecting restrictive Ptolemaic economic policies. In the first half of the 2nd century BCE, when the region came under Seleucid rule, the PHAB was supplied with a vast array of local and imported pottery, similar to the range of goods at sites along the coast and major routes inland such as the Jezreel Valley. The varied assemblage and far-flung economic connections suggests a cosmopolitan outlook and sophisticated lifestyle.

Shortly afterwards when the PHAB was abruptly abandoned in the middle of the 2nd century BCE, a group reused parts of the PHAB as a much more humble dwelling, laying ephemeral floors and subdividing rooms with crudely built walls. Their household equipment also formed a stark contrast with that used by the residents of the PHAB in its final phase. The range of imports at the site was significantly diminished, and products from the lower Galilee, not attested in the previous phase began to appear. The appearance of forms and fabrics not previously attested suggests that the circulation of goods in the Upper Galilee changed abruptly as Seleucid power in the region waned. *

Trade, Agency and the Politics of Consumption: Reevaluating the Role of Coastal Sites in the Late Bronze Southern Levant

Dana DePietro, University of California at Berkeley
Educational and Cultural Affairs Fellow

Traditional archaeological approaches to southern Canaan during the Late Bronze Age have focused on Egyptian domination and hegemony in the region resulting from the military campaigns launched by the Pharaohs of the 18th and 19th Dynasties. As a result, much recent scholarship has relied on theoretical models of acculturation, elite emulation and modified world-systems theory to explain the impetus behind trade, interaction and the changes that occurred during this period within elements of Canaanite society. While these approaches are not without their merits, each espouses the inherent assumption of uni-directional power dynamics between a dominant core imposing itself upon a passive periphery, in this case, Egypt and Canaan respectively. While such interaction is *structured* by power relations, degrees of cultural complexity and environment, the results are not pre-determined and are contingent on unique socio-historical contexts and the directives of local agency.

My research at the Albright centered on re-evaluating the effects of and motivations behind trade and interaction along the southern Levantine coast by emphasizing local agency, practice and identity formation.¹ Consequently, my project investigates the extent to which transculturation and hybridization took place between the Levant and its neighbors during the Late Bronze Age, and addresses these questions through observable changes and continuity in ritual practice as well as in patterns of consumption.

Over the course of my semester at the Albright, I was able to take advantage of many resources both in Jerusalem and in the ancient port city of Ashkelon, the latter of which provided an excellent case study as little is known about it archaeologically during

the Late Bronze Age. I, therefore, spent the first part of my time cataloging previously unpublished Ashkelon material from Grid 50 along with new finds and architecture recently excavated in Grid 38. After putting the results in a regional context via a detailed textual, iconographic and archaeological comparison with other LB sites in the southern Levant, I examined the relationship between coastal and inland sites to better understand Ashkelon's role in the broader networks of trade and interaction that characterize the period.

From the architecture and a variety of small finds, it is clear that Ashkelon was both culturally and economically integrated into the network of southern Canaanite cities during the LBIIB. The fragmentary remains of two "courtyard-style houses" contained evidence of food storage, personal items, and objects related to long distance trade. Small-scale industry including lithic and textile production, ivory carving, and minor smelting also occurred at a level commensurate with a domestic setting. Moreover, unique forms of ritual activity, including bowl and lamp deposits and numerous burials, illuminate dimensions of daily life not easily observed archaeologically.

Locally produced Egyptian pottery and architecture attest to an Egyptian presence in Ashkelon at the end of the Bronze Age. However, the nature of that presence remains enigmatic. Contrary to the sacking of Ashkelon mentioned in the Merneptah Stele, neither Grid 38 nor 50 contained evidence of destruction dating to the LBIIB. Instead of fortifications like those depicted in the Egyptian reliefs of the city at Karnak, an unfinished wall and a number of finds relating to the institutional worship of the god Ptah (supported by an inscription from the Megiddo ivories) were discovered. While many questions remain, the adoption and transformation of unique burial customs and ritual practices tied to Egypt and the wider eastern Mediterranean world may indicate the emergence of new, localized identities at Ashkelon, which actively chose specific cultural elements to adopt, maintain or transform altogether. *

¹I would like to extend my sincere thanks to the AIAR staff and trustees for the opportunity to conduct research at the Albright from Oct 2009 to Feb 2010..

The Impact of Neo-Assyrian Imperialism on the Iron Age IIC Southern Levant

William Zimmerle, University of Pennsylvania
Educational and Cultural Affairs Fellow

In the past, Assyrian imperialism has been addressed extensively, particularly from textual and historical perspectives, but measuring the impact of "Assyrianization" on the ground, and the timing of its influence on the material culture—whether it was immediate or gradual—is still arguable given the limits of the archaeological data. Discerning how Mesopotamia influenced the West and impacted its material culture is compounded by the problem that many studies fail to consider the lag time from the onset of Assyrian hegemony until the zenith of Mesopotamian influence on artifact assemblages toward the final years of Ashurbanipal. In my analysis, I argue that the handling of "Mesopotamian influenced" material culture in Israel and Jordan may no longer be confined only to the Neo-Assyrian period, but also should include the Babylonian and early Achaemenid Persian Empires as a whole.

