



Albright Appointees Hold Colloquium at ACOR in Amman

Seven appointees of the W. F. Albright Institute of Archaeological Research in Jerusalem presented papers at a colloquium held at ACOR in Amman on January 28, 1999. The papers are featured beginning on page 7 of this Newsletter.

The group was hosted by ACOR Director Pierre Bikai and Associate Director Patricia Bikai. In attendance were ACOR Fellows and staff, the Director of the Department of Antiquities of Jordan, faculty and students of the University of Jordan and Yarmouk University, and Friends of Archaeology in Jordan. Plans are currently being discussed for ACOR to present a colloquium with papers by its Fellows and members of the Jordanian archaeological community next year at the Albright in Jerusalem. ■



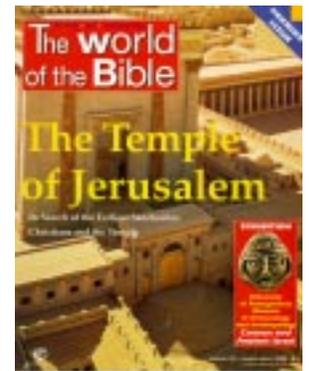
AIAR Appointees and their hosts at ACOR: Back, l-r: Ann Killebrew, Sy Gitin, Sandra Blakely, Laura Mazow, Shimon Gibson, Patricia Bikai; front, l-r: Robert Schick, Robert Mullins, Justin Lev-Tov, Pierre Bikai.

"WORLD OF THE BIBLE" Magazine Launches with ASOR Endorsement

WORLD OF THE BIBLE launched its premier issue in March/April with an issue devoted to the Temple of Jerusalem.

An English language version of the highly regarded French magazine, *Le Monde de la Bible*, it will continue the traditions of its illustrious parent, capturing the beauty, mystery and excitement of five thousand years of religious history through articles written by the world's leading biblical scholars, and superb artwork and photography. Six colorful issues each year will feature an archaeological discovery, an exceptional exhibition, or a special preview. Book reviews, exhibition schedules, archaeological reports, transcripts of conferences, and diaries of cultural journeys are also planned for every issue.

ASOR's endorsement and promotion of the magazine in the United States will help to ensure a healthy start. For its part, ASOR will have new avenues for fulfilling its mission of reaching out to the public, new opportunities for developing its membership base, and a marketing outlet for ASOR's publications and other projects. In addition, plans are underway for symposia to be held throughout the United States, and for organized travel opportunities to the Middle East. ■



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Committee on Archaeological Policy Reevaluates its Role

During the ASOR Meetings in Orlando, the ASOR Vision 2000 discussion group #1 focused on the question: "What means and forms should ASOR support of field projects take and how should ASOR relate to overseas centers' activities?" Stuart Swiny, former director of CAARI and David McCreery, former director of ACOR, served as the discussion leaders.

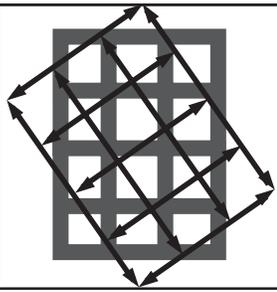
At the beginning of the discussion it was noted that the issue of ASOR's relationship with field projects and the overseas centers has been a matter of debate for decades. It was nevertheless agreed that a thorough discussion of this issue is particularly needed at this time. The following is a summary of some of the observations and points made during the course of the discussion.

Over the past fifteen to twenty years, the overseas institutes have experienced phenomenal growth. New facilities have been built, purchased, and/or improved; the program—including the establishment of new fellowships—has expanded and become more diverse; budgets have grown dramatically while at the same time the centers have become less financially dependent on ASOR. The overseas institutes have developed into relatively independent "young adults" and the relationship with ASOR, the "parent" organization, is clearly different than it was some twenty years ago.

Likewise, the number and nature of field projects are quite different than they were ten to twenty years ago. Today's field projects tend to be larger, more interdisciplinary and more expensive than they used to be. There are also many more projects focusing on the non-biblical (prehistoric and late Classical/ Islamic) periods than was the case in the past. The development of local universities with strong archaeological programs has produced a number of highly qualified local archaeologists, reducing the necessity and/or desirability of inviting foreign scholars to initiate new archaeological projects. All of these developments, as well as the unpredictable political situation, are forcing foreign project directors to reexamine and redefine their relationship with the host country, with ASOR's overseas institutes, and with ASOR itself.

In light of these changing circumstances, what is ASOR's role in supporting field projects? The ASOR fellowship program was seen as being extremely important for both field projects and the overseas centers and should certainly be continued and expanded if possible. Access to accommodations, excavation and survey equipment, work space and, above all, library resources were noted as major contributions the overseas institutes make to field projects and thus worthy of special support by ASOR. The ASOR Journal Exchange was singled out as having been a particularly important program in the past. ASOR's publication programs were also pointed out as a major means of supporting the centers and field projects as was the annual meeting.

The role of ASOR's Committee on Archaeological Policy (CAP) was the focus of a fair amount of discussion. Although there was universal agreement that CAP performs a vital function in providing peer review for field projects, it was also felt that CAP could and should do more to encourage,



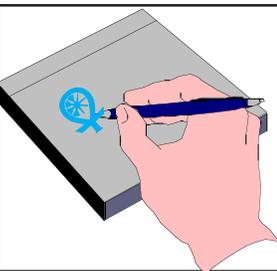
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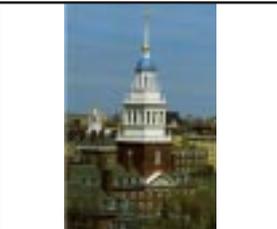
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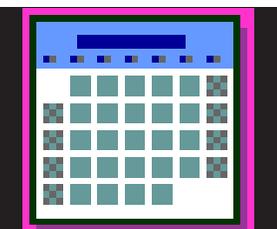
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assist, and ensure high academic standards of the projects it oversees. Some questioned the value of CAP affiliation since the host countries do not insist on it and there is often minimal interaction between the project directors and the CAP Committee. A number of suggestions were made that would call for a more proactive approach by CAP, for example: 1. Holding consultations with project directors during the annual meetings; 2. Assisting Project Directors in identifying and recruiting specialists; 3. Spending more time visiting ASOR-affiliated projects (especially new projects), and discussing strategy with project directors during the annual CAP inspection trip; 4. Simplifying the application process and making electronic applications available (which would cut down on paper as well as speeding up the distribution of proposals and the review process); and 5. Organizing inter-regional, problem-oriented research projects that would encourage international scholarly cooperation, spawn new projects, and provide new topics for presentation at ASOR Annual Meetings.

