



# ASOR

Winter 2011/Spring 2012  
Volume 61.4/62.1

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

## ASOR GOES SOCIAL



During the month of March ASOR kicked off a social media initiative with the goal of making our blog and Facebook page destinations for anyone interested in the archaeology of the Near East. The initiative started on the ASOR blog with a month of posts related to the Talpiot “Jesus” Family Tomb controversy. The efforts of the blog’s guest editors Eric Meyers and Chris Rollston resulted in posts generating an intense scholarly debate. During March the blog received over 8,000 unique visitors from 106 countries. The topic was so popular that MSNBC, Huffington Post, and USA Today all linked to posts from the ASOR blog in March!

We would like your voice to be heard on the ASOR blog too. We encourage our members to submit posts on research projects, interesting or exciting travel experiences from the Near East, recent discoveries, and commentary on current issues in archaeology. Or just about anything else you can think of! Posts should be sent to [asorpubs@bu.edu](mailto:asorpubs@bu.edu) for consideration.

The ASOR Facebook page also became a popular destination in March. On our wall we began sharing news items related

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## LETTER FROM THE PRESIDENT

ASOR has entered another important time of transition. Over the next year and a half the terms of all our senior officers will end. Finding candidates to fill these positions will be critical to achieving a smooth transition and sustaining the positive momentum ASOR has experienced as an organization in recent years. The active input and participation of our membership in this process will be especially crucial. Thankfully, the Officers Nomination Committee has been hard at work soliciting the names of potential candidates, and at the recent spring meetings in Toronto Richard Coffman was elected Treasurer and Sharon Herbert to the new Vice President position, the two most pressing vacancies. Richard was elected to an interim role as Assistant Treasurer, to facilitate a smooth changeover during the final year of Sheldon Fox's term as Treasurer. Sharon's appointment commenced with the result of the Board's vote (see the announcement on page 3), and she has now assumed leadership of the Chairs Coordinating Council. Please join me in welcoming Richard and Sharon as they assume their new posts.

Next on the horizon, on June 30, 2013, P.E. MacAllister will be transitioning to Board Chair Emeritus, marking a truly pivotal moment for ASOR, and on December 31, 2013, I will complete my second and final term as President. The months ahead will prove an important test for ASOR, as we seek candidates to fill these important leadership positions, and I urge each and every member to take an active role in this process.

As we approach the end of the fiscal year, I am pleased to report that ASOR has enjoyed another strong year. We anticipate a positive account balance, and our membership and subscriptions revenue continues to grow. Indeed, our membership has grown at about 8% annually over the past five years, and as of this past March, had reached a record 1,510 members. Our Annual Meeting also continues to grow in size and breadth, and in San Francisco this past November reached 822 registrants, also a record, while our publication program continues to expe-

rience robust subscription rates, despite the continuing turbulence of the academic publishing industry.



However, the growth of our fellowship program is perhaps the best success story of this past year. Six years ago we were able to award only four fellowships for summer fieldwork. By last year that number had grown to 38, drawn from an applicant pool of 85. This year we received an astounding 187 applications, and we have been able to award 42 fellowships, more than a ten-fold increase over the past six years! This remarkable growth has been a direct result of the generosity of our membership. As I have reported in previous newsletters, ASOR receives only about 37% of its annual revenue from its membership and subscription income, and therefore must rely fundamentally on the generosity of its members to sustain its programs, including the summer fellowship program. Raising support for student scholarships is one of the top priorities of our recently launched Foundation Campaign. The success of the 'March Fellowship Madness' call for support earlier this spring, which prompted 76 responses and resulted in 9 additional scholarships (or \$9,224), signals a positive start to this important campaign priority.

One of our other campaign goals for this fiscal year is to receive contributions from 280 individual donors, as part of our ongoing effort to broaden ASOR's base of support. In FY2010, we received contributions from 188 donors, a number that grew to 235 in FY2011. We are thus aiming for roughly a 20% growth in the number of individual donors. As of June 1 we had received gifts and pledges from 231 donors, and thus are in striking distance of our goal. If you have not yet pledged or given this fiscal year, I urge you to consider a gift, and help ASOR achieve this important goal.

Yours as ever,



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

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



### The ASOR Newsletter

Andrew G. Vaughn, Editor  
Britta Abeln, Associate Editor  
Jennifer Ste. Marie, Layout

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

# ASOR GOES SOCIAL

*continued from page 1*

to archaeology, pictures from the ASOR archives, job openings, research opportunities, and information on fundraising campaigns. One of our most popular recurring themes on Facebook is the Wednesday Hump Day Camel. We and our members have been pleasantly surprised by the variety of camel pictures in the archives. “Likes” of our Facebook page have increased to over 1000 likes, more than triple the number we had before the social media initiative began!

Because of these and other efforts, the ASOR online community is growing and we need your help to make sure it continues to do so. We would like to encourage you to contribute by posting on our Facebook wall:



- anything relevant to ASOR’s mission
- information on obtaining grants, fellowships, excavation permits, and research visas
- news items related to archaeology or history
- links to scholarly publications
- basically anything of interest to ASOR’s members



After you visit our Facebook page, check out our blog for news, event descriptions, pictures, and videos related to archaeology. We post a weekly roundup of exciting news from the world of archaeology every Thursday. Our monthly blog themes will continue as well, including a focus on looting and forgeries in April and cultural heritage in the fall. Please visit our Facebook page and blog frequently to ensure that you stay updated on the latest news and information about ASOR.

## SHARON HERBERT ELECTED VICE PRESIDENT

The ASOR Board voted at its spring meetings in Toronto to elect Sharon Herbert to the newly created position of Vice President. Sharon’s term of office commenced with the result of the Board vote, and continues until December 31, 2014. Sharon is the J. G. Pedley Collegiate Professor of Classical Archaeology and Greek at the University of Michigan, and Director of the Kelsey Museum of Archaeology. She has also served as chair of the Department of Classical Studies and Director of the Interdepartmental Program in Clas-



sical Art and Archaeology at Michigan. Her research specialties include Hellenistic Egypt, the Near East and ancient ceramics. Professor Herbert has a long and distinguished record of scholarship, and has directed archaeological excavations in Italy, Greece, Israel and Egypt. She is currently co-director (with Andrea Berlin) of the Kedesh excavations in Israel. As a long-standing member of the ASOR community, we are thrilled that Sharon has agreed to assume this new office, and welcome her to her new post.

# ASOR ELECTS THREE NEW TRUSTEES TO BEGIN TERMS IN 2012

## Laura Mazow

Laura Mazow is an assistant professor in the Department of Anthropology at East Carolina University in Greenville, NC. She began her archaeological career in 1988 as a volunteer with The Leon Levy Expedition to Ashkelon, Israel. After completing her BA in History at Georgetown University, Mazow travelled in the Middle East for three years, during which time she excavated at a number of archaeological sites in Israel, and worked for two years for the Israel Antiquities Authority at the site of Beth-Shean. Mazow earned her PhD in Near Eastern Studies from the University of Arizona in 2005. Her dissertation on the Philistines is based on materials from the site of Tel Miqne-Ekron. She has continued to be involved with the publication of that site up through the present day. Mazow began teaching at ECU in 2005, and joined the faculty in the Anthropology Department in 2009.



Mazow has recently co-edited a volume (with Assaf Yasur-Landau and Jennie Ebeling) entitled *Household Archaeology in Ancient Israel and Beyond* (Brill, 2011). Her current research is on ancient textile production processes and organic residue analysis in archaeology, for which she has received several grants.

Mazow's strong commitment to ASOR began when she was asked to join the Program Committee for ASOR's annual meetings in 2005. She served on that committee through 2010, and continues to serve on the Awards Committee.

Mazow currently lives in Greenville with her husband, Benjamin Saidel, and their son, Ari.

## Stevan B. Dana

Stevan B. Dana was born and raised in New York City. He graduated from Case-Western Reserve University with a BSEE in 1968. After college he joined the Central Intelligence Agency where for 6 years he lived and worked in various locations overseas as a technical operations officer. After resigning from the CIA, Steve returned to school and graduated with an MBA from Wharton at the University of Pennsylvania. After graduating in 1976, he founded the IMAS Publishing Group, headquartered in Washington DC, which published trade magazines and newspapers covering the radio, TV and recording industries around the world. Steve sold his company in 2007 to NewBay



Media and retired to Las Vegas, Nevada, where he is now focused on pursuing his two main avocations... racing vintage cars and near eastern archaeology. Steve is married with two grown children and has been a volunteer at Hazor since 2003.

## Robert D. Massie

Massie is founder and CEO of Marketing Informatics, an Indianapolis based company that specializes in direct marketing services driven by research and analytics. Founded in 1987, Marketing Informatics has been recognized 3 times by the Johnson Center for Entrepreneurship at Indiana University's Kelly School of Business; Indianapolis Business Journal as Fastest Growing Private Company in Indiana in 2006; three years recognition by Inc Magazine as among the 500 Fastest Growing Private Companies in the United States; and other awards.



Massie served for eight years as an elected member of the Indianapolis City County Council, representing 32,000 voters in District 20 on the south side of Indianapolis. He served as Chair of the strategic Committee on Rules and Public Policy, the committee that handles all matters related to the development and implementation of public policy initiatives in the city.

Massie has extensive platform experience. He spent 12 years in the professional ministry; conducted teacher training seminars for a national organization for 5 years; founded and operated a non-profit organization that conducted seminars on the culture and history of the Bible (Massie has a Masters of Divinity degree); and he shares his marketing experience in speaking and training venues on a regular basis, such as a guest lecturer in marketing in the Midwest Entrepreneurial Education Association's Fast Trac program.

Massie has been active in literary fields. He has written 5 books (including one novel) and served as either author or editor of dozens of curriculum projects. For 3 years he wrote a weekly newspaper article entitled "The Hoosier Poll" that reported the results of Gallup-style polling in Indiana to a syndicate of 23 newspapers across the state reaching a readership of nearly 1,000,000. He also has authored many pieces for marketing industry publications. His current book, *The Cycle of Engagement*, will be released in 2012.

His wife of 40 years, Dianna, is a public school teacher in Indianapolis. He has three children, daughters Mary Katherine Smith and Emily Twarogal are both stay-at-home moms who graduated from Indiana University and Purdue University respectively. His son, Matthew, is a highly decorated Marine Corps veteran of two combat tours in Iraq. As a civilian, he is now an active entrepreneur. Most important are 7 grand-daughters.

## MARCH FELLOWSHIP MADNESS

During March we carried out an exciting new fundraising campaign to raise money for summer fieldwork fellowships. Every year ASOR gives out Platt and Heritage Fellowships to deserving students to defray the costs of excavating in the Near East. Last year we awarded 38 of these scholarships to a pool of 85 applicants, but this year the number of applicants more than doubled to 187. While we had funds for 33 scholarships, we wanted to seize this opportunity to award more fellowships to deserving students and junior scholars. So, for the first time in our history we conducted a public fundraising campaign throughout the month of March to raise additional money for these fellowships.

We emailed ASOR members and used our facebook page and blog to spread the word. Some former fellowship recipients wrote blog posts for us about why receiving ASOR's fellowships had been important to them. We posted these to the ASOR blog and tried to share these and other students' stories with our members to show the impact that these fellowships can have on students' careers. One fellow wrote:

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"The Platt fellowship allowed me to continue my training and help train even younger student archaeologists without financial worries hanging over my head whilst in Egypt. With it, I was able to pay for travel expenses, lodging before and after the excavation, supplies, and travel insurance—the last of which came in handy when I got food poisoning towards the end of the excavation... I feel very fortunate to have had ASOR's help."

—Justin Yoo, 2011 Platt Fellow

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And we had a great response from our members! Seventy-six people gave a total of \$9,224, all of which goes towards fellowships and not overhead. Our sincere thanks go to all those who have donated. They have made it possible to support an additional nine students, meaning that we can give out a total of forty-two fellowships this summer. These deserving students will now have funding to cover their travel or living expense in the field.

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"Receiving funding like the Heritage Fellowship is crucial to providing access to travel and excavations for research and I appreciate the assistance of this fellowship and its donors."

—Monique D. Vincent, 2011 Heritage Fellow

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"Each and every day I learned more than I ever hoped, but most importantly this experience enhanced my desire to continue studying archaeology and I am forever grateful to ASOR for supporting me in my endeavors."

—Alexandrea Barogianis, 2011 Heritage Fellow

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## ASOR AND THE BIBLICAL ARCHAEOLOGY SOCIETY (BAS) PARTNER ON BIBLICAL ARCHAEOLOGY SEMINARS

ASOR and BAS announce the success of an amazing educational event—The Inaugural ASOR/BAS Seminar on Biblical Archaeology, held at the Westin Imagine Hotel in Orlando, Florida from January 13–15, 2012. 75 attendees stepped into the world of the Bible with interactive presentations by leading scholars on key archaeology topics. Each session included participant input and concluded with a panel discussion where controversies and theories were examined.

Prof. James F. Strange of The University of South Florida spoke on New Testament Archaeology, Jerusalem as Jesus Knew It, and Galilee as Jesus Knew It. Prof. Eric Cline of The George Washington University delivered talks entitled Biblical Archaeology Through the Ages, In Search of Armageddon—The Excavations of Megiddo Through Time, and The Search for the Arks (Noah’s and of the Covenant). Dr. Andrew G. Vaughn of ASOR spoke on Jerusalem as David and Solomon Knew It.