During my time at the Albright, I completed two chapters of my dissertation. The first chapter summarized an overview of Neo-Assyrian imperialism to the West addressing the state of cur-

rent scholarship and synthesizing both textual and archaeological evidence. My second chapter extended this analysis focusing on objects and assemblages that reflected the spread of Mesopotamian forms along the extensive overland caravan trade routes of the Iron Age II.

One important object typology evident from the transmittance of widespread Neo-Assyrian imperialism to the West is the small incense altar, which probably has its origins in the East. The form is found in mass circulation throughout the Iron Age, and more so in the Persian period, as a result of long distance overland caravan routes of the Iron Age and the Neo-Assyrian deportation of craftsmen throughout the Empire. Assyrian control of the trade networks, particularly in the southern Levant and along the King's Highway toward Damascus, was essential for the trafficking of Arabian exotic commodities, such as incense and all kinds of spices, supporting the lucrative trade and tribute of the kings and their empires in the first millennium. Working with colleagues in the Rockefeller Museum, the Israeli Antiquities Authority storerooms at Beth Shemesh and Har Hotzvim, the Israel Museum, the Nelson Glueck School of Biblical Archaeology and the Skirball Museum of the Hebrew Union College, I studied, photographed, drew and catalogued incense altars, and extended this analysis broadly

including other objects indicative of long distance caravan trade.

Along with cataloguing museum collections, I read archaeological site reports in the Albright Library and explored tells in the field. This included Iron Age sites on the trade routes, many with Neo-Assyrian destruction phases, often mentioned in the Assyrian annals, and in some cases, sites with evidence of post-destruction rebuilding phases. Caravan towns in the Negev, including Arad, Aroer, Jemmeh and Beersheba, northern provincial cities, such as Dor, Megiddo and Samaria, and sites across the river, Khirbat al-Mudayna, Rumeith, Irbid, Husn, and Johfiyeh were studied.

Finally, I wish to thank the Educational and Cultural Affairs Bureau and Albright Trustees and Staff for this year of study al-

lowing me to focus solely on my project and to work with my colleagues in the IAA. In the next year, I plan to publish the results of my research, an evaluation of the material culture which will reclassify the status of vassal states in the Neo-Assyrian Empire vis-à-vis Assyrian policy. The project has the potential to offer broader cultural and economic insights into the strategies of the Neo-Assyrian, Neo-Babylonian and Achaemenid Persian Empires interacting with Arabian kingdoms and tribes along overland caravan routes in the southern Levant. It will also contribute toward anthropological studies on the durability and transfusion of culture through the replication of exotic commodities in an imperial age. ✨.

The Assyrians at Tel Jemmeh: An Archaeological and Archaeometric Study of Assyrian Palace Ware

Alice Hunt, University College London

Joint Educational and Cultural Affairs/University College London Junior Research Fellow

The Assyrians were prolific documenters of all aspects of life, from the lawsuits of private citizens to the distribution of beer to palace servants to the royal conquest of foreign lands, making royal archives and cuneiform libraries a varied and valuable resource for archaeologists researching Mesopotamia and the Levant. In fact, since excavation in Assyria proper has been restricted in the last few decades, these sources, together with museum collections, form the backbone of our understanding of the ideology, economics, politics and administration of the Neo-Assyrian Empire. Material culture of Iron Age Assyria is imperfectly understood and biased by excavation, retention, and exportation policies between 1900 and 1960. Museum collections contain artifacts from citadels, palaces and temples; little is known about household material culture and 'everyday' objects.

The result of this bias is that archaeologists in the Neo-Assyrian periphery have a difficult time identifying Assyrian contact and occupation, complicated by Assyrian ideological celebration of diversity. Artisans from across the empire were brought to Assyria proper to practice their crafts, often blurring already fluid boundaries of style. Therefore, when 'Assyrian' artifacts, resembling the material culture of Kalḫu, Dur-Sharrukin, and Ninua, are recovered at peripheral sites, they are often seen as evidence of Neo-Assyrian imperial occupation, especially when those sites are identified in the cuneiform literature.

So-called 'palace ware,' an eggshell-thin drab-ware, found throughout the Levant and Neo-Assyrian imperial periphery, particularly in Syria and parts of Turkey, is often considered an indication of imperial presence. First identified by Rawson in 1954, who coined the term 'palace ware,' little work has been done

on this corpus. My doctoral research involves a comprehensive archaeometric analysis of 'palace ware' form, production technology, social function and semiotic meaning in Assyria proper, and further evaluates the similitude of these aspects in peripheral 'palace ware' assemblages. My primary research tools are ceramic petrography, x-ray radiography, scanning electron microscopy and instrumental neutron activation analysis.