The discussion regarding a rethinking of CAP's mission and *modus operandi* continued at the CAP meeting in Orlando. The Committee was unanimous regarding the need for significant reforms. Throughout the winter the Committee has continued the discussion begun in Orlando and will meet in New York on April 30, 1999 in order to discuss, vote on, and begin implementing new procedures.

The Vision 2000 discussions did not produce consensus regarding the role of ASOR with field projects and the overseas institutes but they did provide a useful beginning for a more careful examination of these issues. I trust that this discussion will continue and culminate in meaningful changes within the ASOR organization.

CAP Report

At the November 1998 ASOR Meetings in Orlando, Florida, CAP reviewed a total of 48 proposals and approved 24 field projects and 23 publication projects (see page 4). Virtually all field projects also have publication aspects associated with the proposals. One project was denied affiliation but invited to resubmit a proposal.

A summary of affiliated projects by geographical regions is as follows:

Carthage	—	1 publication project
Cyprus	—	3 publication, 2 field projects
Israel	—	13 publication, 5 field projects
Jordan	—	5 publication, 16 field projects
Syria	—	1 field project
West Bank	--	1 publication project

Letters informing project directors of the decisions and recommendations made by the committee in Orlando were sent out in early January 1999. Over the next month, the CAP Fellowship Committee will be reviewing applications and announcing awards by late March.

Plans are underway for a special CAP meeting in New York City on April 30, to discuss and finalize reforms dealing with the affiliation application procedures, the evaluation process, the annual CAP inspection trips, as well as other initiatives. At this point, I expect about twelve committee members to be in attendance at this Spring meeting.

The CAP inspection trip for 1999 is still in the initial planning stages but will take place from approximately June 6 to July 15, 1999. An attempt will be made to visit all 24 affiliated field projects in Cyprus, Israel, Jordan, Syria, and the West Bank. I am hopeful that a number of CAP members will be able to participate in the inspection trip this year. We anticipate visiting fewer "unaffiliated" projects than in the past and spending more time visiting "affiliated" projects. Special emphasis will be placed on new projects and young project directors.

David W. McCarty

Chair of the Committee on Archaeology Policy

CAP GRANT RECIPIENTS -- 1999



1. Edward F. Campbell, \$1,200
Publication expenses for the Joint Expedition to Tell Balatah-Shechem
2. A. Bernard Knapp, \$600
Publication expenses for the Sydney Cyprus Survey Project (SCSP)
3. Paul F. Jacobs, \$1,289
Travel expenses for the Computer Programmer for the Lahav Research Project, Phase III
4. Danielle A. Parks, \$1,305
Field expenses for the Kourion Amathus Gate Cemetery Excavation
5. Megan A. Perry, \$1,000
Travel expenses for Remote Sensing Technician for the Bir Madhkur Excavation & Survey Project
6. John J. Shea, \$750
Field expenses for the Middle Paleolithic of NW Jordan: Excavation at ar-Rasfa
7. Timothy P. Harrison, \$750
Consolidation and Preservation expenses on the Tell Madaba Archaeological Project (TMAP)

Project (p=publication; f=field)

Tunisia

Carthage Punic Project (p)

Cyprus

Kholetria-Ortos Neolithic Excavations (p)
Kourion-Amathus Gate Cemetery (f)
Mitsero-Politiko Regional Survey (SCSP) (p)
Politiko Phorades Excavation (SCSP) (f)
Sotira Kaminoudhia (p)

Israel

Caesarea Maritima Vault Project (p)
Combined Caesarea Expeditions (CCE) (f)
Joint Expedition to Tell el-Hesi (p)
Joint Sepphoris Regional Project (JSP) (p)
Khirbet Cana (f)
Lahav Research Project, Phases I-II (p)
Lahav Research Project, Phase III (p)
Lahav Research Project (Tell Halif) (f)
Meiron Excavation Project (p)
Nahal Tillah Excavation (p)
Neo-Assyrian Project (p)
Rekhes Nafha Project (f)
Sepphoris Regional Project (Sepphoris 85-89) (p)
Sepphoris Regional Project ('Ein Zippori) (p)
Shiqmim Excavation, Phase II (p)
Tel Miqne-Ekron Publications Project (p)
Tel Kedesh Excavation (f)
Tell el-Wawiyat Excavation Project (p)
Zeitah Excavation (f)

Jordan

'Ain Ghazal Project (f)
Archaeology and Environment of the Dead Sea Plain (f)
Bir Madhkur Excavation and Survey (f)
Bioarchaeology of Byzantine North Jordan
(Yasileh and Yamun) (f)
*Expedition to the Dead Sea Plain in Jordan
(Bab edh-Dhra, Numeira) (p)
Ghwair I Neolithic (p)
Humeima Excavation Project (f)
Jebel Hamrat Fidan (f)
Jordan Valley Village Project (Tell Abu en-Ni'aj) (f)
Jordan Valley Village Project (Tell Dhahret Umm al-Marar) (f)
Kerak Resources Project (al-Mudaybi') (f)
Khirbet Iskander Excavation (f)
Limes Arabicus Project - publication
Madaba Plains Project (f)
Middle Paleolithic of NW Jordan (Ar Rasfa) (f)
Petra Great Temple (f)
Roman Aqaba Project (f)
Tafila-Busayra Archaeological Survey (f)
Tell Madaba Archaeological Project (f)
Tell Nimrin Project (p)
Umm el Jimal Project (p)