Due to the overwhelmingly positive responses from the Orlando attendees and requests for additional programs, ASOR and BAS are doing it again! We have teamed up once more with an all-star line-up of biblical archaeologists and scholars for another thrilling three-day program. The speakers include the ever-popular and celebrated scholars Bart Ehrman



*Drs. Vaughn, Cline, and Strange take questions from the audience.*



*Dr. Eric Cline and the youngest attendee, Joshua Hosier*

and Jodi Magness of the University of North Carolina, Chapel Hill. Joining them are the future Society of Biblical Literature president Carol Meyers and former ASOR president Eric Meyers, both distinguished professors at Duke University. Four of the greatest powerhouse intellectuals in the fields of biblical studies and archaeology will make this a seminar filled with the excitement of discovery, new ideas, and dynamic discussion. This second co-sponsored seminar will take place at the Sheraton Imperial Hotel and Conference Center in Durham, North Carolina from October 5-7, 2012. The following is a list of the presentations:

- Prof. Bart Ehrman, UNC–Chapel Hill: “Who Invented Christianity”
- Prof. Jodi Magness, UNC–Chapel Hill: “The Archaeology of Qumran and the Dead Sea Scrolls” and “Ossuaries and the Burials of Jesus and James”
- Prof. Carol Meyers, Duke University: “Holy Land Archaeology—Where Past Meets the Present” and “Archaeology and the Hidden Religious Culture of Israelite Women”
- Prof. Eric Meyers, Duke University: “From Tragedy to Triumph—The Exile and Its Aftermath” and “The Challenge of Hellenism and the End of the Biblical Period”

For more information and to register for this exciting program, please visit the BAS website: <http://www.bib-arch.org/travel-study/asor-october-2012.asp> or e-mail ([asorad@bu.edu](mailto:asorad@bu.edu)) or call Kelley Herlihy at the ASOR office (617–353–6576) with any questions.



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ORIENTAL RESEARCH

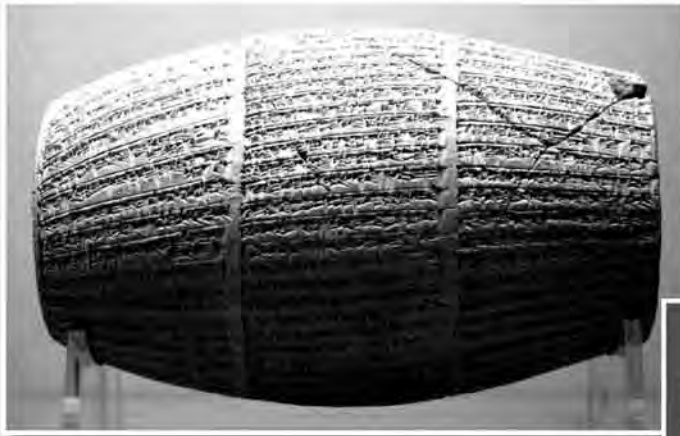
# CONTRIBUTING MEMBER

**F**ounded in 1900, ASOR is the premier learned society that supports and fosters historical and archaeological research in the eastern Mediterranean. Together with its affiliated research centers in Amman, Jerusalem, and Nicosia, ASOR supports more archaeological excavations in the eastern Mediterranean than any other American society.

**L**ike most educational, religious, artistic, and cultural institutions, ASOR relies on financial support from lay colleagues and interested professionals to continue its work. Please consider a Contributing Membership—the \$125 fee allows you to support the work of ASOR with a tax-deductible gift of \$100 and to receive a discounted subscription to *Near Eastern Archaeology* for \$25.

## ASOR CONTRIBUTING MEMBERSHIP DETAILS

- Annual contribution is \$125
- \$100 of the fee is tax-deductible
- \$25 is used for a subscription to *NEA*
- Knowledge that you are a part of the continuing search for new insights into Near Eastern history and culture



If you are interested in becoming a Contributing Member, call 617-353-6570 or check out information online at [www.asor.org/membership/index.html](http://www.asor.org/membership/index.html).



# SAVE THE DATE!

*November 14-17, 2012*

## 2012 ANNUAL MEETING

CHICAGO MARRIOTT DOWNTOWN MAGNIFICENT MILE  
540 NORTH MICHIGAN AVENUE  
CHICAGO, ILLINOIS 60611

THE RATES ARE \$164 SINGLE/DOUBLE  
AND \$184 TRIPLE/QUAD

CALL 1-800-228-9290 OR 312-836-0100

Ask for the “ASOR Annual Meeting”

The room block is open—make your reservation now!

PLEASE VISIT

[www.asor.org/am/index.html](http://www.asor.org/am/index.html) for details





# ASOR's 2012 ANNUAL MEETING

November 14–17

The Chicago Downtown Marriott Magnificent Mile, Chicago, Illinois

Members of the American Schools of Oriental Research are invited to attend the 2012 Annual Meeting in Chicago. Please visit the ASOR Annual Meeting website at [www.asor.org/am/index.html](http://www.asor.org/am/index.html) to register and to make your hotel reservations. We hope to top last year's record attendance and encourage you to register early to take advantage of the reduced fees. Please visit the website regularly for information on the academic program, business meetings, travel discounts, and details on Chicago.

ASOR is pleased to offer attendees another exciting academic program this year. This complex and wide-ranging program was developed by a hard-working and talented Program Committee, led by Co-Chairs Elise A. Friedland and Andrew M. Smith II. The Co-Chairs, Committee, and Session Chairs have worked tirelessly to create another "can't miss" academic program comprised of over 450 papers. The academic program will be available on the website later this summer. ❁

## SESSIONS AT THE 2012 MEETING

### ASOR-Sponsored Sessions

- Ancient Inscriptions
- Archaeology of Anatolia
- Archaeology and Biblical Studies
- 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
- GIS and Remote Sensing in Archaeology
- 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: Recent Work in the Archaeological Sciences
- Theoretical and Anthropological Approaches to the Near East

### Member-Organized Sessions for the 2012 Annual Meeting

- Archaeological Conservation Strategies in the Near East (workshop)
- Archaeological Processes and Phenomena in Natural (Karstic) Caves in Israel
- Archaeology in Context: History, Politics, Community, Identity
- The Archaeology of Immigration in the Ancient Near East
- Basileus, Sebastos, Shah: Archaeologies of Empire and Regional Interactions in the Hellenistic and Roman Near East
- Beth-Shemesh Between the Bronze and Iron Ages: New Discoveries, New Thoughts
- Between Land and Sea - The Archaeology of Coastal Landscapes
- Caesarea Maritima
- City of Gold: Archaeological Excavations at Polis Chrysochous, Cyprus
- Collecting and Displaying Near Eastern Art and Archaeology in the Museum
- Community-Based Practice and Collaboration in Near Eastern Archaeology
- Current Issues in Biblical Archaeology
- Current Research at Kültepe/Kanesh (workshop)
- Dress in the Ancient and Classical Near East
- Hebrew Bible, History and Archaeology
- Endeavors, Encounters, and Challenges: Research Jerusalem
- Frontiers and Borders in the Near East and Mediterranean
- Hebrew Bible, History and Archaeology
- The German Contribution to the Archaeology of the Southern Levant
- Imperial Entanglements: Surveys and Excavations at Oglanqala, Azerbaijan

- Imperial Peripheries: Archaeology, History, and Society on the Edge of the Neo-Assyrian Empire
- Innovations in Integrative Research Using the Online Cultural Heritage Research Environment (OCHRE)
- Islamic Frontiers and Borders in the Near East and Mediterranean
- Joint Archaeological Expedition to Tel el-Hesi Regional Overview
- Khirbet Qeiyafa: The Sanctuaries and Early Judean Art and Cult
- Khirbet Wadi Hamam: A Roman-Period Galilean Village
- Landscapes of Settlement in the Ancient Near East
- Meals and the Hebrew Bible/Old Testament in Its World: Foodways
- Mesopotamian Civilization: New Directions in Iraqi Archaeology
- Organic Residue Analysis in Archaeology
- Parthia and the West
- Political Landscapes of Bronze Age Syro-Mesopotamia
- Qumran and the Dead Sea Scrolls
- Religions in Bronze and Iron Age Syria-Palestine
- Secondary Context for Objects with No Known Origin: A Workshop about Ethics of Scholarly Research
- Stepping Outside the "Palace": Alternative Approaches to Ancient Power Dynamics
- Topics in Cyberinfrastructure, Digital Humanities, and Near Eastern Archaeology
- Women in Near Eastern Archaeology: An Open Forum (workshop)
- The World of the Philistines in the Iron Age Context

# 2012 ASOR ANNUAL MEETING PLENARY ADDRESS: THE DISCOURSE BETWEEN HISTORICAL AND RADIOCARBON CHRONOLOGY OF THE BRONZE AGE IN THE LEVANT

Chicago Marriott Downtown Magnificent Mile  
*Chicago, Illinois*

WEDNESDAY, NOVEMBER 14 • 7:00 – 8:15PM

Professor Manfred Bietak, PhDhabilit., PhD hc. was born in Vienna and studied Egyptology and Prehistory at the University of Vienna (PhD 1964). Since 1964 Bietak has directed annual excavations in Egypt: First in Sayala/ Nubien (1961-1965), since 1966 Tell el-Dab'a in the eastern Nile Delta (capital of the Hyksos Auaris, naval base of Thutmose III and Amenhotep II Peru-nefer southern part of the Delta residence of the 19th Dynasty, the Ramses town); 1969-1978 survey and excavations of monumental Late Period tombs and cemeteries of the 11th Dynasty in western Thebes.

This lecture will deal with the present insight on precision and shortcomings of schemes of Egyptian historical chronology. In addition, meth-



ods to export Egyptian chronology to the Levant Cyprus and the Aegean with more precision will also be addressed with the possibility of building a link between Egyptian and the Mesopotamian Chronology. There is also a possibility to build a link between Egyptian and the Mesopotamian Chronology with more certainty but without completely eliminating all the connected problems.

This lecture will also comment on recent results in radiocarbon dating, discussing the promising recent Oxford results obtained with Bayesian statistics and commenting on problematic differences between the two systems that stimulates future research on regional complication factors.

## New Application Deadlines for 2012 Annual Meeting Student Scholarships from The Foundation for Biblical Archaeology

Through a generous gift from The Foundation for Biblical Archaeology, eight Student Service Scholarships of \$500 each will be offered for transportation and hotel costs incurred while attending ASOR's 2012 Annual Meeting in Chicago.

Students must be members of ASOR (either undergraduates or graduate) or be enrolled at an ASOR-member school. The Scholarships require that recipients provide up to 18 hours of service at the Annual Meeting, arranged to accommodate the sessions they would like to attend. Duties will involve assisting with registration, helping Session Chairs with audiovisual needs during the sessions, and aiding Program Committee members with other set-up and ar-

rangment needs. Students must also attend an orientation session on Wednesday, November 14 at 3:00pm at the Chicago Marriott Downtown Magnificent Mile.

Interested individuals should send a curriculum vitae and a letter of interest to Kelley Herlihy (asorad@bu.edu) in the ASOR office. The letter should summarize how the applicant will benefit from attending the ASOR Annual Meeting. A budget of projected expenses should be included as well as one letter of recommendation. Applications will be accepted through June 29, 2012, and notification of decisions on grant awards will be made by July 13, 2012. Questions should be directed to Kelley Herlihy at asorad@bu.edu.



JERUSALEM • AMMAN • NICOSIA • BAGHDAD • DAMASCUS

## 2012 ASOR ANNUAL MEETING REGISTRATION

NOVEMBER 14-17 • CHICAGO, ILLINOIS  
Register online by following the links at [www.asor.org](http://www.asor.org)

Please check the circle if you became a member of ASOR in the last year.

Last Name \_\_\_\_\_ First Name \_\_\_\_\_

Institution (for name badge) \_\_\_\_\_

Mailing Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Postal Code \_\_\_\_\_ Country \_\_\_\_\_

Home Tel. \_\_\_\_\_ Work Tel. \_\_\_\_\_ Fax No. \_\_\_\_\_ Email \_\_\_\_\_

### **REGISTRATION FEE [circle appropriate dollar amount]:**

ASOR membership must be current to receive the member rate.

	<b>EARLY BIRD</b> (Nov. 16 – Apr. 1)	<b>SUPERSAVER</b> (Apr. 2 – Sept. 11)	<b>ADVANCE</b> (Sept. 11 – Nov. 6)	<b>ON-SITE</b>
Member	\$150	\$175	\$200	\$225
Non-Member *	\$200	\$225	\$250	\$275
Student Member	\$90	\$115	\$140	\$165
Student at ASOR Member School	\$80	\$105	\$130	\$155
Spouse/Partner **	\$100	\$125	\$150	\$175

Notes: Paper presenters must be registered as a professional or student member. Scholarships may be available for retired and student members. Please email Kelley Herlihy at [asormtgs@bu.edu](mailto:asormtgs@bu.edu).

\*Rate includes an Associate membership with ASOR.

\*\*Rate only applicable if spouse/partner and member register on the same form.

Spouse/Partner name: \_\_\_\_\_ S/P institution: \_\_\_\_\_

### **PAYMENT:**

Please bill my  Mastercard  Visa for \$ \_\_\_\_\_

Card Number \_\_\_\_\_

Expiration Date \_\_\_\_ / \_\_\_\_

Zip Code of Billing Address \_\_\_\_\_

Name of Card Holder \_\_\_\_\_

Signature \_\_\_\_\_

My check is enclosed in the amount of \$ \_\_\_\_\_

### **MAIL FORM TO:**

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

**FAX FORM TO:** 1-617-353-6575

### **QUESTIONS:**

Phone: 1-617-353-6576  
Email: [asormtgs@bu.edu](mailto:asormtgs@bu.edu)

**TAX DEDUCTIBLE CONTRIBUTIONS:**  \$500  \$250  \$100 Other \$ \_\_\_\_\_

**Refund policy:** All refunds must be requested in writing by November 9, 2012. 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, 2013.