During my tenure as an Albright Fellow, I examined 'Assyrian' ceramics and 'palace ware' in the southern Levant, the far periphery of the Neo-Assyrian Empire, specifically material from Tell Jemmeh. Jemmeh, excavated in 1927 by Professor Sir W. M. Flinders Petrie of University College London and Dr. Gus van Beek of the Smithsonian Institution National Museum of Natural History in the 1970s and 1980s, is believed by Na'aman (1979) and others to be "Arṣa on the Brook of Egypt" mentioned in the royal inscriptions of Asarhaddon (680-669 B.C.E.). Both Petrie and van Beek found delicate, eggshell-thin 'palace ware' dating to the Iron II period, which, together with the speculative identification of Jemmeh as Arṣa, has been used to identify the 7th century tell as an Assyrian military and administrative centre.

I examined 'palace ware' from both excavations macroscopically and microscopically during my time at the Albright. Professor Yuval Goren from Tel Aviv University's Laboratory for Comparative Microarchaeology facilitated this research by allowing me access to his extensive reference collection of ceramic thin sections. I was able to compare the manufacture characteristics of Jemmeh 'palace ware' with those of non-palace ware vessels from the Negev to ascertain whether foreign technologies were used to create the 'palace ware' assemblage. I was also able to examine several examples of 'palace ware' from Ekron and Beer-Sheba and compare these fabrics to those from Assyria proper and from Jemmeh. Another important aspect of my research was the collection of raw clay samples from around Jemmeh, which are invaluable for workability and raw clay processing experiments to be conducted upon my return to London. ✨

The Role of Yhwh and Tian (Heaven) in the Narrations of King David in the Old Testament and Duke Wen of Jin in *Zuo Zhuan* (Mr. Zuo's Commentary)

Cao Jian, Hebrew University of Jerusalem

Noble Group Fellow

An issue noticed but rarely studied by scholars is that most Chinese readers in the modern era (1800-1950) read Old Testament (OT) narrative as an historical and literary

document of the ancient Israelites. This is similar to their reading of early Chinese narrative as an historical document. My project at the Albright attempts to explain this. The idea of comparing the two "historical narrations," namely, the so-called Deuteronomistic History (DH) and *Zuo zhuan* was initiated by Prof. Marian Galik, who was an Andrew W. Mellon Fellow at the Albright in 2009. I basically agree with him that "early Chinese historiography is most similar among the ancient historiographies to the Hebrew Deuteronomistic historiography." While he focuses on

the similarities of David and Chong'er as fugitives, warriors, and womanizers, my emphasis is on the divine world and its relation to the human world in each text. Because of Judeo-Christian monotheism and Confucian humanism, early Chinese historiography is often wrongly understood as fundamentally different from biblical historiography. However, neither does monotheism suffice to explain the world of DH, nor is humanism sufficient to explain the world of Zuozhuan. On the contrary, the two texts in comparison present compatible visions of the divine world, its relation to human beings, and their roles in the interpretation of human history. Moreover, compilers of both texts adopt similar interpretive and narrative devices in historical writing.

My project at the Albright is based on a close reading of God's characterization in Samuel's anointing David (1 Sam 16:1-14), Saul's marrying Merab to David (1 Sam 18:14-29), and God's absence or silence in David's narrative (2 Sam 12:26-21:1) in comparison with the battle of Chengpu in Duke Wen's narrative (Zhuang 28-Xi 33). I follow the theory of narrative criticism for biblical studies with a focus on the text and the faith in OT narrative as a self-contained coherent unity, considering that Chinese readers of the OT in modern China were basically ignorant of the historical and compositional background of the biblical text. The comparative method is adopted because the reading experience

of modern Chinese readers was closely related to their education in Chinese classics. Both biblical and Chinese texts are observed in translated forms and reading in translation is sufficient to understand the characterization of God in the Hebrew Bible narrative.

Through the comparison, the following arguments are made. First, both narratives are history and literature at the same time, containing history, fiction, and myth/legend simultaneously. Second, in both of the two "historical narrations," the divine world plays a crucial role in human history, though God is directly involved. On the other hand, Tian is more often indirectly involved through the workings of moralized and rationalized forms of regularity such as the principle of propriety in human politics. Third, both narratives have a strong flavor of determinism. However, neither denies human factors or double causality, with different foci and motivations. Finally, either the absolute authority of God's guidance in the narrative of David or the emphasis on the role of human agency in that of Duke Wen is presented in a literary manner, with similar narrative devices especially contrast, dialogue, and the narrator's intermittent presence. All of these make the two traditions of historical writing close to each other and help explain why modern Chinese readers were inclined to read OT narrative as an historical and literary document. *

Diaspora Judaeans and Coverts in Early Roman Palestine: A Study of Ethnic and Cultural Boundaries

Reuben Yat Tin Lee, York University, Canada
Noble Group Fellow

The primary goal of my research was the study of Diaspora Judaeans and converts in Judaea, the Decapolis and the coastal cities in Palestine between 40 BCE and 70 CE, who lived near or in Judaea for various durations of time. Their contacts with the Judaeans in Judaea differentiate them from other Judaeans living outside Palestine who never went on pilgrimages to Jerusalem. Some of them might have been considered linguistically and culturally 'foreign' by the Judaeans. My research attempts to show how the relationship and boundaries between these groups and the local inhabitants in Palestine were formed and I attempt to answer the following questions: How were these groups viewed by the Judaeans in Judaea? Were they viewed as 'outsiders'? What were the elements that characterized the ethnic and cultural boundaries between the local Judaeans and these 'outsiders'? How were these differences accommodated? From the possible conflict and accommodation, what can we tell about the nature of Judaeans identity in the Late Second Temple period? During my tenure as a Noble Group Fellow at the Albright, I focused on Diaspora immigrants, pilgrims, and proselytes in Jerusalem.