Syria

Tell Qarqur Excavation (f)

West Bank

Joint Expedition to Tell Balatah

PI. / Director(s)

L. Stager, J. Greene

A. Simmons
D. Parks
B. Knapp
B. Knapp
S. Swiny

J.A. Blakely, W.J. Bennet
K.G. Holum, A. Raban, J. Patrich
J.A. Blakely
C. Meyers, E. Meyers
D. R. Edwards
J.D. Seger
P. Jacobs, O. Borowski
P. Jacobs
C. and E. Meyers
T. Levy
S. Gitin
B.A. Saidel, S. Rosen
E. Meyers, C. Meyers
C. Meyers, E. Meyers
T. Levy
S. Gitin, T. Dothan
S. Herbert, A. Berlin
J.P. Dessel, B.L. Wisthoff, B.A. Nakhai
R.E. Tappy

G. Rollefson
P. Edwards, S. Falconer, P. Fall, P. Macumber
A.M. Smith, M. Perry

J.C. Rose

W. Rast, R.T. Schaub
A. Simmons, M. Najjar
J. Oleson, R. Foote
T. Levy, R. Adams
S. Falconer, P. Fall, J. Jones
J. Jones, S. Falconer, P. Fall
G.L. Mattingly
S. Richard, J. Long
S.T. Parker
S. LaBianca, R. Younker, L. Herr
J.J. Shea
M.S. Joukowsky
S.T. Parker
B. MacDonald
T.P. Harrison
J.W. Flanagan, D.W. McCreery, K.N. Yassine
B. deVries

R.H. Dornemann

E.F. Campbell

*This project had CAP affiliation last year but was inadvertently omitted from the list of affiliated projects published in the summer 1998 (Vol. 48, #2, p. 14) ASOR Newsletter.

DOROT FOUNDATION RENEWS TRAVEL TO ANNUAL MEETING SUPPORT

ASOR has received notification that the Dorot Foundation in Providence, RI has again awarded a grant to provide assistance to graduate students of advanced status with travel expenses to the ASOR Annual Meeting in Orlando in November. This program is designed to encourage and support participation in the Annual Meeting by graduate students during their final years of academic preparation. Seven grants can be awarded for the 1999 Annual Meeting.

Conditions governing the application process and the distribution of the grant monies are as follows:

1. Individuals must be students duly enrolled in a program of graduate or advanced professional studies and in ABD status or otherwise in the final year of candidacy for their degree program. Note: Individuals receiving degrees after September 1998 will also qualify.
2. Individuals must be student members of ASOR and be duly registered for participation at the Annual Meeting.
3. Funds are for expenses related to travel to the Annual Meeting in Orlando, Florida only.
4. \$1000 is the maximum grant that can be made available to any one individual.

Applications for Dorot Annual Meeting Travel Grants can be made as follows:

Applicants must submit a brief application letter to "Dorot Annual Meeting Travel Grants" c/o Dr. Rudolph Dornemann, Executive Director, American Schools of Oriental Research at Boston University, 656 Beacon Street, Fifth Floor, Boston, MA 02215-2010. Application letters must include the following information:

- a. An affirmation regarding participation in a graduate program with details of current status (per #1 above).
- b. Proof of ASOR student membership and Annual Meeting registration (per #2 above). NOTE: Application for Student membership and/or forms for Annual Meeting registration may accompany application letters for Dorot Grants.
- c. A statement with details regarding the nature of participation at the Meeting, e.g., presenting a paper, serving on a discussion panel, serving on a committee, attending a workshop or other session with special professional relevance, hoping to make contacts referent to job prospects, or otherwise indicating why it is of professional importance to attend.
- d. A detailed estimate of the cost of travel involved.
- e. In addition, applicants must secure a letter from an academic advisor affirming their program status and indicating why attendance and participation in the Annual Meeting is important. NOTE: This letter should be secured by the applicant and submitted along with other application materials.

Completed applications will be reviewed by a committee of three ASOR Members appointed by the ASOR President for this purpose. Applications will be accepted through September 15 and notification of decisions of grant awards will be made as soon as possible thereafter.

Successful applicants will be advanced support monies re-

lated to cost estimates provided, less 10%. The 10% will be held in reserve by ASOR pending submission of bone-fide receipts for all expenses along with a brief report summarizing benefits received through participation at the meetings.

The Dorot Foundation has a well-established tradition of providing support for students representing the next generation of scholarship in the disciplines of Near Eastern archaeology and biblical studies. ASOR sincerely thanks the Dorot Foundation for providing this special gift of assistance for our advanced student constituency. ■

LINDSTROM FOUNDATION GIFT AGAIN PRESENTS \$1 FOR \$2 CHALLENGE FOR STUDENT SUPPORT

The trustees of the Lindstrom Foundation have again provided ASOR with a grant for the support of students who want to attend and participate in ASOR's Annual Meeting in 1999. This year the Lindstrom Foundation again allocated a maximum of \$2,000 but again on the basis that the foundation would match gifts on a one for two basis, i.e. that each \$1 of the Lindstrom grant be matched by \$2 contributed by others for this purpose.

The Lindstrom Foundation gift will provide for Student Service Scholarships which will require students to provide services of up to 20 hours at the Annual Meeting. Services involved will include assisting with registration and audiovisuals at program sessions, and aiding Program Committee members with other set-up and arrangement needs. Scholarships of up to \$500 will be awarded based on the participant's needs. Interested individuals should send a letter of interest to the ASOR Office in Boston, ASOR located at Boston University, 656 Beacon Street, 5th floor, Boston, MA 02215-2010, attention Britt Hartenberger, 617-353-6570; Fax: (617) 353-6575; E-mail <asor@bu.edu>. (Priority consideration will be given to applications received by June 1, 1999.) Applications will be accepted through September 15, 1999 and notification of decisions on grant awards will be made as soon as possible thereafter.