## ASOR INDIVIDUAL MEMBERSHIP APPLICATION FORM



New \_\_\_ Renewing \_\_\_ Name: \_\_\_\_\_ Membership #: \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Country \_\_\_\_\_

Email \_\_\_\_\_ Phone \_\_\_\_\_

Method of payment: Check \_\_\_ Visa \_\_\_ MasterCard \_\_\_ Discover \_\_\_

Credit Card # \_\_\_\_\_ Expiration Date \_\_\_\_/\_\_\_\_/\_\_\_\_

Signature \_\_\_\_\_ Total Enclosed US\$ \_\_\_\_\_

### 2012 Individual Membership Dues

Journal Option	Membership Type			Other Membership Types	
	Professional	Retired	Student		
Online Only	\$130	\$105	\$90	Sustaining	\$255
Print Only US	\$130	\$105	\$90	Contributing	\$125
Print Only Non-US	\$170	\$145	\$130	Associate	\$50*
Both Print and Online Non-US	\$195	\$170	\$155	*Non US Residents add \$15 for postage if you wish to receive a print copy of the ASOR Newsletter.	
Both Print and Online US	\$155	\$130	\$115		

**Members who choose any print option please select two of the following journals:**  NEA  BASOR  JCS

Please note that online subscriptions now include access to the entirety of our journal content through JSTOR.

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# Call for Nominations for ASOR Awards

To nominate someone for an award, please submit the following information: Contact information of proposer, name of nominee, award name, and why nominee is suitable for award. Please send your nomination information to Kelley Herlihy at [asorad@bu.edu](mailto:asorad@bu.edu) and call 617-353-6576 with any questions. The deadline for submissions is September 1, 2012.

For a list of past recipients, please visit [www.asor.org/am/nominations.shtml](http://www.asor.org/am/nominations.shtml)

## Descriptions of the Honors and Awards

### **The Richard J. Scheuer Medal.**

*This is the most prestigious award which honors an individual who has provided truly outstanding, long term support and service contributions to ASOR. (given only as appropriate)*

### **The Charles U. Harris Service Award.**

*This award is given in recognition of long term and/or special service as an ASOR officer or Trustee. (one annual award)*

### **The P. E. MacAllister Field Archaeology Award.**

*This award honors an archaeologist who, during his/her career, has made outstanding contributions to ancient Near Eastern and Eastern Mediterranean archaeology. (one annual 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)*

### **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)*

### **The W. F. Albright 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)*

### **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)*



# UPDATE FROM THE ARCHIVES

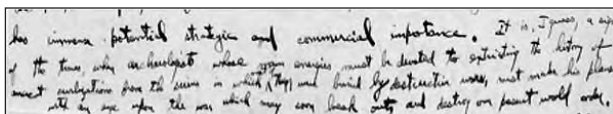
Cynthia Rufo, ASOR Archivist

Greetings from the ASOR Archives! For the last few months, we have been focusing on doing what needs to be done to finish up the basic processing of the archive. What started as a storage room packed with boxes of disheveled paper has become a climate-monitored storage area housing boxes filled with ASOR's neatly organized history. Processing these materials has not just been about cleaning up the storage room though. Now that the majority of the materials have been organized into collections, re-housed, and meticulously inventoried, we know just what these materials document and how to describe them for researchers. More importantly, we can begin making plans for showcasing the collections and educating the ASOR membership and beyond about the history of American archaeology. More on that later.

We are nearly finished organizing and preserving the materials, and from that packed storage room, we have discerned about thirty two collections, contained in approximately 260 boxes and 10 file drawers. As collections have been processed, we have been scanning them, creating and encoding finding aids, and uploading all of this digital information to an online database to make the collections accessible to the public. Digitization is extremely labor intensive, but we have made significant headway. To date, 760 folders of documents and over 4,200 individual photographs have been scanned. Eight of our collections are completely available through the ASOR website ([www.asor.org/archives/collections](http://www.asor.org/archives/collections)) with more collections to follow.

The Archives portion of the ASOR website has gotten a facelift to make the archives pages more user friendly and visually appealing to both researchers and casual browsers. Visitors to the archives pages are now able to read collec-

tion summaries and click through to the collections database. In collections with digitized content, a user can download the content and browse through the materials from his or her own computer. For some researchers, this has saved them a trip to Boston. For most researchers so far, the ability to remotely access the materials has lead to follow up reference requests or appointments to view the materials in person. Making our materials available online to the public has certainly broadened our potential users, and enhanced how our researchers use the materials.



*Scanned excerpt from a diary. The text reads, "It is, I guess, a sign of the times when archaeologists, whose main energies must be devoted to extracting the history of ancient civilizations from the ruins in which most of them were buried by destructive wars, must make his plan with an eye upon the war which may soon break out, and destroy our present world order." - 1939.*



*Wednesday, or "Hump Day," is an opportunity to showcase the many photos of camels from the archives.*

As happens in the nonprofit world, I have taken on some new hats in the last year. My purview has expanded beyond the archives to include webmaster and social media responsibilities. Though it may seem odd, the additional digital responsibilities dovetail nicely with the archives project. In the last few decades, the information science umbrella has expanded to include the management and dissemination of digital information. We have been making design changes to the front and back end of the website to make information easier to find. I have been working with Kevin Cooney, ASOR's Director of Membership and Subscription Services, to bring more content from the archives to ASOR's branding and marketing materials, the ASOR Blog and the ASOR Facebook page and to foster discussion among the membership about that content. ASOR is an organization with a long, rich history, and in my position as archivist-cum-webmaster, I have a public agenda to showcase that history whenever possible. Whether you have known it or not, you have been seeing a lot more of the archives lately in our ads, our Facebook page, and on the ASOR blog.

## The Future of ASOR's History

As we near the completion of processing, digitizing, and uploading the materials, we have begun to make plans for new projects to enhance access to the collections and educate about ASOR's history. A few projects currently on the drawing board include:

## UPDATE FROM THE ARCHIVES

- Using semantic encoding to curate collections. The finding aids are currently encoded using standardized metadata so that they include all the information that would help a researcher and a search engine determine what each collection generally contains. But what if we were able to describe individual documents or images this way? Semantic encoding would allow us to index materials and make them more searchable.
- Transcription. The vast majority of the documents in the archive are written by hand or typewriter. These documents are scanned and saved by the folder as multi-page PDF files. Unlike documents written using word processing software, the PDFs created from archival scans cannot be made keyword searchable. To make these documents keyword searchable, we must rely on old fashioned transcription. Once the materials are transcribed, we will be able to encode the typed transcription the same way we encode our finding aids.
- Item-level processing particularly significant collections, especially photograph collections, excavation records, and diaries. Currently, the collections are described at the folder level. Folder level description is akin to chapter titles in a book- useful to a point, but after that point you must browse page by page to find the passage you are looking for. Folder level description can point a researcher to a folder that most likely contains relevant material, but from there, a researcher must page through the contents of the folder. Browsing certainly has its merits, but often a directed search is most efficient. Item level description would allow researchers to keyword search individual documents and photographs.
- Accessioning new material. We would love to add new collections to the archive!
- Online exhibits. Online exhibits are a wonderful way to show off the collections. We have made poster exhibits to display at the Annual Meeting on topics like ASOR Archaeology and WWII, Discovering the Dead Sea Scrolls, and Photography and Archaeology. While these posters have gotten a good response, there is so much more than could be done with these and other topics in an online format, and we could use these online exhibits to educate a much larger audience about this history of American archaeology. Other subjects we would love to create exhibits about include The Travels of Nelson Glueck which would include firsthand diary accounts and photographs from Glueck's travels in the Negev Desert; and Early Photography & Early Methodology, which would include photographs from the late 1800s, when both photography and archaeological methodology were both in their infancies.
- Continued staff support. We have come this far with the archives thanks to the hard work of graduate assistants, under-



*Nelson Glueck displaying the flag of the Explorers Club at Hakima, c.1940.*

graduate student workers, interns, and volunteers I have worked with over the past three years. Several of the students who have interned and volunteered at ASOR have gone on to work in other archives and pursue degrees in fields related to history and archaeology. These workers have processed collections, digitized materials, created exhibits, and researched reference inquiries. It is important that this mutually beneficial relationship between the ASOR archives and students continue.

The initial processing and digitization is only the beginning for the ASOR archives. As you can see, we have big plans! The ASOR membership has shown support and enthusiasm for the archives, and we intend to keep giving you reasons to be as excited about the archives as we are. Please continue to show us your support by checking out the new and improved archives webpage ([www.asor.org/archives/collections.html](http://www.asor.org/archives/collections.html)), giving the ASOR Facebook page a “Like,” or by making a donation.

Contact me at [asorarch@bu.edu](mailto:asorarch@bu.edu) with questions about the project, the collections, the website, or to find how I can help you with your research.



*Stylish ad for the ASOR Annual Meeting, created from an image from the archives by Jen Fitzgerald, Membership Specialist and BU graduate student.*

# THE AMERICAN CENTER OF ORIENTAL RESEARCH FELLOWSHIPS AWARDEES 2012-2013

## National Endowment for The Humanities Post-Doctoral Research Fellowship

### **Prof. Jennie Ebeling**

Chair, Associate Professor, Archaeology and Art History,  
University of Evansville

*Bread Culture in Jordan: A Study of Women's Changing Roles  
in Bread Production in the 21st Century*

Research dates: 09/01/2012 to 01/01/2013 (4 months)

## ACOR Publication Fellowship

### **Prof. Burton MacDonald**

Senior Research Professor, Religious Studies,  
St. Francis Xavier University

*Historical Archaeology of the Southern Transjordanian Plateau  
and the Northern and Central Arabah*

Research dates: 01/03/2013 to 04/30/2013

## NAMED FELLOWSHIP APPLICANTS

## Jennifer C. Groot Fellowship

### **Ms. Lindsay Holman**

Undergraduate, History, North Carolina State University  
*Petra North Ridge Project*

Research dates: 05/15/12 to 06/17/12

### **Mr. Tareq Ramadan**

Graduate student, Anthropology (Archaeology), Wayne State University  
*Brown University Petra Archaeological Project*

Research dates: 06/18/12 to 07/20/12

## Bert and Sally de Vries Fellowship

### **Mr. Jonathan Paige**

BA in May 2011, applying to graduate school, Archaeology and An-  
thropology, Institute of Prehistory and Ancient History, Kiel, Germany  
*el-Hemmeh Project*

Research dates: 06/17/12 to 08/01/12

## Harrell Family Fellowship

### **Mr. Jordan Pickett**

Graduate student, Art and Archaeology of the Mediterranean World,  
University of Pennsylvania

*Jarash-Late Antique and Islamic Periods*

Research dates: 05/22/12 to 07/01/12

## Pierre and Patricia Bikai Fellowship

### **Ms. Teresa Wilson**

Graduate student, Anthropology, University of Arkansas

*Health, Nutrition and Disease: A Study of the Developmental  
Features and Defects of Teeth from Four Bronze Age, Roman,  
and Byzantine Cemeteries in Northern Jordan*

Research dates: 09/02/12 to 12/01/12

## MacDonald/Sampson Fellowship

### **Mr. Michael Fergusson**

Graduate student, Classical Studies, Queen's University

*Wadi Hafir Photographic Survey*

Research dates: 07/07/12 to 07/14/12

## JORDANIAN AWARDS

## ACOR Jordanian Graduate Student Scholarship

### **Mr. Asem Abu Doleh**

Graduate student, Tourism, Yarmouk University

*Graduate studies*

Dates: 5/1/12 to 5/30/13

### **Ms. Afaf Zeyadeh**

Graduate student, Archaeology and Anthropology, Yarmouk University

*Graduate studies*

Dates: 1/2/12 to 12/30/13

### **Mr. Ghassan Nagagreh**

Graduate student, Archaeology, Yarmouk University

*Iron Age I (1200-1000 B.C.) Settlement Patterns in the  
Highlands of Palestine*

Dates: 4/1/12 to 6/1/12

### **Mr. Hassan Al Yassin**

Graduate student, Archaeology of Ancient Arab Civilizations,  
Hashemite University

*Jneneh, Az-Zarqa Project*

Dates: 4/1/12 to 11/1/12

## Kenneth W. Russell Fellowship

### **Ms. Khawlah Al Lahasih**

Graduate student, Physical Anthropology, Yarmouk University

*The Examination of Decayed Corpses at the National Institute  
for Forensic Medicine (NIFM), Jordan: A Forensic  
Anthropological Analysis*

Dates: 4/1/12 to 12/1/12

## Frederick-Wenger Jordanian Educational Fellowship

### **Ms. Heba Sawalmeh**

Graduate student, Archaeology of Ancient Arab Civilization,  
Hashemite University

*Organic and Functional Analysis of the Early Bronze I and Iron  
Age II Pottery from North and Central Jordan*

Dates: 4/20/12 to 12/20/12

## James A. Sauer Fellowship

### **Ms. Enas Al Zoubi**

Graduate student, Archaeology of Ancient Arab Civilizations,  
Hashemite University

*The Art and Technology of Mosaics in Madaba During the  
Byzantine Period*

Dates: 2/1/12 to 2/1/13



# W.F. ALBRIGHT INSTITUTE OF ARCHAEOLOGICAL RESEARCH APPOINTEES, RESIDENTS AND STAFF 2010–2011



## **Back Row (l-r):**

Director S. Gitin, Gardener Faiz Khalaf, Assistant to the Director Helena Flusfeder, Senior Fellow Stephen Pfann, Miqne Staff J. Rosenberg, Chief Librarian Sarah Sussman, Research Fellows Ross Voss and Baruch Brandl, Senior Fellows Loren Crow, Shimon Gibson, Jeffrey Chadwick, Anna de Vincenz, and Eliot Braun, Research Fellow Deborah Cassuto, Senior Fellow Aren Maeir.