In order to understand the immigrants and pilgrims from the Diaspora, I have explored the relationship between local and Diaspora Judaeans communities in Jerusalem. Most of the evidence in the literature and from archaeological research on the subject of immigration from the Diaspora to Palestine points to the fact that Jerusalem was the most popular place for the settlement of Diaspora immigrants. Their interaction with local Judaeans was

unavoidable, but the existence of many Diaspora synagogues in the city indicates that those coming from the same Diaspora origins might have gathered in the same congregations. The function and organization of these synagogues in Jerusalem might have been modeled on the synagogues and voluntary associations of other ethnic groups in the Diaspora. It is possible that some Diaspora Judaeans who died in the city were buried by the members of these Diaspora synagogues, and some community tombs in Jerusalem might have been owned by these synagogues. Also, Diaspora Judaeans might have seen Jerusalem as the center of the Judaeans cult, where they were able to make pilgrimages, settle, and be buried. Pilgrimage became an indispensable part of Late Second Temple Jerusalem. However, while a number of Diaspora Judaeans may not have been involved in local affairs such as the First Revolt, there were some Diaspora participants.

As for proselytes, there are not many cases in which gentiles converted in Judaea except during the Hasmonean conquests and the First Revolt. Nevertheless, there were proselytes among the pilgrims and immigrants from the Diaspora. This is borne out by ossuary inscriptions in Jerusalem cemeteries. There were diverse attitudes towards proselytes among the local Judaeans, ranging from views about proselytes' status, the requirements of conversion to their admission to the Temple. Some proselytes might have been highly regarded, but their legitimacy as Judaeans might have been questioned by native-born Judaeans. Circumcision might have been the basic and perhaps one of the few requirements that the proselytes had to fulfill. Indeed, Josephus emphasizes that proselytes converted by circumcising themselves and following Judaeans laws. However, it is hard to prove that the adoption of Judaeans laws was indeed a common demand imposed on the proselytes by the Judaeans. *

Near Eastern Origins of Archaeological Finds in Czech Lands and Slovakia

Petr Balcarek, Presov University, Slovakia

Andrew W. Mellon Fellow

In today's Czech Republic and Slovakia, there is evidence of Near Eastern artefacts from the 6th to the 10th centuries from archaeological sites. In the last fifty years or more, there have been Czech and Slovak scholars, including Jan Dekan, Klement Benda, Petr Charvát and Zdenek Klanica who have proved that the style and iconography of some objects of minor art found in archaeological sites in this region were influenced by more developed art forms from the Near East.

During my stay at the Albright Institute, I looked primarily at the stylistic and iconographic similarities between these objects (which are now in Czech and Slovak Museums) and objects of Syro-Palestinian origin which I encountered in Jerusalem.

I focused mainly on two kinds of objects: metal crosses and metal miniature codices, all from Great Moravian 9th century graves.

I have come to the conclusion that despite the contemporary trend of dating metal crosses with incised decorations to the post-iconoclastic period (mainly 11th-13th centuries), they could be dated to the 6th-7th centuries and that they may be of Syro-Palestinian origin. The reason I suggest this is that when dating these types of crosses with incised decoration, all of the extant material should be taken into account, that is, not only pectoral, but also non-pectoral, processional or benedictional crosses. There are 6th to 7th century Syro-Palestinian processional crosses in the Dumbarton Oaks collection which have been published by J. A. Cotsonis (1994), and which are stylistically similar to the metal crosses with incised decoration that I have

focused on. Galit Noga-Banai (2007) has recently dated a similar processional cross in München to the 6th century and identifies its iconography as being related to Jerusalemite motifs. Finally, the dating of crosses with incised decoration to the post-iconoclastic period (Pitarakis, 2006) cannot be taken as final, because we have examples of such crosses which were found at 9th century Great Moravian sites.

The second group of objects I have focused on are little pendants in the shape of miniature books. They are made of gilded bronze or silver, richly decorated with granulation and filigree. If any texts were originally inside them, they were not preserved at the time of the excavations. Most of these miniature covers probably cannot be opened; therefore, the texts would have been folded before being put inside, similarly to the tablets of a diptych. During my stay in Jerusalem, I have collected material relevant to a more complex understanding of textual amulets from various Near Eastern religious cultures.