Tax deductible contributions for matching funds are currently being solicited. Individuals interested in supporting this program should send gifts directly to the Lindstrom Foundation's office at 2128 Alvarado St., San Leandro, CA 94577. Checks should be made payable the Lindstrom Foundation for Archaeological Research and Development. Letters of thanks will be sent directly to the contributors by the Foundation and donations can be counted as charitable donations for tax purposes. ■



Newsletter Copy Deadlines

Issue	Copy Deadline
Summer 1999	June 14
Fall 1999	September 13
Winter 2000	December 20
Spring 2000	March 13

U.S. Senate Considers Treaty to Protect Cultural Property During Armed Conflict

On January 6, 1999, President Clinton sent to the U.S. Senate a request for ratification of the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict. While this event received little notice amidst the more sensational news stories then consuming the media, the prospect of U. S. action on this important treaty was welcomed by archaeologists and others who advocate international cooperation to protect the world's cultural heritage. But still broader support will be needed to encourage the Senate to bring the agreement to a vote.

Concluded in 1954 in the aftermath of World War II, the Hague Convention provides guidelines for the protection of monuments, archaeological sites, artifacts and collections during wartime, and requires that each nation make preparations during time of peace for safeguarding its cultural property against the foreseeable effects of an armed conflict. In addition to damage from direct military action, it seeks to prevent theft and vandalism against cultural property, and provides for protection within occupied territories. The obligations may be waived only in cases of imperative military necessity. Ninety-five nations are now party to the Convention.

While the U.S. participated in the drafting of the Hague Convention, various Cold War concerns at the time had prevented U.S. ratification. Nevertheless, since then U.S. military policy and operations have been conducted in a manner consistent with the Convention, which in many ways was based on practices of U.S. forces during World War II. In the past few years the treaty has been thoroughly reviewed by the Pentagon and the Department of State, both of which now fully support its ratification. Formal adherence by the United States will be

public testimony to the nation's commitment to protect cultural resources and an acknowledgement of already existing practices.

ASOR members, of course, have been particularly concerned about threats to sites and monuments of historical and archaeological importance during more recent regional conflicts in the Middle East. These concerns found expression in the "Statement of ASOR Policy on Preservation and Protection of Archaeological Resources" (BASOR 309 [1998] 2), adopted by the ASOR Board of Trustees in November 1995, which calls for U.S. ratification of the Hague Convention and urges all countries to adhere to its terms.

While the Convention is considered to be non-controversial, members of Congress have many other priorities and will probably need expressions of interest to encourage them to act. The treaty has been referred to the Senate Foreign Relations Committee, which must vote to place it before the full Senate for final ratification. ASOR members wishing to express their support may write to the chairman of the Foreign Relations Committee, Jesse Helms (NC), and to the Ranking Minority Member, Joseph R. Biden, Jr. (DE). If a Senator from your state is a member of the committee, a letter to him/her would be especially helpful. Letters - referring to Treaty Document No. 106-1 - should be addressed to the individual senator, Senate Foreign Relations Committee, United States Senate, Washington, DC 20510. A full list of committee members follows:

Chair Joseph R. Biden, Jr. (DE), Jesse Helms (NC), Richard G. Luger (IW), Paul Coverdell (GA), Chuck Hager (NE), Gordon Smith (OR), Craig Thomas (WY), Rod Grams (MN), John Ashcroft (MO), Bill Frist (TM), Sam Brownback (KS), Paul S. Sarbanes (MD), Christopher J. Dodd (CT), John Kerry (MA), Russell D. Feingold (WI), Barbara Boxer (CA), Robert Torricelli (NJ), Paul Wellstone (MN).

Ellen Herscher

ASOR Inaugurates a Lecture Series in the Boston Area

As the opportunity has presented itself, ASOR has sponsored lectures for its members. This has not been done in a consistent fashion but we are hopeful that the ASOR Centennial will provide a boost to this program and make lectures readily available to more of its individual and institutional members. For three years in Baltimore, ASOR worked with the Department of Near Eastern Studies at Johns Hopkins University, Baltimore Hebrew University and other local ASOR institutional members to present a regular program of lectures. This effort lasted and until now has not been picked up for the Boston area. Now that ASOR is settled into its Boston offices and is receiving many benefits from its relationship with Boston University, it is time to move ahead with a modest lecture program effort. This will serve to give ASOR a little more visibility and allow us to make an additional contribution to the scholarly programs of the Boston area.

Three lectures have been scheduled for the Spring and additional lectures will be scheduled in the fall. Starting in the year 2000 we hope to continue as part of ASOR's Centennial lecture program. The first lecture was on March 17, 1999, "End of an Empire: New Evidence on the Collapse of Urartu" by Boston University Professor and ASOR Baghdad Committee Chair Paul Zimansky. Dr. Robert Schick a fellow at the W. F. Albright Institute of Archaeological Research in Jerusalem lectured on March 22, 1999 on "Christianity in Southern Jordan in the Byzantine Period." On April 21, 1999, ASOR's Executive Director, Dr. Rudolph H. Dornemann, will lecture on "The Search for Qarqara: Renewed ASOR Excavations at Tell Qarqur, in the Orontes Valley, Syria."

The Boston lectures have been co-sponsored with the Department of Archaeology at Boston University, the Boston chapter of the Archaeological Institute of America, the Semitic Museum and the Department of Religion at Harvard University.

Rudy Dornemann
Executive Director

Amman • Baghdad
Damascus • Jerusalem • Nicosia

The Excavations at Tel Rehov: The Chronology of Iron Age II

Robert A. Mullins, James A. Montgomery Fellow, AIAR
Ph.D. Candidate, The Hebrew University of Jerusalem

The mound of Rehov (Tell es-Sarem), located in the fertile alluvial plain at the strategic juncture of the Jezreel and Jordan Valleys, is 3 miles south of Tel Beth Shean and 6.5 miles west of Pella. The Rehov excavation project, directed by Prof. Amihai Mazar on behalf of the Institute of Archaeology of the Hebrew University, has just completed its second field season.¹ The expedition is funded by a generous grant from Mr. John Camp of Minneapolis, MN.