## **Middle Row (l-r):**

Housekeeping Staff Nuha Khalil Ibrahim, Cherie Gitin, Research Fellow Claire Pfann, Senior Fellow Samuel Wolff, Ernest S. Frerichs Fellow/Program Coordinator Joe Uziel, George A. Barton Fellow Kyle Keimer, Noble Group Fellows Wu Xin, Bo Zhang, and Xiaoli Ouyang, Educational and Cultural Affairs Fellow Nathaniel Levto, Research Fellow Richard Teverson, Miqne Staff Irina and Marina Zeltser, Alexandra Drenka, and Katharina Streit, Chef Hisham M'farreh.

## **Front Row (l-r):**

Administrative Consultant Munira Said, Educational and Cultural Affairs Fellow Jonathan Greer, Samuel, Ellie, Jennifer, and Peter Greer, National Endowment for the Humanities Fellow Andrea Berlin, Annual Professor Mark Smith, National Endowment for the Humanities Fellows Elizabeth Bloch-Smith and Karen Stern, Ezra Gabbay, Educational and Cultural Affairs Fellow Mark Ziese,

Vicki Ziese, Senior Fellow Trude Dothan, Research Fellow Rona Avissar, Institute Manager Nadia Bandak.

## **Seated (l-r):**

Librarian Kate Masliansky, Research Fellow Alexander Zukerman, Library Computerization Staff Diana Steigler, former Albright Trustee and Fellow Jodi Magness, Kitchen and Housekeeping Staff Nawal Ibtisam Rshaid.

## **Appointees and staff not in photo:**

Educational and Cultural Affairs Fellow Matthew Lynch; Andrew W. Mellon Fellows Amar Annus, Catalin Pavel, and Alexander Panayotov; Glassman Holland Research Fellow Annie Caubet; Carol and Eric Meyers Doctoral Dissertation Fellow Juan Tebes; Getty Research Exchange Fellow Fabrizio Benente; R. and E. Hecht Fellow Alexandra Sumner; Kathleen S. Brooks Fellow Ghassan Nagagreh; Senior Fellows Ibrahim Abu-Ammar, Marwan Abu Khalaf, Oded Borowski, Gerald Finkielsztejn, Garth Gilmour, Jaimie Lovell, Pierre de Miroschedji, Hani Nur el-Din, Anson Rainey, Stephen Rosenberg, Benjamin Saidel, Yuri Stoyanov, Hamdan Taha, Dieter Vieweger; Post-Doctoral Fellows David Ben-Shlomo, Amir Golani, Salah Houdalieh, Laura Mazow, Ianir Milevski, Nava Panitz-Cohen, Hamed Salem, Itzhaq Shai; Research Fellows Amit Dagan, Malka Hershkovitz, Bronwen Manning, Khader Salameh, Issa Sarie; Library Computer Consultant Avner Halpern; Maintenance Staff Ashraf Hanna; and Groundsman Lutfi Mussa.

### Warrior Culture in Early Israel

**Mark S. Smith, New York University**  
**Annual Professor**

**A**s Annual Professor in the spring of 2011, I pursued two projects. The first was entitled “Warrior Culture and Its Poetic Commemoration: Studies of Human and Divine Warriors in Homer and the Early Biblical World.” This study investigates the literary representations of warrior practices, values and attitudes in the Iliad, the Ugaritic texts and Mesopotamia, as well as early Israel. “The Warrior Culture of Ancient Israel” was the subject of my workshop at the Albright.

In the Introduction, the central theoretical problem of the topic is addressed, namely, understanding warrior culture in both its literary representations and its cultural reality. The Introduction also works out the central topics of warrior poetry (pre-battle and post-battle practices and the notions and values of warriors), as well as the archaeological and iconographical contexts of the topic (under the rubrics of burials and warriors; arrowheads and battle; animal bones and hunting; and iconography of human warriors).

The first major part of the work offers a broad view of three pairs of warriors in Mesopotamia (Gilgamesh and Enkidu), Greece (Achilles and Patroklos) and Israel (David and Jonathan). Particular attention is devoted to various inversions of gender notions and representations with respect to human male warriors and divine female warriors. The second major part surveys the representation of human and divine warriors in the Ugaritic Texts, specifically in Aqhat, the Rephaim texts and the Baal Cycle. Special attention is given to Anat and Astarte; the latter has not been the subject of a substantial treatment and this gap is addressed in this context. In Aqhat, the relation-

ship between the warrior goddess and the young male warrior is crucial. Goddesses are the more common divine patrons of warriors. The Rephaim texts also mark special commemoration of warriors at ancient Ugarit, a tradition known in ancient Israel but not embraced in its later historiography.

The next section turns to the early Iron Age context of warrior poetry in Israel. Methodological concerns are again key, specifically the problem of dating early Israelite poetry (or at least its traditions). The treatment of the composition of the poem in Judges 5 is central to the problem of understanding the human and divine warriors of Israel, in both the Iron I period (the date of many of the traditions of the poem, if not also some of its composition) and the early Iron II (when the poem was composed in more or less its present form “for God and country”). A similar treatment is given to the lamentation in 2 Samuel 1:19-27, for the values and attitudes that it conveys about warriors in Israel. The final part of this section turns to the cultural settings for warrior poetry in Early Israel. An effort to combine clues from the poetry with hints from inscriptions is made in order to reconstruct the settings for the production and transmission of early warrior poetry, as well as the “disappearance” of old warrior poetry in monarchic Israel. The goal is to offer a credible reconstruction of one segment of life in Iron I Israel based on textual and archaeological data. I expect to complete the research and editing of the book by the end of next summer, and I plan to submit the manuscript by the deadline of December, 2012.

My second project is a commentary of the book of Judges that I have undertaken with Elizabeth M. Bloch-Smith (for the Hermeneia commentary series). This work is related to the first project, which provides some sense of military leaders in early Israel that may inform some of the traditions about biblical “judges.” ❁

### Governing “Across-the-River”

**Andrea M. Berlin, Boston University**  
**National Endowment for the Humanities Fellow**

**I** spent my year at the Albright studying the Persian-period building and remains that Sharon Herbert and I have excavated at Kedesh. The original construction was oriented to the east, with a colonnaded entry court and two interior courtyards. It is similar in size and plan to the Persian-period Residency at Lachish. In both, columns graced the entry court, although at Kedesh these comprised long shaft sections rather than drums. Similar plans do not, however, indicate similar functions. Indeed, my goal here was to study the finds for clues to our building’s function as well as the cultural and political leanings of its occupants.

I first investigated the initial construction date, for which the best evidence was our 248 fragments of Attic pottery. I was helped by Professor Kathleen Lynch of the University of Cincinnati, an expert on Athenian pottery of the 6th to 4th centuries BCE. We discovered that 25% of the pottery dated from c. 510/500-480 BCE, 4% dated from c. 480-430 BCE, 58% dated from c. 430-330 BCE, and the remaining 13% dated from c. 325-275 BCE. In the earliest group, half of the vessels are lekythoi (oil flasks) and half table vessels, while almost all of the pottery in the later three groups is small bowls and drinking cups.

This led to several conclusions. First, there were people living at Kedesh by c. 500 BCE, early in the Achaemenid era and well before the large satrapy of Babylon and Across-the-River was divided. Second, as at other Levantine sites with Attic pottery, the range of shapes were not suited for a Greek dining or drinking

party. Rather, the forms fit local habits and uses, suggesting that the users were native. Third, the later 4th century BCE pottery suggests that there was not a substantial gap in the use of the site after its Persian-period occupants vacated in the wake of Alexander's victory at Issus in 332 BCE.

In our excavations, we also found two conical glass seals, a green jasper scarab, and one clay sealing. One seal depicts the Persian king holding two opposing animals; the other depicts the Phoenician deity Melqart in the same pose. On the underside of the scarab is a finely carved head of a dignitary. The clay sealing depicts two animals rampant against a tall stylized sunflower. Detailed study with Baruch Brandl of the Israel Antiquities Authority resulted in several conclusions. First, the technique, material, subjects, and style of the depictions on the seals and the scarab are Phoenician, probably from Tyrian workshops. Second, the seal that impressed the clay sealing is almost identical to several used on tablets in the 5th century BCE Murasu archive from Nip-

pur. Third, since the sealing had bound papyrus, the person whose seal made the impression likely came to the Levant, wrote and sealed the document there. Fourth, since there are six references to Tyre and Tyrians in Murasu archive tablets but none to the site of Kedesh, this person likely came from Nippur to Tyre, and his eventual document (with its clay sealing) was brought to Kedesh from there.

These and other discoveries suggest that under the Achaemenids, Kedesh was a Tyrian commercial and administrative center, built to facilitate that city's control of Upper Galilee. A clear view of the extent of Tyrian power and influence here inspires reflection on their cultural, economic, and political relations with other peoples living here, especially Judeans. The structure at Kedesh dominated Upper Galilee during the time that the Chronicler was working, a point with implications for understanding that writer's world view and his reworked version of Biblical history. ❀

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## The Book of Judges: A Commentary

**Elizabeth Bloch-Smith, St. Joseph's University,  
Philadelphia, PA  
National Endowment for the Humanities Fellow**

This semester, I began a co-authored commentary on the Book of Judges for the Hermeneia series with Mark S. Smith of New York University. The wedding of archaeology and text makes for a blissful union. Thus far, I've found archaeology and the social sciences to contribute to biblical exegesis in three ways. First, archaeologists force biblicalists to set historical parameters for the inquiry. Second, archaeology moves beyond providing material correlates of details to the broader picture to situate events within historical and physical contexts. Third, the disciplines raise new questions and approach old questions from new perspectives.

A study of Judges 11 exemplifies the value of an archaeological approach. In our story, Ammonites initiate hostilities against the tribe of Gilead because, according to the Ammonite king, Israel conquered Ammonite land enroute from Egypt to Canaan (Jg 11:13). In response, Jephthah insists Israel conquered the disputed territory from Sihon the Amorite, not from Ammon (Jg 11:22). Jephthah then invokes the god of the Moabites, the Moabite king Balak son of Zippor, and Moabite land from Heshbon to the Arnon that Israel has held for 300 years (Jg 11:24-27). Extracting the few references to Ammon, the story has literary integrity and describes the Israelite defeat of Sihon, who had conquered the land from Moab (Num 21:26).

When did Israel defeat Sihon or Moab to control the disputed territory? Based on biblical passages (2K 1:1; 3:5) and the Mesha Stele (a mid-9th c. BC account of the exploits of Mesha,

king of Moab), the Israelite king Omri conquered that territory from Moab in the early 9th c. BC. Accordingly, the story of the Israelite defeat of Sihon/Moab for dominion over Moabite territory draws on Omri's early 9th c. Transjordanian conquest.

Formerly Moabite land is now considered Ammonite. While cited by Biblicalists as an example of biblical writers' ignorance of Transjordan, archaeology clearly demonstrates a shift in the two nation-states' extent. Moab controlled this region in the mid-9th c., but by the mid-8th c., Ammon expands north into Gilead and by the late 8th c., expands south beyond Heshbon into this former Moabite turf. Accounts attributing this region to Moab rest on the 2nd half of the 9th c. reality, and attributions to Ammon reflect the situation in the late 8th/7th – 6th centuries.

The former events related in our story, Israelite conquest of Moabite lands, date to the early 9th century. The events of Jephthah's lifetime, the battle with Ammon, likely date from the late 9th or 8th century. An oracle of the mid-8th c. prophet Amos foresees divine punishment for the Ammonites who cruelly "ripped open the pregnant women of Gilead in order to enlarge their own territory" (Amos 1:13). Archaeology demonstrates an Ammon developing from the mid-9th c. to its flourish in the 7th-6th centuries. A Gileadite counter-attack likely predates Tiglath-Pileser III's campaign in 734 BC. After that time, the region is depopulated, as evident from the material remains.

To summarize, Omri's early 9th c. invasion of Moabite territory provides the context for the story of Sihon the Amorite (Jgs 11:19-22), perhaps a front for Omri, who defeats Moab. Israel holds the land for less than 50 years after which time Mesha of Moab reasserts control, only to lose it to Ammon. By the late 9th or 8th c., Ammon replaces Moab as a threat to Israel. Our story in Judges 11, once told about an early 9th c. conquest of Moab, has been recast as a story of a late 9th or 8th c. defeat of Ammon. ❀

## When the Medium is the Message: Mortuary Graffiti and Cultural Identity in Beth She'arim and the Late Ancient Levant

**Karen B. Stern, Brooklyn College (CUNY)**

**National Endowment for the Humanities Fellow**

The necropolis of Beth She'arim, carved into the hills of the southwestern Galilee, preserves unparalleled archaeological evidence for Jewish populations of the late ancient Levant. Broader interpretations of the cemetery's burials and their associated epitaphs have shaped multiple debates about the ascendant role of Talmudic rabbis in late antiquity, the centrality, or lack thereof, of Palestine to Jews of the Mediterranean diaspora, and the diversity of religious populations in the ancient world.