Great Moravian society in the 9th century A.D. was not a monolithic cultural group. We find traces of Christian, as well as Islamic and Jewish presence. On the basis of the research I have done during my stay at the Albright, none of these three possibilities, that is, the Christian, Islamic or Jewish origins of these miniature codices can be excluded.

My stay at the Albright in Jerusalem, thanks to the Mellon Foundation East-Central European Research Program, has been a unique opportunity for me to become more closely acquainted with Near Eastern art and archaeological sites and objects. I would like to express my gratitude to those in the Albright community whom I have met and with whom I have discussed my project, especially Professor Sy Gitin, the Director of the Albright, for his prompt and steady assistance, as well as the very helpful staff at this institution. *

Palestinian Imports and Imitations at Tell el-Farkha

Marcin Czarnowicz, Jagiellonian University, Krakow

Andrew W. Mellon Fellow

In the academic year 2009-2010, I was an Andrew W. Mellon Fellow at the W. F. Albright Institute of Archaeological Research in Jerusalem. The topic of my project was "Palestinian Imports and Imitations at Tell el-Farkha." Tell el-Farkha is a Pre/Early Dynastic site located in the Eastern Nile Delta which was engaged in relations between Egypt and Canaan during the Early Bronze Age I period in the southern Levant.

Since 1998, work at this site has been carried out by a Polish team from Jagiellonian University, with which I am affiliated, as well as with Poznan's Archaeological Museum. Excavations conducted at Tell el-Farkha have shown a number of imported EB Canaanite pottery forms as well as some forms atypical of local culture which were made with local clays while employing techniques consistent with the Nagada culture. The aim of my project at the AIAR was to recognize those forms and to find parallels. I've formulated the hypothesis that because of the involvement with contacts with the Levant, those atypical vessels could be imitations of EB Palestinian ware.

Palestinian imports are present in levels 1 - 5 of Tell el-Farkha (Nagada II C - III C1). The majority of the finds are undiagnostic body sherds made of light colored clays with mineral inclusions. The second largest group consists of ledge handles widely known

from the southern Levant. All of them represent a type called thumb indented. According to Ruth Amiran, this form is one of the first ledge types developed in southern Canaan and is very common in the EB I Palestinian ceramic repertoire. The imported vessels' rims consist of a few examples of storage jar fragments, most of which bear incised crescent decorations located on the lower neck of the vessel. One complete vessel of this kind was found in a storage room of the Nagadian dignitary residence at the Western Kom of Tell el-Farkha. This type of storage jar is most common in southern Israel and is typical of the Erani C horizon, the earlier part of the EB, which is contemporary with the Tell el-Farkha chronology.

After detailed analysis of forms atypical for Nagada culture, my hypothesis has been proven. At Tell el-Farkha, imitations of Canaanite forms such as ledge handle jars, grey burnished ware, and painted hemispherical bowls and bottles were found. Made from clay tempered with straw, most were found in favissas from the shrine and another from the cemetery. Very impressive were the miniaturized ledge handle jars made of stone. The forms made of clay were full scale imitations of EB pottery. The local potter attempted to recreate the shape of the foreign form with little interest in mimicking the foreign technology. Imitations of foreign pottery occur at Tell el-Farkha during the period of Nagada III C1 when a decrease in the number of imports is noted. I think it is significant and could support the thesis that Egyptian potters were present, at least for short periods of time, at sites in

Canaan where they became familiar with Levantine pottery for later replication in Egypt.

I'm very thankful for the award from the Andrew W. Mellon Foundation, which made this research possible. I would also like to thank those who helped me in my research. Firstly, my supervi-

Dichotomy or Convergence of Prehistoric Agricultural Flint Tools (*tribulum*): Case Studies from Israel and Bulgaria

Maria Ranguelova Gurova, Bulgarian Academy of Sciences

Andrew W. Mellon Fellow

I have been working on the remains of prehistoric agricultural tools for the past decade as a member of the Early Agricultural Remnants and Technical Heritage (EARTH) project sponsored by the European Science Foundation (ESF).

In the specialized literature of the past two decades, the problem of Early Bronze Age Canaanite blade technology has been widely discussed from the techno-typological and functional points of view. Apart from the conventional opinion that Canaanite blades were produced and used as sickles/sickle inserts, a new challenging hypothesis has been presented in several articles based on interdisciplinary research including experimentation combined with use-wear, tribological and phytolith analyses. The novelty in the research of the team led by P. Anderson is the interpretation of Canaanite blades not as sickle inserts (blades), but as threshing sledges inserts.

My interest in the problem of South Levantine prehistoric agricultural implements was provoked by a presentation by Dr. Uzi Avner from Eilat at an EARTH project meeting. I was later awarded an ESF grant to make a short (2-week) visit to Eilat for the purpose of studying the material already identified as an 'agricultural toolkit.' Unfortunately, it was not possible to study, and especially to document it properly due to a lack of suitable technical equipment. The continuation of this challenging scientific objective came when I was awarded a Mellon Fellowship grant at the Albright Institute in Jerusalem where, from the beginning of March, I have been trying to update my knowledge of Israeli threshing sledges in their ethnographic and archaeological contexts.