Rehov is best known by the reference to it in the victory stele of Seti I (early thirteenth century BCE), which was discovered at Tel Beth Shean in 1928 by the University of Pennsylvania excavation team. According to the hieroglyphic text, three cities of the region—Pehel, Hamath and Yenoam—rebelled against the Egyptian garrison at Beth Shean. Apparently, Rehov chose to remain loyal to the Pharaoh, so the rebellious rulers of Pella and Hamath set out to besiege the city. In the inscription, Seti boasts about how he successfully put down this insurrection. A second reference to Rehov appears in Shishak's list of conquered cities (ca. 925 BCE).

The tel, which is approximately 25 acres in size and one of the largest sites in Israel, is divided equally into an upper and a lower mound (fig. 1). To study the stratigraphy of both parts, sondages were laid out on the western slope of the lower city (Area D), as well as on the eastern and northern slopes of the upper city (Areas A and B). Fields were also opened that would provide more lateral exposure at the western and eastern ends of the lower city (Areas C, E and F).

To date, the excavations have shown that the lower mound was inhabited from at least the Middle Bronze Age through the late tenth or mid-ninth centuries BCE. After the lower city was destroyed, the settlement at Rehov was restricted to the acropolis. It was this reduced town of 12.5 acres that fell to Tiglath-pileser III in 733–32 BCE. A phase of post-destruction settlement continued until the end of the eighth century BCE. The mound was abandoned until the appearance of villages in the Early Islamic and Medieval periods, which were concentrated at the highest point of the mound in the southwest.

The focus of this paper is on the results from those areas and strata that best illustrate the history of the Iron Age II occupation. The evidence is also related to the current debate concerning the archaeological character and chronology of Iron Age IIA, the tenth–ninth centuries BCE.

Area D. In Area D, a 25 m long step trench revealed nine building phases spanning the thirteenth through the tenth centuries BCE (LB IIB–Iron IIA). The earliest of these levels is most likely the phase associated with Rehov of the Seti I stele. Segments of a large building were uncovered from this period, but the horizontal exposure was insufficient to determine its plan. From the remains discovered so far, there is little question that further investigations into the city from

this period could contribute greatly to our understanding of the Late Bronze Age. More relevant to the discussion of the Iron Age II towns are the three eleventh century phases that preceded the tenth century occupation.

All three eleventh century phases yielded typical Iron Age I pottery in the well-known Canaanite painted tradition. Red slipped and burnished pottery is absent from these levels. Of special interest are the few Mycenaean IIIC sherds, which probably originated from earlier strata, and fragments of Philistine bichrome pottery. The uppermost phase in the step trench produced mixed Iron Age I and tenth century pottery, including some red slipped and burnished sherds. It appears that this phase is contemporary with Stratum 2 of the lower city in Area C.

Area C. Area C contained two relevant strata. The earlier one, Stratum 2, is dated to the tenth century, while the later, Stratum 1, has been assigned to the terminal phase of the lower mound, some time between the late tenth to mid-ninth centuries BCE.

Stratum 2 produced a magnificently preserved building with mudbrick walls standing 18 courses high. This building existed in at least two phases, and appears to have been part of two or three building complexes. The structure was apparently destroyed in an earthquake, judging from the nature of the damage to the walls. Red slipped and hand burnished pottery were abundant, signifying a change from the previous eleventh century ceramic tradition. The only painted sherds that were found were small quantities of black decoration on red slip.

The top of the damaged mudbrick building served as the foundation of a later structure belonging to Stratum 1. This building, which had two phases and a somewhat different plan, ended in fierce conflagration. Pottery sealed in the destruction of Stratum 1 included the same red slipped and burnished ceramic tradition known from the previous stratum. It also included vessels such as "hippo" jars, a red slipped amphoriskos painted with geometric designs and a palm tree, and an imported Cypriot Bichrome jug. The equivalent stratum in Area E to the east produced a magnificent fenestrated pottery cult stand reminiscent of those from Taanach and Pella, which are generally dated to the tenth century BCE.

Area E. Area E produced parts of buildings and a spacious courtyard that extended beyond the limits of the excavation. Of special interest in the courtyard is an almost square platform with a line of four upright stones at its southern end. Three of them recall what are often interpreted as *mazzeboth* or standing stones. Testifying to the ceremonial character of this area are the associated finds. These include a limestone slab in front of the podium that may have been an offering table, the cult stand mentioned above, a significant quantity of animal bones, two ceramic female figurines, several chal-