Despite widespread attention to many features of Beth She'arim, excavators and scholars have ignored hundreds of examples of ancient textual and iconographic graffiti that adorn the interior walls, ceilings, and doors of the catacombs. These include texts in Greek and Semitic scripts and rough depictions of birds, lions, menorah symbols, and human figures in combat. I have long suspected that these graffiti, while commonly dismissed, serve as rare vestiges of otherwise unattested cultural practices of populations who buried and commemorated their dead inside the necropolis.

My time at the Albright has enabled me to test this hypothesis; I have spent four months collecting, reexamining, and analyzing the contents and placement of textual and figural graffiti throughout the catacombs. This study has revealed, moreover, just how common were these types of graffiti throughout the region—not only inside Beth She'arim, but also in Jerusalem and the Shefelah. Collective examination of these ancient graffiti, from multiple regions of modern Israel, leads me to conclude that graffiti in mortuary contexts are not accidental or slapdash like earlier excavators assumed. Careful attention to repeated patterns in their

contents and placement, rather, suggests that they should be interpreted differently—as vestiges of multiple genres of otherwise unattested commemorative practices once conducted around and inside ancient Levantine tombs.

My research at the Albright included six distinct stages: (1) identification and collection of previously published examples of ancient mortuary graffiti from Beth She'arim and regional burial caves; (2) identification of graffiti from Beth She'arim and elsewhere, which were omitted from previous publications; (3) photography of published examples of graffiti, with regular and infrared cameras to determine if graffiti retained additional unreported information; (4) collection of local comparanda to determine if mortuary graffiti from Beth She'arim demonstrate an isolated or regional phenomenon; (5) design of databases to organize information about graffiti content, distribution, and placement; (6) development of methodological frameworks to interpret regional graffiti. I have fulfilled many of these objectives, but will continue to photograph graffiti throughout the summer of 2011.

Before arriving at AIAR, I anticipated that my research would focus primarily on examples of ancient graffiti discovered in the Beth She'arim necropolis. Research conducted while at the Albright, however, highlighted just how common were regional mortuary graffiti; my databases now incorporate information from Beth She'arim and several other burial complexes. I ultimately plan to make contents of the databases digitally accessible to others with comparable interests.

This research will appear in a series of upcoming publications. These include "Graffiti as Gift: Reading Graffiti as a Mortuary Practice in the Late Ancient Levant," in *The Gift in Antiquity*, edited by Michael Satlow, Wiley Blackwell (forthcoming) and an article that shall compare mortuary graffiti and notions of cultural memory in Jewish contexts in Roman Palestine and Italy. My AIAR research, finally, shall contribute significantly to my book project, which considers graffiti and cultural history of Jewish populations throughout the late ancient Mediterranean.

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## Cave T1 at Tell es-Safi/Gath

**Joe Uziel, Bar-Ilan University**

**Ernest S. Frerichs Fellow**

During my year at the Albright, I worked on the material excavated in 2006 in Cave T1 at Tell es-Safi/Gath. Tell es-Safi/Gath is located on the border of the southern Coastal Plain and the Judean Shephelah, and has been identified as Philistine Gath, well-known from the Biblical narratives as the hometown of Goliath and the town to which David fled from Saul. The site has been excavated since 1996 under the direction of Prof. Aren Maier of Bar-Ilan University.

Cave T1, located in a dry river bed to the southeast of the site, is one of many natural caves along the white cliffs that surround the site. While the original cavity was natural, there are clear signs of alterations to the cave, indicating a need to expand the space for use as a burial area. It is one of the few such examples excavated in the Philistine Pentapolis, and presents an opportunity

to learn about Philistine burial practices, and how they reflect the development of the Philistine material culture subsequent to their arrival in the southern Levant.

While Cave T1 was partially robbed out, causing significant damage to the finds—particularly the human remains, the excavation still managed to collect important data relating to Philistine burials. The cave seems to have been used at least from the late Iron Age I through to Iron Age IIB. The pottery found in the cave includes primarily bowls, jugs and juglets, and is very similar to the finds from the tell—particularly from the Stratum A3 destruction level dating to the 9th century BCE, and the earlier material from Strata A4-A5 (Late Iron Age I–Early Iron Age IIA). Radiocarbon dating of some of the better-preserved bones (where collagen was extractable) confirmed the dating given by the pottery.

In addition to the pottery, finds from the cave included conoid seals, scarabs, five Egyptian amulets, beads, bracelets, daggers and human remains of at least 77 individuals of all ages and genders. Over the past year, I have worked on the pottery finds from the tomb, as well as coordinating publication of the other finds

from the cave. Further research has dealt with the implications of the Cave T1 data regarding Philistine burial customs. For example, the use of caves for multiple burials is a common Levantine practice. The adoption of this custom by the Philistines by the late Iron Age I reflects the process which this immigrant culture went through – whether an assimilation, acculturation, cultural fusion or creolization.

An article about the cave has been accepted for publication in ZDPV entitled “. . . in their lives, and in their death . . . : A Preliminary Study of an Iron Age Burial Cave at Tell es-Safi, Israel” by M. Faerman, P. Smith, E. Boaretto, J. Uziel and A.M. Maeir. Furthermore, advanced drafts of the final publication of the cave have been prepared, and will be included in the second volume of the Tell es-Safi/Gath publication. ✨

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## Zooarchaeological Evidence of Cultic Feasting at Iron Age II Tel Dan

**Jonathan S. Greer, Pennsylvania State University  
Educational and Cultural Affairs Fellow**

**A**s part of my larger biblical and archaeological investigation of the role of sacred feasting in the cult of ancient Israel in the Iron Age II, I had the privilege of examining some of the unpublished material from Tel Dan’s “sacred precinct” (Area T) prior to and during my fellowship period.

Specifically, I examined the contents of seven distinct deposits of animal bone, ceramic, and material remains from Area T that I argue are the remains of sacred feasts. From this analysis, several patterns of non-random distribution were observed that suggested a contrast between the activities of the feasters of the courtyard on the one hand, and the feasters of the western chambers on the other. Further, these differences—concerning ratios of sheep and goats to cattle, right-sided to left-sided bones, and meaty long bone fragments to “foot” bones—exhibited a high degree of correspondence with the archaeological reflexes predicted from priestly prescriptions regarding sacrifice and feasting in the Hebrew Bible, suggesting that the courtyard was the stage for the sacred feasts of the offerers and that the western chamber area was the domain of priests. Change in practice over time was also observed, perhaps indicating that the precinct became an increasingly regulated environment.

While the correspondences between the archaeology of Area T and the biblical texts regarding priestly portions and consumption within the precinct do not demand a Yahwistic context for these cult feasts, they are congruent with such a setting and may

increase its plausibility—especially when viewed in light of other potential evidence of Yahwistic practice, such as an altar kit found in T-West containing the same implements described for temple and tabernacle rituals in the biblical texts including a bowl that may have been used in distinctive blood manipulation rites. Moreover, if the basic narrative of the biblical account—namely, that an Israelite king (re)established Yahwistic cult centers in the North when a temple stood in Jerusalem—is granted any degree of historicity, then the convergence of the “monologues” of texts and archaeology would seem to suggest that these events were indeed Yahwistic cult feasts carried out during the days of the Israelite kings. As such, this study of sacred feasts at Tel Dan may provide a snapshot of the Yahwistic royal cult in motion, inviting further exploration of these remains as well as a close look at relevant comparanda from other sites and related textual traditions.

The results of this analysis will be included in my doctoral dissertation “Dinner at Dan: A Biblical and Archaeological Exploration of Sacred Feasting at Iron Age II Tel Dan” (Pennsylvania State University, 2011) and subsequent publications. I am most grateful for the financial support of the Educational and Cultural Affairs Division of the US Department of State granted by the Albright Fellowship Committee and further support from Pennsylvania State University. I am also thankful for the generous access to material provided by the current director of the Tel Dan excavations, David Ilan and close interaction with one of the original Area T supervisors, Ross Voss, as well as other members of the Tel Dan team, especially Dalia Pakman and Gila Cook. I am further indebted to the Albright staff, my doctoral advisors B. Halpern and Gary Knoppers, my animal bone mentor Brian Hesse (may his memory be a blessing), my other committee members Don Redford, Gonzalo Rubio, and Pat Shipman, and, above all of these, my wife Jennifer. ✨

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## Tell Taannek 1963-1968: The Early Bronze Age Pottery

**Mark Ziese, Cincinnati Christian University  
Educational and Cultural Affairs Fellow**

**N**early a half-century ago, the Joint Concordia-ASOR Excavations took to the field at the site of Tell Taannek. The site is located approximately seven km southeast of Tell el-Mutasellim (Megiddo) on a steep hill projecting into Merj ibn ‘Amir or Jezreel Valley. Three seasons of work in 1963, 1966, and 1968 were carried out by a large and diverse team of researchers,

students, and hired laborers under the charge of Paul Lapp, then director of the American School in Jerusalem. A deep sample was drawn from this 4.5 hectare (11 acre) ruin-mound, revealing an occupation history that extended from the Early Bronze Age (EBA) to the present.

The goal of my research is to establish a temporally sensitive sequence of EBA site residues, based upon paper and photographic records from the Joint Concordia-ASOR Excavations and upon the preserved ceramic corpus. Issues of continuity and change within these residues make it possible to draw out inferences regarding chronology, technology, and trade in the southern Levant.

Several specific tasks were accomplished this spring that help me edge closer to this goal. These include: locating, retrieving, and reviewing a sample of approximately 2,000 ceramic sherds from the storerooms at Birzeit University; photographing, labeling, and filing these digital images; reviewing the ceramic sample and comparing it with a catalogue of data produced in 1996-1997 (as part of my PhD dissertation); collecting personal observations and new photographs of Tell Taannek through visits to the site and its hinterland; initiating a search of other publications for ceramic parallels; fixing the scope, shape, and destination of the final report; conferring with other scholars with expertise in the EBA of the region; and, presenting illustrated lectures of my work to the academic communities at the AIAR and at al-Quds University.

As is often the case, unexpected turns emerged over the course of the award period. For example, it soon became obvious after my arrival that access to the original field notes for an extended period of study would be difficult. Moreover, as these notes and sketches were made in diary form with lead pencil and on wood-pulp paper that is now almost 50 years old, it seemed wise to capture these ever-increasingly fragile documents in digital form. This proved to be no small task, but was accomplished in the end. Every page from every field-book from every season

at Tell Taannek was digitally photographed in high resolution, adjusted, labeled, and collated into an electronic library.

Emerging preliminary conclusions suggest that three distinct EBA strata emerge from Tell Taannek. The first is faint, but is clearly linked to a robust development of EB I settlement in the region. The second is marked by the construction of monumental defenses at Tell Taannek and the arrival of an elegant tradition of pot making (North Canaanite Metallic Ware). The third appears pensive and retreating. The defenses are strengthened – unsuccessfully, given the presence of ashy debris—as yet another foreign pot-making tradition (Khirbet Kerak Ware) makes a short-lived appearance.

Plans to publish the final report of the EBA strata from Tell Taannek are moving forward. A summary of the architecture and ceramic evidence from the EB II-III domestic area, Field B, will be presented at ASOR's annual meeting this fall.

I am grateful for the kind support of many individuals who have provided assistance, insight, and encouragement in recent days. These include Hamed Salem, Nancy Lapp, Eliot Braun, Amir Golani, Raphael Greenberg, the AIAR staff, and, of course, my wife Vicki. ✨

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## “Monotheism in the Late Biblical Period: A Case Study in Chronicles”

**Matthew J. Lynch, Emory University  
Educational and Cultural Affairs Fellow**

As a recipient of an Educational and Cultural Affairs Fellowship, and with the support of the Albright Institute, Jerusalem, I carried out research on what will become the second and fourth chapters of my dissertation on the institutionalization of monotheism in the book of Chronicles. The second chapter surveys two aspects of ancient Near Eastern temple ideology that relate to the institutionalization of divine supremacy. The first aspect pertains to the bonds between deities and their temples. The second pertains to ways that temples become expressions of divine supremacy because of their bond with divinity. These two aspects find expression in (1) construction narratives that emphasize the role of the deity in a temple's design, (2) hymns that address deities and their temples in parallel, (3) and poems or narratives that express the shared qualities and characteristics of temples and deities. On the architectural side, I surveyed (1) the use of supersized features to communicate the super-sized body of a deity, (2) the use of super-sized features to convey the power of the temple itself, (3) the use of foundational deposits as a way of expressing the physical presence of deities in the temples.

Additionally, temples received ritual inductions such as the opening of the mouth ritual that were otherwise reserved for divine images, and sacrifices to “first bricks” and foundations. These aspects of ancient Near Eastern temple ideology persist into the Persian period, though not without modification. Significantly, the Achaemenids adapted several of these features in

service of the imperial palace as a center for “sacred” imperial ceremony related to the king. The Chronicler appears to absorb and adapt features of the Achaemenid imperial focus within its own theocratic framework, with ceremony at the divine “palace [complex]” (bîrâ) serving as the key means of expressing divine supremacy.