Glass Finds from Hippos (Sussita) (Israeli-Polish Excavations, 2000-2009)

Mariusz Burdajewicz, National Museum, Warsaw Glassman Holland Research Fellow

My project at the Albright Institute was to study the glass material discovered at Hippos in preparation for the next report summarizing ten seasons of excavations (2000-2009). This is a continuation of my previous research conducted during a one-month visit to the AIAR in 2006 (ASOR Newsletter 12, 2007). However, while in 2006 I focused specifically on the glass from the North-West Church, this year I dealt with the glass from all of the areas excavated by Israeli and Polish teams.

From a large amount of glass finds, about 1,600 diagnostic fragments have been recorded and chosen for the publication. They illustrate the repertoire of glass vessels used in Hippos between the late Hellenistic and Early Islamic periods. The entire assemblage

can be divided into two groups: 1) mould made bowls and 2) blown and mould-blown vessels.

and the leaders of the Polish Archeological Expedition to the Eastern Nile Delta, Krzysztof Ciałowicz, and Marek Chłodnicki from Poznan's Archeological Museum. I would like also to thank the AIAR staff for their support. Special thanks go to Eliot Braun, Edwin van den Brink and Amir Golani. ✨

The aim of my project is to present the results of micro-wear analysis of Canaanite blade assemblages from different areas in Israel (from the Negev to the North Mediterranean and Galilee) and to demonstrate as convincingly as possible that these results could contribute to verifying the concept of Canaanite blades as *tribulum* inserts and to resolving one of the crucial problems in the theoretical background of use-wear studies: that of establishing reliable patterns for distinguishing the micro-wear characteristics (polishes and associated striations) of sickle and *tribulum* inserts.

For a month, thanks to the generous help of my Israeli colleagues, I have been engaged in a microwear study of some Canaanite blade collections from five important prehistoric sites: Ashqelon-Afridar (EBA IA), Lod (EBA IB), Beth Yerah (EBA I-III), Tell Jemmeh (Chalcolithic, Iron Age), Uvda Valley cultic sites 124, 166 (EBA).

My study is based on 268 artefacts (most of them Canaanite blades and tools), 194 possessing traces of use, of which 151 (77%) show typical sickle cereal polishes. The results of my short but intensive study were presented at the session on lithics ("Near Eastern Lithic Assemblages in the Bronze Age"), organized by S. Rosen as part of this year's ICAANE Congress in London (12-16 April, 2010). As shown at this congress, my observations on the studied material do not allow me to confirm the hypothesis about the function of the Canaanite blades from the Israeli sites, which I studied.

My results have been appreciated by colleagues interested in the EBA flint assemblages from the Southern Levant and certainly will be taken into consideration in future scientific discussions about the use of Canaanite blade as *tribulum* inserts. I will present an article summarizing my results on Bulgarian and Israeli prehistoric flint assemblages as a contribution to the proceedings of the ICAANE congress in London. I intend to publish separately at least one of the studied sites (Lod) in an international or Israeli journal (e.g. JIPS). ✨

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The earliest glass is represented by the late Hellenistic-early Roman monochrome cast vessels. Their classification follows the typology of David F. Grose (*Muse* 13, 1979). Three of his four groups are represented in Sussita: grooved bowls (150-50 BC), ribbed bowls and linear-cut bowls (50 BC - 1st century AD).

The majority of glass belongs to the second group. The vessels from the 2nd to the 5th centuries are poorly represented and difficult to identify; these are fragments of various kinds of cups/beakers, deep and shallow bowls with out-folded rims, cracked-off bowls, and the so-called folded collar rim bowls. In the late Roman period, most of the earlier forms continue to be produced. In the Byzantine and Umayyad periods, the most common vessels include bottles (with thread decoration around the neck), drinking vessels (beakers and stemmed wine glasses), and bowls with out-folded rims and lamps. The lamps are represented by two

basic types: suspended bowl-like lamps with three vertical handles and stemmed lamps to be placed in round openings of bronze *polycandela*. Only a few examples of cosmetic (double kohl-tube) and *eulogia* vessels were found.

Analysis of forms and fabrics (bluish green, olive green, light blue) led to the conclusion that the Sussita glass vessels fall within the larger area of Syro-Palestinian fabrics. The closest parallels to the Sussita glass come from the Late Byzantine/Umayyad period contexts of Beth She'an. This brings us to the question: were the glass vessels discovered in Hippos made in the city itself?

It is generally thought that the cities in the Roman/Byzantine Near East produced their own glass vessels. And indeed glass workshops are known, among others, from Jerusalem, Beth Eli'ezer, Beth She'arim, Beth She'an, and Jalame. As for the cities of Decapolis, the evidence of glass industry has been found in Beth

She'an, Pella and Jerash. In the case of Sussita, some interesting finds come from the area adjoining the Forum. These are a few clean glass chunks and fragments of debris from the bottom part of the glass furnace. The later fragments are of great importance because they constitute the first evidence of the preparation of glass from raw materials. Both glass chunks and debris from a furnace suggest that there was local glass production at Hippos.