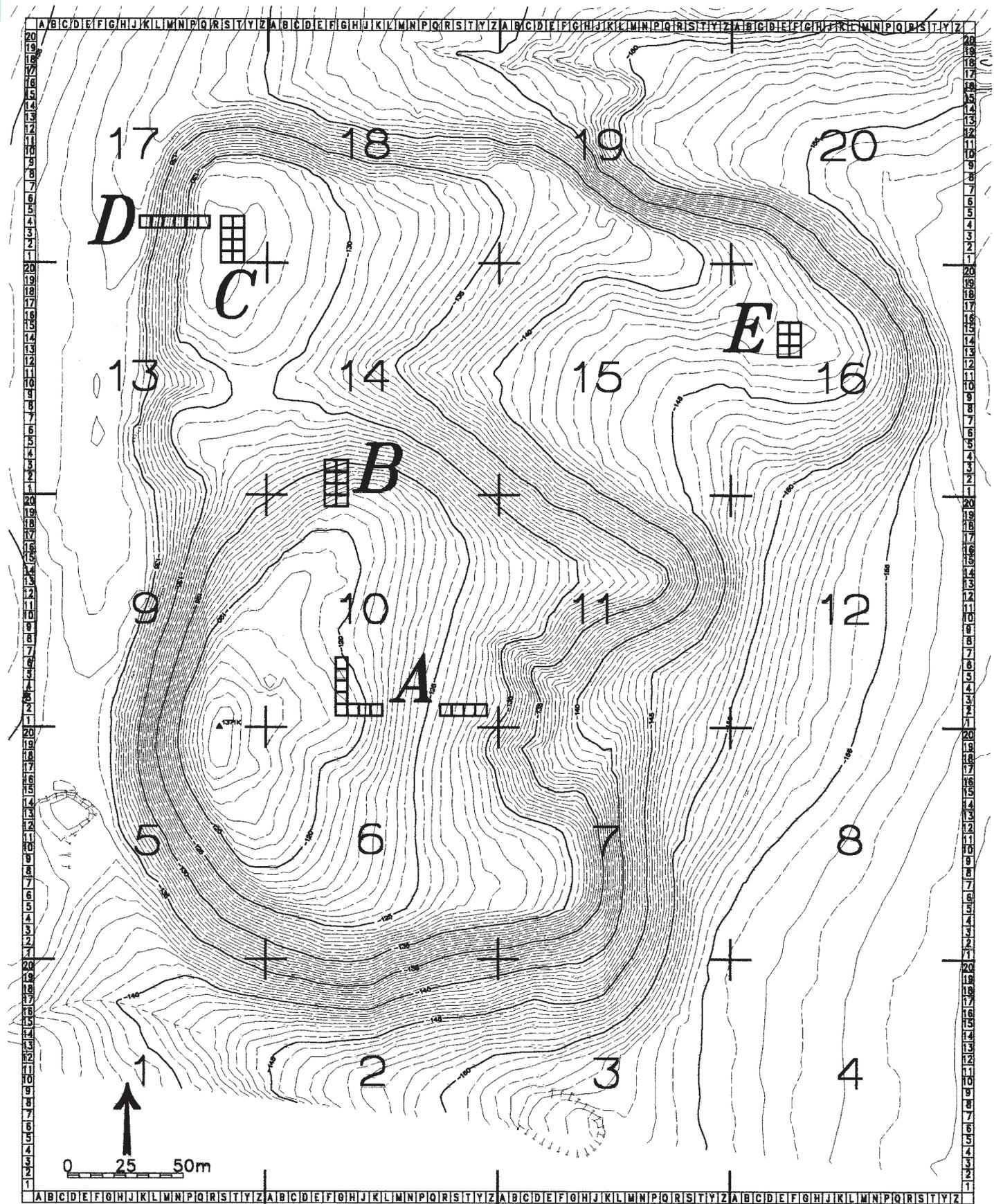


Fig. 1. Top plan, Tel Rehov.

ices, and a number of ovens that could have been used to cook ritual meals. The data taken together suggest that this may have been a small neighborhood cult area. Area E suffered the same destruction in Stratum 1 as Area C to the west.

The Tel Rehov excavations have so far produced an important corpus of pottery from well-stratified contexts that will most certainly enhance the discussion of the chronology of Iron Age II. Rich assemblages with dozens of complete vessels are well-attested in the destruction of Stratum 1. These include the hippo jars, a large number of early shallow cooking pots with elongated rims, chalices, and other vessels characteristic of the tenth century and the early ninth century BCE. The best ceramic parallels are to be found mainly in Megiddo VA–IVB, Taanach IIA–IIB, Jezreel (final phase), Hazor X–VIII, and the fortress of Hurvat Rosh Zayit.

It is precisely this assemblage that is at the center of the current debate over the chronology of the tenth–ninth centuries BCE.² The essence of this discussion is the suggestion by Israel Finkelstein (based upon the finds from the final phase at Jezreel) to lower to the ninth century BCE pottery traditionally dated to the tenth century, and to move to the tenth century BCE assemblages generally attributed to the eleventh century, such as Megiddo VIA.

Of critical importance for determining an absolute date for the end of Stratum 1 is a series of nine radiocarbon dates derived from large quantities of charred grain sealed in the destruction of Area C. The University of Arizona laboratory dated these samples with remarkable precision to 2750 +/- 16 years BP. The calibrated dates were 906–843 BCE (65% probability) or 916–832 BCE (98% probability). Ironically, these dates for the end of Stratum 1 fall precisely within the time range of the current debate concerning the Iron Age II. The lower date of this time-scale puts the end of the Stratum 1 town at approximately the same time as the destruction of

Jezreel, while the upper date falls within a decade or two after the campaign of Shishak. Carbon-14 samples taken from wood logs used in the construction of Stratum 1, however, point to a date in the tenth century BCE.

The excavations at Jezreel have indeed shown that pottery similar to Megiddo VA–IVB and Hazor X continued to appear in the ninth century, and thus, it is possible that Stratum 1 at Tel Rehov was destroyed during that century. The crux of the issue, however, is when the transition in the ceramic industry from painted decoration to red slipped and burnished pottery actually began. Is the conventional view correct in maintaining that this change occurred in the tenth century, or is Finkelstein correct in arguing that it occurred after Shishak's campaign around 925 BCE? The answer is to be found in the pottery repertoire from Stratum 2, in which red slipped and burnished pottery first appears at Tel Rehov. This stratum must predate the construction of Stratum 1 by a considerable amount of time, since both Strata 1 and 2 have several sub-phases. A. Mazar believes that the relative stratigraphy of the site provides reasonable support for dating Stratum 2 with its two sub-phases to the tenth century BCE. Thus, the evidence from Tel Rehov demonstrates the validity of the traditional chronology.

¹ The author wishes to thank Prof. Mazar for permission to present the Rehov material in the AIAR colloquium at ACOR and to submit this text for publication. A more comprehensive report by A. Mazar will appear in a forthcoming issue of the *Israel Exploration Journal*.