My fourth chapter explores several aspects of the priesthood's participation in, and manifestation of, Yhwh's supreme and sole divinity. For Chronicles, Yhwh's priesthood bears a unique purpose and design commensurate with the book's larger understanding of Yhwh's role as creator and initiator of one unique cult. Among the features of the priesthood that I explored, it is noteworthy that Chronicles emphasizes the priestly dimensions of the religious split between Israel and Judah, and does so in a way that foregrounds the inauthentic qualities of the northern cult. Just as Jeroboam's calves were human creations, so was the priesthood that served them. Jeroboam severed religious ties between the North and the South by decommissioning the Levites and Priests and creating his own priesthood, an act that Chronicles considered idolatrous and thus bound to non-gods. Chronicles also connects the northern cult with the cults to non-gods characteristic of the nations (2 Chr 13), setting Jerusalem and its priesthood in a distinct category. Chronicles uses patterns such as “exile and return,” priestly re-instatement narratives, and closing and opening the temple (during times of apostasy and Yhwh-devotion) to accentuate the historical distinctiveness of the cult. These patterns would solicit obvious sympathy from those who returned to the land and sought to reconnect to their own past, but who also wanted to distance themselves and their God from perceived “syncretistic” or pagan elements that characterized their own past in the land. ✨

## Texts Production and Destruction in the Hebrew Bible and the Ancient Near East

**Nathaniel Levtow, University of Montana  
Educational and Cultural Affairs Fellow**

The deliberate destruction of texts dates back to the beginnings of writing in the ancient Near East, and has been associated for millennia with acts of iconoclasm and violence against human beings. The Hebrew Bible, itself historically targeted for destruction, contains several narrative accounts of such practices (e.g. smashing tablets in Exod 32, burning a scroll in Jer 36). Text destruction in antiquity, however, was unlike text destruction in modernity in fundamental ways. In the ancient Near East, writing was a ritualized activity that could embody divine and human subjects in textual form, and the production and destruction of inscribed monuments was often identified with the creation and destruction of cities, gods, people, and the world itself.

With the support of an ECA fellowship at the Albright Institute this year, I have been investigating the ritual and political dimensions of text production and destruction in the Hebrew Bible and the Ancient Near East. My project draws from theoretical perspectives on rites and writing to classify an array of literary and archaeological evidence of text destruction practices in Mesopotamian, Egyptian, and Levantine sources from the third, second, and especially first millennium BCE.

My goals while in residence at the Albright this spring have been to complete several articles on this topic and to formulate the core of a monograph that will 1) provide an overview of this widespread and understudied phenomenon in the ancient world, and 2) identify and explain its patterns, distribution, cultural significance, and relationship to similar traditions preserved in the Hebrew Bible.

I focus on text destruction as a way to better understand the correlations between iconic and textual modes of representation

and to gain insight into the iconic, numinous nature of writing in antiquity. The inseparable links between iconism and textuality are explicit in the earliest statuary inscriptions from third millennium Sumer and Akkad, as well as in second millennium Assyrian and Babylonian inscribed iconography and first millennium Levantine alphabetic monuments. Close associations between iconism and textuality also influenced the scripturalization of Israelite religion in mid-first millennium BCE Jerusalem. These associations are reflected in the way the destruction of texts came to accompany (and eventually outpace) the destruction of images as a preferred mode of attack on representations of divinity and social groups in religions and cultures of ancient Near Eastern and Mediterranean origin.

Evidence for ancient text destruction practices falls into two categories: 1) literary evidence, including historical narratives and curse formulae that depict deliberate, ideologically motivated violations of inscribed objects, and 2) archaeological evidence, including text-artifacts that were deliberately and selectively damaged in ancient times. My forthcoming publications examine this evidence and classify the variety of ways in which law codes, written oracles, loan documents, monumental stelae, inscribed statuary, and treaty tablets were burned, smashed, buried, immersed, consumed, hidden, erased, and rewritten. I locate the production, deployment, and violation of scrolls and inscriptions within a broad continuum of ritualized social dynamics associated with cult image construction and destruction, treaty formation and warfare, and birth and burial. I argue that the destruction of texts in the ancient Near East was a ritualized, strategic deployment of violence that targeted scribal representations of social relations and textual embodiments of political power.

A study of text destruction practices in antiquity must take into account not only the semantic content and historical background of ancient text-artifacts but also their archaeological context and material form. In this respect, the research I have pursued at the Albright combines literary and archaeological approaches to the study of Israelite religion.✳

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## Exploring Ancient Mesopotamian Geographical Lists: A Preliminary Survey, Problems and Perspectives

**Bo Zhang, Hebrew University of Jerusalem  
Noble Group Fellow**

My project at the Albright Institute, “Ancient Mesopotamian Geographical Tradition as Reflected in Cuneiform Texts” deals with how ancient dwellers of Mesopotamia understood the land where they dwelt, and especially how their understanding of the landscape, or “mental map”, underwent change and evolution as time elapsed. I started my exploration with lexical lists of geographical names because, on the one hand, cuneiform lexicography itself is one of the last and most important traditions of ancient Mesopotamian civilization; the tradition of word lists can be traced back to the beginning of cuneiform writing, and lasted until its very end. On the other hand, lexical lists as the elementary carrier of knowledge in ancient Mesopotamia embody some of the basic concepts in Mesopotamia.

The majority of cuneiform geographical lexical lists we have discovered so far belong to the so-called ur5-ra = hubullu (or HAR-ra = hubullu) series of word lists. With nearly ten thousand entries in all, covering a variety of subjects, the HAR-ra series is the largest and most important thematically arranged cuneiform word list. The first-millennium canonical version of the HAR-ra series is divided according to subjects into 24 tablets and the geographical entries occupy the 21st tablet. I would point out that the place and structure of the geographical list in the HAR-ra series have been so ingeniously arranged—with listings ranging from the inhabited and civilized areas to foreign, uncivilized regions, from land to water and then to the heavenly bodies—that it in fact reveals a whole picture of the concept of geography in ancient Mesopotamia.

A systematic examination of the material allowed me to gain some preliminary observations on the HAR-ra=hubullu geographical lists:

1. The main entries and basic structure of the lists have been crystallized in the Old Babylonian forerunners, although some

significant variations and renovations can be seen in the later canonical version. This fact implies that these lists reflect mostly the geographical knowledge that was current in the Old Babylonian period, or early 2nd millennium BC. Meanwhile, the HAR-gud commentary lists provide us with some contemporary geographical information from the first-millennium New Assyrian period.

2. The geographical scope of the list entries, as far as I can discern, focuses on southern Mesopotamia, or ancient Babylonia. Nippur and some other southern Mesopotamian ancient cities occupy a prominent place; by comparison, neither Babylon nor Assur is remarkably noted.

3. The geographical lists belong to the larger lexical tradition and they follow, therefore, the general rules of cuneiform lexicon. The list entries are arranged according to various principles of association and not necessarily in geographical order.

There are many problems in the reconstruction of the canonical HAR-ra geographical list since so far all of the relevant tablets that we have discovered are rather fragmentary. My current goal is to produce an up-to-date edition of this list which could serve as the basis for further studies. In addition, I am concerned with the possible source(s) of the HAR-ra geographical lists and the inter-textual relation between the geographical lists and the other texts of geographical nature. For example, I pose the question as to whether there is any relation between the early dynastic list of geographical names (LGN) and the HAR-ra series. The LGN lists represent a geographical list tradition which can be dated as early as 2,500 BCE and is very different from the HAR-ra tradition. I plan to explore these subjects in the next stage of my project. ❄

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## Monetary Role of Silver and Its Administration in Ur III (c. 2112-2004 BCE) Mesopotamia: A Case Study of the Umma Province

**Xiaoli Ouyang, Harvard University  
Noble Group Fellow**

I worked on two projects during my year at the Albright. One project was a critical edition of about ninety cuneiform tablets housed at the Peabody Essex Museum in Salem, Massachusetts. Most of them date to the Ur III period (c. 2112-2004 BCE) in Mesopotamian history, but some to the Old Babylonian (c. 2000-1600 BCE) and Neo-Assyrian periods (c. first half of the first millennium BCE) as well. An article coauthored with another scholar, “The Mesopotamian Collection in the Peabody Essex Museum in Salem, Massachusetts,” will appear in the *Cuneiform Digital Library Journal* by the end of 2011.

My other project focused on revising my dissertation into a book provisionally entitled *Monetary Role of Silver and Its Administration in Ur III (c. 2112-2004 BCE) Mesopotamia: A Case Study of the Umma Province*. It traces the movement of silver as recorded in administrative documents written in Sumerian and coming from Umma, which has produced the largest corpus (close to 30,000 texts) from the best documented epoch in Mesopotamian history. In doing so, my book explores what monetary functions silver fulfilled in this provincial economy. In addition, it demonstrates statistically that four members of the gubernatorial family, each in turn, controlled the revenue and expenditure of silver in this province for a certain period of time.

This book consists of six chapters. Following the introduction is a chapter that summarizes the basics of Ur III Mesopotamia and the Umma province and sets the stage for discussions in Chapters Three to Five. Chapter Three breaks down the silver revenue in Umma chiefly according to the various industries,

products, or uses associated with individual payments. These payments made to the government best illustrate the function of silver as a means to discharge obligations. Chapter Four concentrates on the four major recipients of silver previously identified and investigates the silver expenditures they incurred. Their largest expenditure turned out to be two types of taxes, *kashde’a* and *mashdare’a*, paid to the crown. As it was disbursed by the provincial administration, not only did silver continue to serve as a means of payment to fulfill Umma’s obligation toward the king, it also became transformed into a medium for storing wealth as the royal taxes delivered sometimes assumed the form of objects. Chapter Five is dedicated to merchants, who exercised a unique, dual role in the movement of silver. Although they received as purchase funds significant amounts of silver from the Umma administration, they paid back even more and thus made a net contribution to the overall silver revenue of the province. A scrutiny of the non-silver products entrusted to them versus those they supplied to the government is crucial for explaining how they were able to do this. The so-called merchant accounts testify most compellingly to the role of silver as a standard of value, and documentary evidence of merchants in general hints at the function of silver as a medium of exchange.

Chapter Six concludes the book. The monetary function of silver proved essential to the smooth running of the institutional economy in Umma by injecting some desirable flexibility in an otherwise redistributive, tightly controlled, and highly centralized economy. On the other front, all four officials who received and expended the vast majority of silver payments in Umma stemmed from the gubernatorial family. Moreover, two of them succeeded as governor years after their control over the silver ended. These findings suggest that the control over silver in Umma might have been intended as a warm-up exercise for future governorship and reserved only for those in line to take over as governor. ❄



## Imagine the Ends of the Earth

**Wu Xin, Institute for the Study of the Ancient World,  
New York University  
Noble Group Fellow**

Within the extensive scholarship on the Silk Routes, a trade and communication network that covered the entire Asian continent and the Mediterranean world since the late first millennium BC, very few works address in a systematic manner the formative stage of this network. My main project at the Albright constitutes the first step of my attempt towards a systematic investigation of the early developmental stage of the Silk Routes in order to explore the complexity and dynamism of the inter-cultural relations among the Mediterranean world, Central Asia, and China prior to the flourishing of trade among these regions in the 2nd century BCE. The initial result of my research has been presented at a workshop at the Albright and in my recently completed article “Imagining the Ends of the Earth: Textual Geographies and Archaeological Realities in the Greek, Persian, and Asian Limes of the Mid-First Millennium BC.”

In Greek and Chinese literature of the 5th to 4th Century BCE, there is a sudden and respective interest in certain peoples living on the edges of the known worlds. Written sources describe the existence of humans of unusual wealth and high moral standards, or those who live a well-supplied Utopian-like life. The laudatory nature of the descriptions, which are unlike conventional portrayals of the “other” in Greek and Chinese texts, prompt questions on whether these roughly contemporaneous accounts have anything to do with each other and historical reality. My study draws upon Greek and Chinese literature and archaeological material from China, Central Asia, and Iran to offer affirmative answers to these questions. I suggest that the common chronology of these texts and their respective interests in the people at the end of the

earth are not accidental, but rather reflect a singular moment in time when long-distance interactions increased between China and the Near East. The appearance of traders from Central Asia, along with their compelling wealth, within the Greek and Chinese spheres may have inspired the Greek and Chinese authors’ creation of the fascinating people at the end of the earth.

Aside from this project, I have also worked on the revision of my book and three articles. The book (entitled tentatively *Persia and the East*) draws upon the archaeological material, historical sources, administrative texts, and works of art from the Near East and Central Asia. It explores the political and socio-economic relations between the Achaemenid Persian Empire (ca. 550-330 BCE) and its eastern territories, especially Central Asia. One article, “Persian History and Battle Representations in Achaemenid Art” (under review), discusses the political conflicts between the Persian imperial power and its subjects/antagonists in Central Asia, Egypt, and Greece through an examination of the depiction of military scenes in Achaemenid art. Another one, “Clay Sealings from the Middle Iron Age Citadel at Ulug Depe (Turkmenistan)”, (co-authored with Olivier Lecomte, forthcoming in *Archäologische Mitteilungen aus Iran und Turan*, 2011), is a first hand study of the glyptic material excavated from Ulug Depe.

I also spent part of my time at the Albright processing the data from my field project in Uzbekistan, which is a joint project between the Institute for the Study of the Ancient World, New York University, and the Institute of Fine Arts of the Republic of Uzbekistan. The site, called Kyzyltepa, is the largest Iron Age site in north Bactria.