To sum up, the glass from Hippos constitutes an assemblage important for better understanding the history of glass in ancient Palestine. Hippos (together with Jerash) is now the only city of the Decapolis where the glass is represented in all periods of the settlement. Together with the already published Umayyad-period glass from Beth She'an, Sussita offers a coherent picture of glass-making in the two north-westernmost cities of the Decapolis. ✨

Objects and Symbols on the Sealings from Kedesh

Paul Lesperance, University of Minnesota

George A. Barton Fellow

My research focuses on a group of 125 bullae, or sealings, that bear images of objects or symbols. These bullae, which once sealed various documents on papyrus, form a part of a much larger archive of 2,043 bullae from the site of Kedesh in Upper Galilee. This archive went out of use around 145 BCE, shortly after the Hasmoneans forced the Seleucids out of the area. The images on these 125 bullae represent the use of 91 distinct seals. The images fall into several distinct categories of motifs, including masks, the pilei (or caps) of the Dioscuri, cornucopias, and thunderbolts among others.

Often, these types of images do not receive the same level of scholarly treatment as other motifs in glyptics, like the images of gods or scenes from mythology. Instead, these symbol motifs are summarily described and discussed. At the same time, the appearance of an object or symbol on a bulla represents the choice on the part of an individual to use that image as a means of distinguishing him- or herself from any other individual in the archive. Images of symbols and objects, therefore, represent a potential wealth of information on the artistic and cultural contexts, which encapsulated the Kedesh archive and its users.

My work has followed two parallel tracks in examining the symbols in the corpus from Kedesh. First, I have tracked where and when the specific motifs that make up the corpus appear and in what media. Combining the information from each separate motif together, a definite pattern emerges. The motifs that occurred during the 6th-4th centuries BCE, such as the thunderbolt or the caduceus, are most prominent in the

Greek heartland of the Aegean, notably in the Greek mainland and the northern coast of the Aegean. They also appear predominantly on coins. However, there is also a distinct set of motifs, including Phoenician-style masks, which are at home in contexts like sites along the coastal Levant and Punic North Africa. This pattern shifts markedly during the 3rd-1st centuries BCE. New motifs, like cornucopias and pilei of the Dioscuri emerge, while older ones occur in new places and in new media. The region of the Aegean still remains prominent in sheer numbers of motif occurrences, but now with a focus on the western coast of Asia Minor. Elsewhere, the regions of Italy and the Levant take on increased importance with the motifs. They even eclipse the region along the north of the Aegean. Indeed, the Levant as a whole is particularly innovative in its use of symbols by being especially prominent in the use of newer motifs like cornucopia. Furthermore, the link between North Africa and the Levant from previous centuries now vanishes as both regions diverge sharply in their use of symbols. The appearance of the Kedesh motifs shift away from coins, appearing in media like vessels, sculpture and even mosaics.

Second, I have looked at what the specific motifs themselves indicate. Certain trends also appear here. The symbol motifs at Kedesh are current over a large area of the Ancient World. Some are even new creations for the Hellenistic period. As such, the site is well integrated into the artistic development of the times. The symbols that appear at Kedesh also seem to have been chosen from among other possibilities specifically for their ability to function as apotropaic images to protect the seal user from supernatural harm. And so the users of symbols in the Kedesh archive were both aware of wide-scale artistic developments and were using this knowledge for their own benefit by choosing motifs that protected them. ✨

Greek and Roman Coins of Tel Dor: A Study of Material Culture and Cultural Identity

Rosa Motta, University of Virginia

Carol and Eric Meyers Doctoral Dissertation Fellow

The story of the city and the people of the ancient Phoenician harbor town of Dor can be assembled from a variety of primary sources – historical, archaeological and art historical. Each primary source offers its own perspective. When, however, we attempt to understand the city in the

Graeco-Roman period - a time when the city was minting its own money, the numismatic sources become among the most important ones. In my study, I argue that by focusing on the iconography and epigraphy of the coins minted at Dora, we can in fact acquire valuable insights into the evolution and outlook of the city and the society within its boundaries. For that purpose, the study perceives each coin type, not simply as an artifact, but as a semeion, i.e., a sign of the cultural self-understanding of the city and a primary vehicle through which Dora constructed its meaning.

The appearance of Tyche on both the obverse and the reverse of Dora's coins leaves no doubt, for instance, about the multi-cultural layers of Dora's society. Within the reality of Dora's maritime environment and culture, the Hellenistic Tyche of Dora is in fact a syncretistic cult, whose origins were deeply rooted in the pre-existing Ashtart/Astarte, the Iron Age Phoenician goddess who was herself the incarnation of the earlier Bronze Age Canaanite Asherah. With the arrival of the Romans, the syncretic tendency of Tyche gets stronger, and she acquires hybrid significations emically associated with both the local and the Roman cultures. The Hellenic Astarte/Tyche represented on the obverse of the autonomous coins is then easily identified with Tyche/Fortuna represented on the reverse of Dora imperial coins. The religious hybridization of the coins shows that Dora's religion was not consistent, and that the city's cultural system was an aggregate of Phoenician, Hellenistic and Roman elements.