² I. Finkelstein, "The Archaeology of the United Monarchy: An Alternative View." *Levant* 28 (1996) 177–87; A. Mazar, "Iron Age Chronology: A Reply to I. Finkelstein" *Levant* 29 (1997) 157–67; I. Finkelstein, "Bible Archaeology or Archaeology of Palestine in the Iron Age? A Rejoinder" *Levant* 30 (1998) 167–73. ■

Renewed Excavations in Palace 6000 (Area L) at Tel Megiddo

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The biblical site of Tel Megiddo is located on the western edge of the Jezreel Valley, along the ancient route of the Via Maris connecting Egypt with Mesopotamia. With its twenty archaeological layers spanning the Neolithic through Persian/Hellenistic levels, and its association with Armageddon, Tel Megiddo has been a focal point of archaeological exploration for nearly a century. Several series of excavations have been conducted at Megiddo – the earliest in 1903–1905 by G. Schumacher, the large-scale excavations by the University of Chicago from 1925–1939, and the limited, but controversial, excavations by Y. Yadin in the 1960s. The current excavations are directed by Israel Finkelstein, David Ussishkin, and Baruch Halpern under the auspices of Tel Aviv University, with Pennsylvania State University as the senior American partner. The consortium institutions are Loyola Marymount University and the University of Southern Cali-

fornia, with the participation of Michael Niemann from the University of Rostock, Germany.

One of the goals of the 1998 season of excavation included a return to the Iron II area of excavation first explored by Y. Yadin where he uncovered parts of a massive public structure, which he interpreted as a *bit hilani* palace dating to the Solomonic period. This building, which he attributed to Stratum VA/IVB and referred to as Palace 6000, was covered by a series of Stratum IVA pillared buildings that have usually been interpreted as either stables or storerooms (fig. 2). The renewed excavations in the Palace 6000 area were funded by the Nature Protection and National Parks Authority within the framework of the current Tel Aviv University excavations and are part of a larger interpretation program to present Tel Megiddo to the public.

During Y. Yadin's original excavations in this area over

thirty years ago, he uncovered several sections of a large monumental building that he interpreted as a palace, attributing it to Stratum VA/IVB in the tenth century BCE Solomonic period. This building was one of the major cornerstones used for the dating of the tenth century and our understanding of the Solomonic period in Israel. Based on a re-evaluation of the evidence at Megiddo and the recent excavations at Tel Jezreel, I. Finkelstein and D. Ussishkin have challenged this date, preferring a ninth century BCE date—a theory that, if correct, will affect the dating and interpretation of every Iron Age II site in Israel, Palestine, and Jordan as well as revise our understanding of the Solomonic period and biblical texts.

During the 1998 season in Area L, our first goal was to document properly the uncovered architectural remains of Y. Yadin's original probes. Unfortunately, the excavated sections to date of the Stratum VA/IVB public building are poorly preserved (in most cases only the foundations remain) due to the later robbing and reuse of the ashlar stones and the construction of the pillared buildings directly on top of the palace. During this first season of the Tel Aviv University excavation in Palace 6000, it was not possible to excavate more of it (sections that had not been uncovered already by Yadin) due to the extremely well-preserved pillared buildings that we discovered on top of the palace.

Unfortunately, no indication of an absolute date of this building has been forthcoming, thus leaving the dating of Palace 6000 an open debate. It is hoped that during the next season of excavations, in the year 2000, additional sections of this building will be excavated.

In contrast to the limited new information regarding the palace, large sections of two well-preserved pillared buildings, assigned to Stratum IVA, were uncovered. These buildings, traditionally dated to the ninth century BCE, were referred to as the northern stables by the University of Chicago. Along with the southern stable complex, these buildings have also been a focus of debate. The southern stables at Tel Megiddo were completely excavated by the University of Chicago, thus precluding any re-examination of these structures. However the northern stable complex was not completely uncovered, providing the Tel Aviv University

team an opportunity to reinvestigate these buildings in the north.

Two main theories have been proposed for the function of these structures as either stables or storerooms. Several features of these pillared buildings are especially important. Each tripartite building consists of a central plastered aisle and a cobbled aisle flanking either side. The structure is divided by two rows of pillars and alternating troughs. A number of these troughs, which are carved out of a single limestone block and are all of a standard size, were discovered *in situ* during the 1998 season. Unfortunately, most of the pillars and troughs were robbed out in antiquity. The robbers' trenches were clearly visible as we excavated the two tripartite buildings. In addition, the rooms themselves were almost completely void of finds; only a handful of diagnostic sherds were recovered during excavation.

In an attempt to solve the mystery of the function of these structures, dozens of sediment samples were taken from above and below the floor levels. These samples will be examined by several laboratories and by Arlene Rosen for clues to the type of activities that occurred in the pillared structures.

In addition to the well-known arguments already published regarding the function of these buildings, several new suggestions were raised during the course of excavations. Though generally interpreted as structures used for the long-term stabling of horses, other options do exist. These buildings and their general plan may have been suitable for short-term stabling of horses for breeding or for sale and trade. In my opinion, the lack of artifacts in the rooms together with the standardized shape and placement of the troughs between the pillars lend strong support to the theory that these tripartite buildings served as stables, and not storerooms.

Lastly, one of the main reasons for excavating this area, with its impressive monuments from the Iron Age II, was its archaeological value to the public. Tel Megiddo is one of the most frequently visited national parks in the country, with approximately 200,000 visitors per year. Monumental Iron Age buildings from the biblical period are not often presented to the public—even though most foreign tourists come to Israel to “experience” the Bible. Present plans include the interpretation of these buildings by utilizing a multimedia, non-intrusive on-site computer technology termed “TimeScope,” which was developed, together with IBM, by the East Flanders government at the medieval site of Enne in Flanders, Belgium. The TimeScope technology combines a live-time video camera image over which the reconstruction and interpretation of the site is told to the public. At Megiddo, the interpretation will focus on a reconstruction and interpretation of Palace 6000 and the pillared buildings in the archaeological and historical context of Megiddo and their biblical significance. In order to convey the story of Megiddo to the public, the interpretation will present a dramatization based on characters representing different time periods and different perspectives. Our goal is to produce both an archaeologically and historically accurate interpretation that will also entertain the public and speak the language of the twenty-first century. ■



Fig. 2. Tel Megiddo, Area L, looking northwest. Foreground: view of the ashlar foundations of Palace 6000 (Stratum VA/IVB); background: tripartite pillared building (Stratum IVA) constructed over palace. Photographed by Ann E. Killebrew.