Part of the result of this work has been presented at an Albright workshop and will be published in an article - “Раскопки Кизылтепа” in *Археологические исследования в Узбекистане* (“Kyzyltepa Excavation,” co-authored with Leonid Sverchkov and Nick Boroffka, forthcoming in *Archaeological Researches in Uzbekistan*, 2011). ❄

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## The Political Inversion of Religious Narrative: The Case of the Marduk Ordeal

**Amar Annus, University of Tartu, Estonia  
Andrew W. Mellon Fellow**

The last ten years of my scholarly career have been dedicated to the study of ancient Mesopotamian religion, and its legacy. The study of ancient Mesopotamian scholarship, which produced the god lists, cultic texts and ritual commentaries is integrated in this research project. While in Jerusalem, I studied the Neo-Assyrian text, the Marduk Ordeal, dealing with the Akitu celebration of the Babylonian New Year. The text, which survives in two recensions, was recently published in the series of the State Archives of Assyria in 1989 by A. Livingstone (SAA 3 34; 35).

During my fellowship at the Albright Institute, I found two parallels for lines in the Marduk Ordeal among Babylonian

omens. In the light of the first parallel, one can assume that the Marduk Ordeal alludes to the situation in which Bel’s boat overturned during its procession to the Akitu house and Bel’s statue dropped into the water, so the god was submitted to the river ordeal. This incident had many consequences for how Marduk’s annual battle against Tiamat was interpreted. As Tiamat represents the watery realm of the sea and the netherworld river Hurbur, Bel’s fall into the water plunged him into the annual cosmic battle against Tiamat, but prematurely and unprepared. Therefore, an unusually harsh combat was imagined to take place between the two, and the period in which Marduk was detained by the power of Tiamat was considerably extended. Consequently, the Babylonian Creation Epic now conveyed the message of Bel’s imprisonment rather than his immediate victory. The Marduk Ordeal text seems to be a piece of fiction, which intends to describe Bel as inferior to Assyrian deities, using an inverted narrative of the Creation Epic.

The Marduk Ordeal is focused on identifying specific persons as criminals or non-criminals, indicating that Bel was not thought to be under judgement alone. These references to “criminals” are to the political and military allies of Babylonia during its confrontation with Assyria in the late 8th century BCE. Like Bel, they were judged in the river ordeal and at the Lady of Babylon’s temple, whose main gate had the ceremonial name, “the gate of the liberation of the prisoner.”

Still another passage in the Marduk Ordeal text quotes an omen, indicating an overthrow of the army belonging to a “criminal, who is with Bel.” It seems probable that this “criminal,” who is represented by the pig reeds and the slaughtered pig in the text is none other than Merodach-Baladan, the arch-enemy of Assyrian kings, who twice assumed the throne of Babylonia (721-710 and 704 BCE). In his annals, Sargon II says that he shut Merodach-

Baladan in his city Dur-Yakin like a “pig in s[ty],” which can be taken as supporting evidence. According to Sargon’s annals, this happened immediately after he had celebrated the New Year festival in Babylon (709 BCE) when the king prayed to gods for his victory over Merodach-Baladan. Sennacherib in 703 BCE again battled against Merodach-Baladan and his more reliable allies – Elamites, Arameans and Chaldeans, which he describes with the same expression as the Marduk Ordeal uses for “criminals.” The reference to the “citadel in Cutha” in the Nineveh version may point to the important role that the city played for Merodach-Baladan in 703 BCE. The conclusion drawn in my study is that the Assur version represents the older, and the Nineveh version the newer form of the Marduk Ordeal, deriving from the reigns of Sargon II and Sennacherib respectively. ❁

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## Anatolian and Levantine Archaeology between Interpretation and Description—Tel Miqne and Troy

**Catalin Pavel, Independent Scholar, Romania**  
**Andrew W. Mellon Fellow**

**T**he goal of my project as a Mellon Fellow at the Albright Institute was to contrast strategies for recording archaeological excavations in the Levant and Anatolia. I began by reviewing how these excavations have dealt with the need to use standardized forms. As case studies, I selected the Bronze/Iron Age settlements of Troy and Tel Miqne, and analyzed them against the background of nine important excavations in Israel (Tell el-Hesi, Tel Gezer, Tel es-Safi, Tel Dor), in Jordan (Tell Madaba, Karak), in Palestine (Samaria), in Lebanon (Khamid el Loz), and in Turkey (Çatalhöyük). I also traced how these excavations dealt with the issue of the interplay between interpretation and description in their recording systems. “Clean-cut distinction between description and interpretation” was advocated by Korfmann for Troy, while “interpretative comments” are seen as “the entry toward which the recording process is moving” by Blakely and Toombs at Tell el-Hesi; finally, at Çatalhöyük the two are, for Hodder, “mutually constitutive.” The analysis of the structure of locus, architectural, and pottery sheets, as well as tracking forms, underscored differences in recording philosophy, which can be explained by the historical development of archaeology in Anatolia and the Levant, as well as in terms of excavations goals and site specificity.

In the Levant, American teams building on the British Wheeler-Kenyon grid system have designed new recording systems generally based on locus sheets. Work in the 1950s and 60s by G. Ernest Wright and R. Boraas at Tel Balatah and Tal Hisban respectively became a basis for the recording systems used at Tell el-Hesi, and most recently, at Tell Madaba; while, drawing on the experience from Tel Gezer, S. Gitin further developed the system

which was then used at Tel Miqne. Anatolian archaeology, much more influenced by German methodologies, less prone to theoretical debate, focused for a long time on Classical sites, however, following Blegen’s excavations at Troy, earlier local civilizations of Lydia, Phrygia, Caria, and the Hittites also became a focus of archaeological research. The competing claims of these different cultures, including the recent excavations of Neolithic sites, have helped us to understand similar tensions that exist within Biblical Archaeology in the Levant. Regarding the excavations at Troy after 1988, Korfmann’s recording solutions closely resembled those used in Lebanon (Khamid el Loz), while the forms employed by Brian Rose blended together the German positivistic approach with a strong interpretative component, while dealing with the requirements of a standardized database. Hodder’s standardized forms and databases included interpretative categories which aimed at deciphering the plurality of meanings of the archaeological record, while Gitin’s forms and database propose a disciplined subjectivity in recording the data, and prompt the archaeologists to follow a careful succession of steps in establishing the value of each locus in reconstructing the history of the site.

The recording methods of both Troy and Tel Miqne also showed that 1. technology (particularly computer databases) and recording methods (particularly the design of locus/context sheets) heavily impact our understanding of the archaeological record; 2. the final publication is directly related to the patterns of archaeological recording in the field; and 3. interpretation must not be excluded from recording and evaluating the archaeological database in the name of “objectivity”, but must be controlled and balanced with well established and consistent routines of collecting data.

My gratitude goes to the Director of the Albright Institute, Seymour Gitin, and to his wonderful staff, particularly Nadia Bandak, Helena Flusfeder, Sarah Sussman, and Joe Uziel. They were of great assistance and helped me to gain access to the complex cultural experience of being in Jerusalem. ❁

## Mapping the Jewish Communities of the Byzantine Empire: Models of Existence and Co-Existence of Religious Minorities in a Christian Society

Alexander Panayotov, University of Cambridge

Andrew F. Mellon Fellow

The focus of my research was on the available epigraphic and archaeological evidence for Jewish communities in the Balkans and Constantinople between the 4th and 8th centuries CE. I aimed to establish the position Jews occupied in Byzantine society during this period and how social and political changes in this society influenced their community and religious life. My thesis is that Jewish communities in the Balkans and Constantinople were not isolated from Byzantine society and that their communal structure was influenced by its institutions. Most of the terms evidenced in Jewish inscriptions from the region suggest that the positions held in the Jewish community were similar to those held by their Christian neighbours and the Imperial administration. Thus, we find positions like archon, presbyteros/presbyteras, prostates, archegos/archegissa on inscriptions from Phthiotic Thebes, Argos, Byzie and Larissa. Their exact function is still disputed by scholars, but we can safely assume that their holders had leading positions in the Jewish communities of the Byzantine Balkans as suggested by the laws of the emperors Constantine from 330 CE and Arcadius from 397 and 399 CE. These laws list the presbyters, along with the archisynagogoi and the Patriarch among the synagogue leaders (CTh 16.8.2; 16.8.13; 16.8.14). The epigraphic evidence also attests that women held titles, and most probably positions in the Jewish communities of the Byzantine Balkans – we find a presbytera in Byzie, an archegissa in Phthiotic Thebes and archisynagogissa in Kissamos in Crete. It is possible to suggest that in certain cases these titles were conferred as in the case of the archegissa Peristeria from Phthiotic Thebes, after the foundation or donation of a property to the local Jewish community.

The adoption by Jewish communities in the early Byzantine Balkans of the structure of late Roman and Byzantine public institutions allowed them to peacefully co-exist with their Christian neighbours and participate in the public life of the Byzantine Empire until the 5th century CE. However, in the years following the death of Theodosius I, the right of Jews to assemble and build new synagogues was drastically limited by the laws issued under Theodosius II. Depending on local circumstances, these laws were not always fully implemented and new synagogues were in fact built, but they negatively affected the status and communal structure of the Jewish communities in the Byzantine Empire.

Based on my research at the Albright Institute, I presented a paper in March, 2011 entitled: “Synagogue and Jewish Community in Constantinople and the Byzantine Balkans” at the Faculty of Jewish History of the Hebrew University, and conducted a workshop at the Albright Institute on the subject, “Mapping the Jewish Communities of the Byzantine Empire: Models of Existence and Co-existence of Religious Minorities in a Christian Society.” I have also submitted for publication in *Studies in Memory of Acad. Dimitar P. Dimitrov*, eds. H. Popov et al., Sofia: University of Sofia Press, the article, “Benjamin of Tudela in the Balkans,” which includes the first translation in Bulgarian and commentary of parts of Benjamin’s travelogue relating to the Balkans and Byzantium. The book is due to be published by the end of 2011.

Finally, I would like to thank the Andrew W. Mellon Foundation and the Albright Fellowship Committee for offering me the Mellon Research Fellowship. My immediate thanks go to the Director of the W. F. Albright Institute of Archaeological Research, Prof. Seymour Gitin, for his constant support during the tenure of my fellowship and to the staff of the Institute for their kindness and warm hospitality. ❁

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## The Iron Age Sanctuary of Kition Bamboula, Cyprus The Ivories from the Palace of Arslan Tash, Syria

Annie Caubet, ANE Department, Louvre Museum (Honorary)  
Glassman Holland Research Fellow

Discovered by the Swedish Cyprus expedition in 1929, and excavated in 1976-1989 by a French team, the sanctuary on the Bamboula Hill was active from 900 to ca. 250 BC. Material remains of the cult include altars, local and imported ceramics from the Levant, statues of votaries, terracotta figurines and Phoenician Ostraca.

I am the general editor of a volume on this subject and also responsible for essays on the structures and the terracotta figurines. Other contributions to the volume include essays on votive sculptures (M. Yon), ceramics (S. Fourrier), stone anchors (H. Frost), Phoenician inscriptions (M.-G. Amadasi) and metallurgy (E. Dardaillon).

During my stay at the Albright (AIAR) from 1.20.2010 – 02.20.2011, I made significant progress in understanding specific

features of the Bamboula, thanks to the exceptional resources of the libraries in Jerusalem. Visits to comparable sites under the guidance of the excavators and exchanges of views with a number of scholars were also a great help.

Of particular relevance to my project were the discussions on such topics as cultic installations, votive offerings, ceramic assemblages, and specially the association between sacred space and industrial activities: the remains of metallurgic activities in the immediate vicinity of the temple are a well attested feature in Cyprus, notably at Kition Kathari (another area in Larnaca, excavated and published by Vassos Karageorghis). It was illuminating to observe a comparable association at the site of Tel Safit. My attention has been drawn to another economic activity in the sanctuary: textile weaving and dyeing may have taken place within the compound of the Bamboula complex, as evidenced from the finds of a series of unbaked clay loom weights stored together in a jar, and a number of stone vats. The sanctuary at Kition Bamboula remained in the same place for almost 700 years and cultic practices underwent several changes. The earliest level (ca. 900 BC) revealed a stone altar with a depression on top, possibly used for blood sacrifices. Ca 600 BC, stone

basins and vats may be evidence of the use of liquids in the ritual. Around 500 BC, offerings of meat and terra cotta figurines were burnt into open hearths built over white plastered platforms. Part of my time in Jerusalem was spent on documenting comparable evolution in ritual practices which possibly linked them in some ways to the political history of Cyprus.

The Arslan Tash ivory project was undertaken in cooperation with Giorgio Affani (University of Bologna), Elisabeth Fontan (Louvre, Paris) and François Poplin (Natural History Museum, Paris). The ivories are dispersed between Paris, Aleppo, Karlsruhe, Hamburg, New York and Jerusalem and my stay at AIAR was used for the examination of the pieces housed in Jerusalem.

Arslan Tash was excavated by a French expedition in 1929. The capital of a local Aramaean kingdom, it was conquered by the Assyrians and became the seat of a provincial governor. A

palace of the early Assyrian period yielded a hoard of ivories, the booty taken over by Hazael, King of Aram (Damascus) in the 9th century. The ivories, depicting motifs including the “lady in the window,” genies holding flowers, the birth of Horus and a cow with a suckling calf, were attached to wooden pieces of furniture, beds, thrones and chests. Later ivories excavated at Samaria and Nimrud have since broadened our understanding of Phoenician/Levantine art. Current research on ivory working is oriented towards the localization of regional workshops, tracing local rendering versus canonic iconographic themes and reconstructing types of furniture or artifacts. My own approach includes technical examination of debitage and carving techniques and was conducted in cooperation with the archaeozoologist François Poplin (Museum of Natural History, Paris). ❁

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## The Socioeconomic Impact of Hezekiah's Preparations for Rebellion

**Kyle Keimer, University of California, Los Angeles**  
**George A. Barton Fellow**

At the end of the 8th century, Hezekiah rebelled against the Assyrian Empire. This rebellion had dramatic repercussions for Judah, leaving much of western Judah destroyed and/or in the hands of the Philistines. Yet, before Sennacherib besieged his first site in 701, Judah's social order and economy underwent massive changes due to Hezekiah's preparations for his rebellion. At the same time, these preparations were enabled by internal and external social and economic developments. The intimate relationship between developments in warfare and socioeconomics is graphically illustrated in the archaeology of the late 8th century and emphasized in the writings of the 8th century prophets, and it was the goal of my research to articulate this relationship.