In a city such as Dora, the identity could not have been a simple matter of choice between Phoenician, Greek, or Roman. On the contrary, each new identity must have been a superstructure that slowly changed the city once the local élite assimilated new values and standards. Under the Severi, for instance, the city produced two architectural type coins with

the depiction of a temple, holding a shrine of Tyche inside. While the most important concern of the artist seems to be not the temple but the shrine, archaeological excavations have demonstrated that the iconography depicts an actual structure that existed at Dora. I, therefore, study the architectural coin types to analyze the process of Romanization of the city. In fact, the temple depiction illustrates the city's response to its process of Romanization. Romans celebrated monuments by fixing their images on coins in a logoization process akin to the present day nation building process that removes images from their context, makes them reproducible, and implants them in people's minds as seeds of national fellowship. By putting Tyche's temple on its coins, Dora carried out the Roman tradition of using the image of a monument as an expression of imperial power, and attempted a sort of political community building of its own.

My analysis of Dora's coin iconography reflects on the coins as records of cultural and social trends, arriving at the understanding of what made each Dora coin a *semeion*, i.e., a sign, to the people of the city. The research discusses therefore all possible interpretations that contribute to the Dora narrative. Just as well, the study is also relevant to the understanding of the role of visual media in the ancient world. ✨

Tawaheen es-Sukkar in Jericho: A Study of Sugar Production in the Jordan Valley

Hamdan Taha, Palestinian Department of Antiquities
Getty Research Exchange Fellow

One of the main economic activities in the Jordan Valley during the medieval period was the sugar industry as both the historical and archaeological records show. The Jordan Valley's sugar cane cultivation and mills were mentioned in several early Medieval, Arab and Frankish sources (Al-Maqdisi, 1967). Yaqut el-Hamawi (1995) described Jericho in 1225 AD as a city famous for sugar cane and dates, and the sugar production process was described by Burchard of Mount Zion in 1283 AD.

The site of Tawaheen es-Sukkar is located in the lower foothills of Mount Quruntul in the Jordan Valley. The original function of the industrial zone is still preserved in the name of the site, Tawaheen es-Sukkar, which means sugar mills. The site of Tawaheen es-Sukkar in Jericho features a relatively well preserved industrial installation for manufacturing sugar.

Two seasons of excavations (2000-2001) were carried out at the site on behalf of the Palestinian Department of Antiquities under my direction (Taha, 2001, 2004). The site of Tawaheen es-Sukkar is composed of three components: the water system, the refinery and the agricultural land. The remains of the industrial installations of sugar production consist of a water aqueduct, a courtyard, press, mill house, refinery, furnace, kitchen and a storage house.

The refinery is situated on five man-made terraces of considerable size on the slope below the higher aqueduct.

The mill at Tawaheen es-Sukkar was powered by water that was brought by aqueducts from the springs of *Ain Nueima* and *Ain Deyuk* at the north-eastern foot of the Mount of Temptation in Jericho.

The production of sugar consists of several stages: planting the sugar cane, harvesting the cane, shredding, crushing, and pressing, boiling the juice, pouring it off and finally removing the crystallized sugar from the containers.

The material objects found during the excavation attest to different activities related to sugar production. They consist primarily of pottery vessels, pottery lamps, metal artifacts, coins, and few Arabic inscriptions. The most typical find is represented by the conical sugar vessel, known in classical Arabic sources as *Abloug*, pl. *abaleeg*. These wheel-made sugar pots were placed on top of molasses jars. The large number of broken vessels attests to the large scale of sugar production at Tawaheen es-Sukkar. The most intriguing finds are represented by a hoard of copper artifacts found in the kitchen area. The metal finds consist of a wide variety of items, including a large number of hinges, hammered and perforated sheets of metal, needles, rings, chains, nails, and jewellery. The large number of slag found in association with the furnace may indicate activities in a smithy on the site. A considerable number of coins were found in the same locus. The earliest coins bear dates from the Roman and Byzantine periods, but the latest coins dates are clearly Ayyubid.

One coin bears the name of the king Al-Adil (1199-1218 AD) and another bears the name of King as-Saleh Ismael (1237-1249 AD).

The mill system can be dated from the Crusader/Ayyubid period to the end of the Mamluk period. A more precise date was provided by several coins from the early Ayyubid period. The last phase in the history of the factory is associated with Mamluk pottery. The excavation has revealed that Jericho was one of the main production centers in the Jordan Valley for sugar during the Crusader, Ayyubid and Mamluk periods.

A preliminary report on my research has been published in "Some Aspects of Sugar Production in Jericho, Jordan Valley" in *A Timeless Vale: Archeology and Related Studies of the Jordan Valley*, Amsterdam University Press, 2009. ✨

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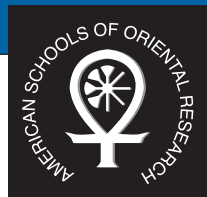
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