Though the biblical texts preserve few details concerning Hezekiah's preparations for the arrival of the Assyrians, the archaeological record suggests that these preparations were very extensive and that Hezekiah was quite pragmatic. The existence of a defensive infrastructure is evident in the number and types of fortified sites, the lmlk jars—evidence of the exploitation and distribution of supplies—which are found throughout the country, the increased bureaucracy of Hezekiah's kingdom known from epigraphic sources, and the apparent standardization in ceramic forms and production. When viewed together, each of these elements indicates that Hezekiah's preparations for his rebellion were to ensure the continued existence of Judah against the Assyrian Empire and that those preparations had an impact on the kingdom's socioeconomics in the late eighth century B.C.

I discuss Hezekiah's preparations according to three realms: geography, society, and economy. Geography dictates where war-

fare can be conducted, where supplies can be prepared, and where defenses need to be established if Judah hoped to be successful. In one chapter of my dissertation, I juxtapose archaeological remains with geographic realities to delineate Hezekiah's defensive network. Before the geography could be utilized, however, a social order that allowed for extensive military preparations without crippling the economy had to exist; if a viable social order did not exist then it needed to be fabricated or incentivized. Another chapter addresses the archaeological and textual data relevant for assessing the social order of 8th century Judah, including who was used to man Judah's defenses. At the same time, social order is related closely to economic needs; an increase in demanded production requires new technology or additional workers. More individuals often result in or demand a greater exploitation of the landscape for agriculture.

During my time at the Albright, I completed the last two chapters of my dissertation. The first dealt with the economic impact of Hezekiah's military preparations and the second was the concluding chapter that summarized the entire study. The former chapter specifically addresses the issue of administration and administrative districts in Judah while at the same time assessing the economic function of the lmlk jars. It uses the archaeological, inscriptional, and textual records to articulate the way in which the Judean economy changed in the late 8th century; change that is related to military preparations.

In addition to finishing my dissertation, I was able to work on a second research project involving the ductus of monumental Northwest Semitic inscriptions. I am grateful to the director for creating a slot in the already overloaded lecture schedule so that I could present on this research, and also for discussing aspects of my dissertation with me. Further, I wish to thank the George A. Barton Endowment for its financial support, the staff of the Albright for all their help, and the other fellows who created a fun but focused environment in which to work and interact. ❁

## Local Pottery Traditions in the Iron Age Negev and Edom

**Juan Tebes, Universidad Catolica Argentina**

**Carol and Eric Meyers Doctoral Dissertation Fellow**

During my fellowship at the Albright, I investigated the three local pottery traditions that existed in the Negev, southern Transjordan and northwestern Hejaz during the Iron Age, known as Qurayyah (also Midianite ware), Negevite and Edomite wares. My research focused on the main characteristics of these wares (form, decorations, iconography and provenance), taking a predominantly archaeological point of view, although using historical and anthropological data to support the main hypotheses. This being my second fellowship tenure at the Albright, I have only words of gratitude to the Carol and Eric Meyers Fellowship donors, the Albright staff, and particularly the Director, Sy Gitin.

Several pottery samples from the Negev area were the subject of my examination. The samples consisted of (presumably) Qurayyah, Negevite and Edomite wares from the Iron Age fortress at 'En Hazeva and the smelting site of Givat Hazeva; and Qurayyah pottery from Timna Site 2. These were kindly provided by Israel Antiquities Authority archaeologists Yigal Yisrael and Tali Erickson-Gini respectively. The samples were sent for petrographic analysis to be carried out by Mario Martin, a researcher in the project, "Reconstructing Ancient (Biblical) Israel: The Exact and Life Sciences Perspective," directed by Israel Finkelstein (Tel Aviv University) and Steve Weiner (Weizmann Institute of Science) and funded by the European Research Council. My appreciation goes to Prof. Finkelstein for accepting the study of these pottery samples as part of his project.

Research also involved my participation in a three-day excavation at Timna Site 2, under the direction of Dr. Erickson-Gini. The dig covered a 20 m. x 6 m. area abutting an unexcavated building, probably a New Kingdom smelting site. The finds consisted of large quantities of copper ore, slag and animal bones.

Some ashy floors were found, most likely the remains of copper-related metallurgical activities in the site. Also, large numbers of pottery fragments were discovered, a few of them identified as Qurayyah pottery sherds with bichrome decorations.

A key aspect of my research at the Albright was to investigate the symbolic and social world of the Qurayyah pottery iconography. Hallmarks of the Qurayyah pottery include the painted representation of schematic human figures and birds identified as ostriches. I studied possible parallels in human and avian iconography in the pottery, rock art and reliefs of the southern Levant, Arabia and northeastern Africa. It is possible that the Qurayyah pottery iconography represents an amalgamation of motifs found in the wider cultural area of Arabia and northeastern Africa, supplemented by Levantine themes and Eastern Mediterranean cultural elements. The human figures might have evoked local chiefs or sorcerers in scenes related to hunting, an iconography fitting well into the predominantly tribal societies of the southern margins of the Levant in the late second millennium B.C.E, with emerging elites eager to connect themselves with the "civilization" centers of the time, particularly Egypt. The ostriches could have been seen as tribal symbols of war, hunting and power related to the emergent local rulers.

Lastly, I organized and chaired the conference, "Unearthing the Wilderness: Workshop on the History and Archaeology of the Negev and Edom in the Iron Age," where the main issues involved in the study of the Negev and Edom in the Iron Age were discussed by five prominent researchers – Uzi Avner, Tali Erickson-Gini, Israel Finkelstein, Liora Freud, Yifat Thareani – and myself. The workshop was a complete success and the Albright seminar room was packed. The lectures were very stimulating and interesting, presenting new data and interpretations. After each lecture, a lively, friendly discussion developed between the lecturers and the many attendees. The proceedings of the conference will be published in the Ancient Near Eastern Studies Supplement series, Peeters Press (Leuven). ✨

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## An Introduction to the Archaeology of the Crusades. The Presence of Italian Medieval "Comuni" and Italian Merchants in the Crusader Kingdom of Jerusalem

**Fabrizio Benente, University of Genoa**

**Getty Research Exchange Fellow**

The Crusader movement swept the area of the Mediterranean between the 11th and 13th centuries and was a meeting point of spirituality and ambitious material gain. In essence, it was the ideal representation of a "Frankish" society, but also of a Mediterranean society. The geographic, political and cultural centrality of Jerusalem and the Holy Land were prominent aspects of such societies for about two hundred years.

Archaeological research of this period enables us to reconstruct the material culture of these societies, their social structure, commercial strategies, choices and defensive settlements in a new geographic context and with a new awareness of the difficulties of day-to-day life.

During my time at the Albright, I worked on a book on the archaeological aspects of "The Crusaders in the Holy Land," paying particular attention to the presence of Italian Medieval "comuni" and Italian merchants. The study has been offered to an Italian publisher and will be published in an educational series for universities.

The proposal of an Introduction to Crusader Archeology reflects international archaeological research in which the Medieval Mediterranean is examined from different perspectives; its complex society, material culture and ideology. It not only provides an overview of the most important archaeological research currently being conducted in Israel, but also reflects a wide range of research options, presenting archaeology as one means of investigating the "global" aspect of an ancient society.

The Getty Research Exchange Fellowship provided me with the opportunity to collect additional documentary materials and bibliographies, critical to completing my studies, and therefore, the volume. I was able to continue the successful collaboration already started in 2006 with the Israel Antiquities Authority, and

my stay in Jerusalem, Akko and Haifa facilitated contacts with archaeologists and historians at the Hebrew University of Jerusalem, Al-Quds University, the Studium Biblicum Franciscanum in Jerusalem and the University of Haifa.

The Getty Fellowship gave me the opportunity to co-organize a Conference in Haifa, Contacts and Trade During the Crusader Period - Haifa Oct. 21, 2010. The conference proceedings

volume will be published in 2011 and will be edited by Dr. Edna J. Stern (Israel Antiquities Authority) and myself.

My stay in Israel and at the Albright was extremely valuable. I was able to devote myself full time to research, writing and reporting; and I greatly benefited from working in an extremely friendly and well-organized environment, without the many usual, and secondary duties that characterize my work at the University of Genoa and in Italy. ✨

## The Middle Ground: Epipaleolithic Technological Diversity in the Levant and the Transfer from Late Upper Paleolithic Hunting and Gathering to Neolithic Agriculture.

**Alexandra Sumner, University of the Witwatersrand  
R. and E. Hecht Trust Fellow**

Archaeological evidence from the Levant suggests that during the Terminal Pleistocene and following the end of the Upper Paleolithic (UP) (40,000–20,000 years before present) hunter-gatherers began to settle in and around semi-permanent communities. Known as the Epipaleolithic (20,000–10,200 years BP), one indication of the adoption of this lifestyle is the abundance of very small stone tools referred to as microliths that were hafted into composite tools and used for hunting and harvesting. At the same time, new developments gradually emerged in economy, artistic expression, semi-permanent architecture, settlement and social organization, all of which served the needs of the populations immediately preceding the Neolithic (10,000–4,400 year BP), a time typically characterized by agriculture and permanent structures. It is the technology associated with the shift from mobile hunting and gathering during the UP and the sedentary lifestyles beginning in the Epipaleolithic that is the focus of the present research.

This research seeks to understand the technological changes and innovations associated with the later stage of the Upper Paleolithic moving through to the early Epipaleolithic in the southern Levant. Specifically, I am working to identify technological trends that were coeval with shifts in subsistence patterns between earlier mobile hunter-gatherer populations living during the late UP and those of the first Epipaleolithic socio-cultural groups that immediately followed. Of importance are the specific technological strategies employed by cultural groups spanning both periods and what commonalities and, more specifically, what variations are expressed in stone tool production. These differences often represent important nuances that demarcate technological systems along socio-cultural and environmentally determined lines. The initial phase of what is anticipated to be a long-term and increasingly expansive (with regard to the gradual inclusion of more sites spanning the late UP and early, middle and late Epipaleolithic) research program has begun with the intra-site comparative study of refitted stone cores from the site Shunera XVI, located in the western Negev. In general, I am investigating the extent to which technological strategies play a part in the relationship between technological innovation, changing subsistence patterns, and an increasingly rich Epipaleolithic cultural landscape.

Decades of research in the Levant have revealed important developments that took place during the Epipaleolithic. At the same time, debates exist concerning the preceding UP, ranging from the interpretation of technological assemblages, to the meaning of the UP in the Levant with regard to early human migration and development, and cultural evolution. As a result, we have a detailed picture of some aspects of the relationship between the two periods, while others remain unclear.

The present research provides a detailed picture of specific technological mechanisms that supported the shift from small groups of mobile hunter-gatherers to large, interconnected farming communities. It is thought that Epipaleolithic cultural change, including that associated with the origins of agriculture, was fuelled by climatic fluctuations and toolkits are often indicators of this change. It is therefore vital to consider more carefully the small and often over-looked technological nuances that exist within the archaeological evidence and the significant role these small changes play in influencing or even creating new adaptive strategies. I am examining artifactual evidence in context of the climate, landscapes, and the technological expressions of emerging socio-cultural complexity. I suggest that the advent of agriculturally-based societies represents the culmination of a stream of important, yet often very minute, technological innovations at the beginning of the Late UP. This research provides insights into how the flexibility and timely adaptation of methods for stone tool manufacture characterize populations faced with the needs of a fluctuating environment. ✨

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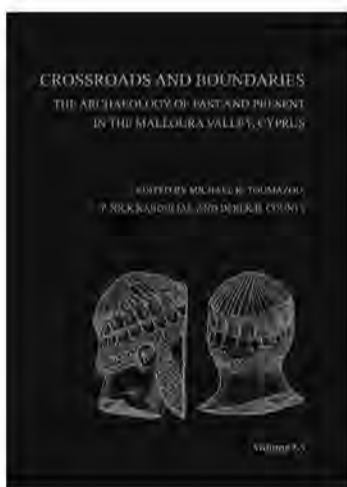


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## New Publications



### Crossroads and Boundaries

The Archaeology of Past and Present  
in the Malloura Valley, Cyprus

edited by Michael K. Toumazou,  
P. Nick Kardulias, and Derek B. Counts

Since 1990, the Athienou Archaeological Project (AAP) has investigated the Malloura valley on the edge of the central Mesaoria plain near the modern town of Athienou, Cyprus. Excavations have concentrated on the Archaic-to-Roman sanctuary and the adjacent settlement and

cemeteries at the ancient site of Malloura. Survey in the Malloura valley has revealed other sites ranging from Aceramic Neolithic through Cypro-Classical, Roman and Late Medieval up to hamlets abandoned only in the 20th century. This research has focused on how successive rural populations in the Malloura valley have adapted to local environmental changes and shifting political tides in the region, and how this adaptation is reflected in the archaeological, historical, and ethnographic record recovered by the project and reported in this volume.

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