Ekron of the Philistines in the Late Iron Age II

Seymour Gitin

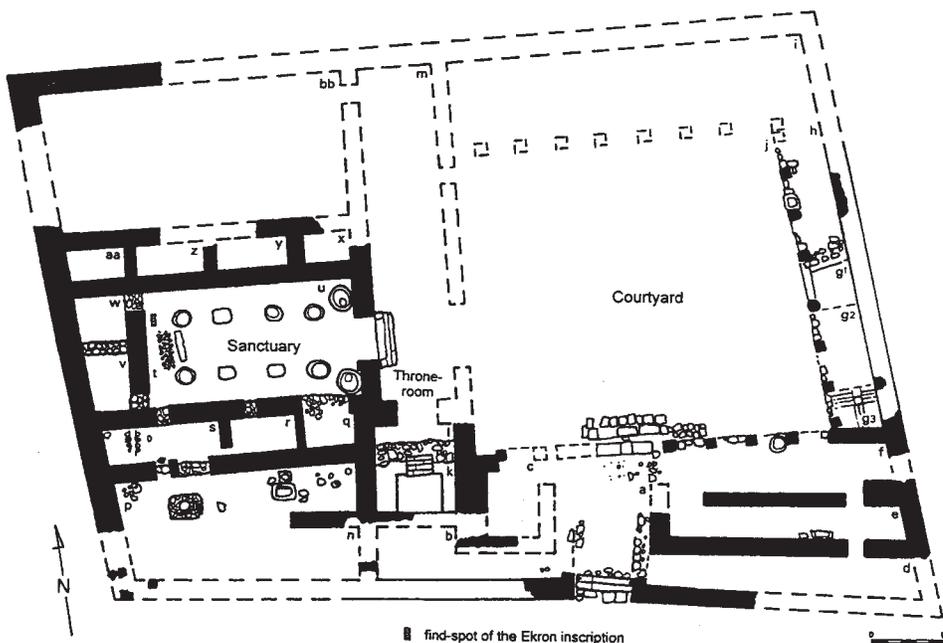
Dorot Director and Professor of Archaeology, AIAR

For almost a century, beginning with P. A. S. Macalister's 1914 pioneering study, the Philistines have been considered primarily an Iron Age I phenomenon. Only recently has this perception been drastically altered by the results of the long term excavation project at Tel Miqne, the Philistine capital city of Ekron. While this project has produced significant Iron Age I evidence to address the questions of who the Philistines were and where they come from, its most dramatic contribution has been to show that the Philistines also had a history during Iron Age II and were not, as previously thought, assimilated after 1000 BCE into the majority culture of Canaanites, Phoenicians or Israelites. The evidence from the seventh century, which demonstrates that the Philistines existed with their own unique material culture until the end of the Iron Age, albeit severely affected by a long process of acculturation, is the subject of this paper.

Tel Miqne was chosen as the site for a new excavation project focused on Philistine studies because, as a border site, located on the frontier between Philistia and the Judaeen Shephelah, it offered the potential to provide data that would highlight the development of Philistine material culture as reflected by the impact of, and contrast with, Judaeen material culture. Ekron is also located at the center of two heavily researched regions—Philistia and western Judah—which would provide a broader interregional context for the results of the excavation. This project, a joint effort of the Albright Institute and the Hebrew University directed by my colleague Trude Dothan and myself, has had thirteen field seasons from 1981 to 1996, and is currently in the third year of an extended break for publications.

The history of Tel Miqne is reflected in the pattern of the settlement development of the site, which produced occupation in the 10-acre upper city on the Northeast Acropolis and the 40-acre lower city. Both areas were settled by the Sea Peoples/Philistines when they founded their large urban center at Ekron in the first third of the twelfth century BCE. Following two hundred years of settlement, in the first quarter of the tenth century, the city was destroyed, most likely as a result of an Egyptian military campaign. From the tenth through the end of the eighth century, occupation was concentrated in a small fortified town of ten acres in the upper city. At the very end of the eighth century, Ekron expanded, encompassing both the upper and lower cities, so that in the seventh century, the city reached its greatest physical extent of more than 75 acres. This reurbanization of Ekron was the direct result of the impact of the pax Assyriaca, following the military campaigns of Sargon II and Sennacherib when Ekron became a vassal city-state of the Neo-Assyrian Empire. The Assyrian conquest of Ekron is documented in the earliest extra-biblical reference to the city in the wall relief from Sargon II's palace at Khorsabad in Assyria, which depicts his 712 BCE conquest of *amqar[r]una*, that is, Ekron of the Philistines.

In the new world economy of the Neo-Assyrian Empire, in which specialization and the concentration of industry were fostered, Ekron became an industrial giant. The cottage industry for the production of olive oil that had existed in the eighth century in Judah disappeared when the Assyrians conquered and destroyed these cities. Thus, the eighth century Judaeen/Shephelah cities of Gezer, with 7 olive oil installations, Beth Shemesh, with 12, and Tell Beit Mirsim, with 6, were replaced in the seventh century by the mass production of olive oil at Ekron, with its more than 115 olive oil installations. The effect of this transformation can be seen in Ekron's new well-conceived town plan of the seventh century with its four zones of occupation. The main feature of the city was its industrial belt of olive oil factory buildings extending around the inner face of the city wall, and the fortification zone. These factory buildings are generally found just below the surface of the tel, sealed by a heavy destruction layer dated to the 604 BCE campaign of the Neo-Babylonian King Nebuchadnezzar. Each tri-partite factory building



Each tri-partite factory building

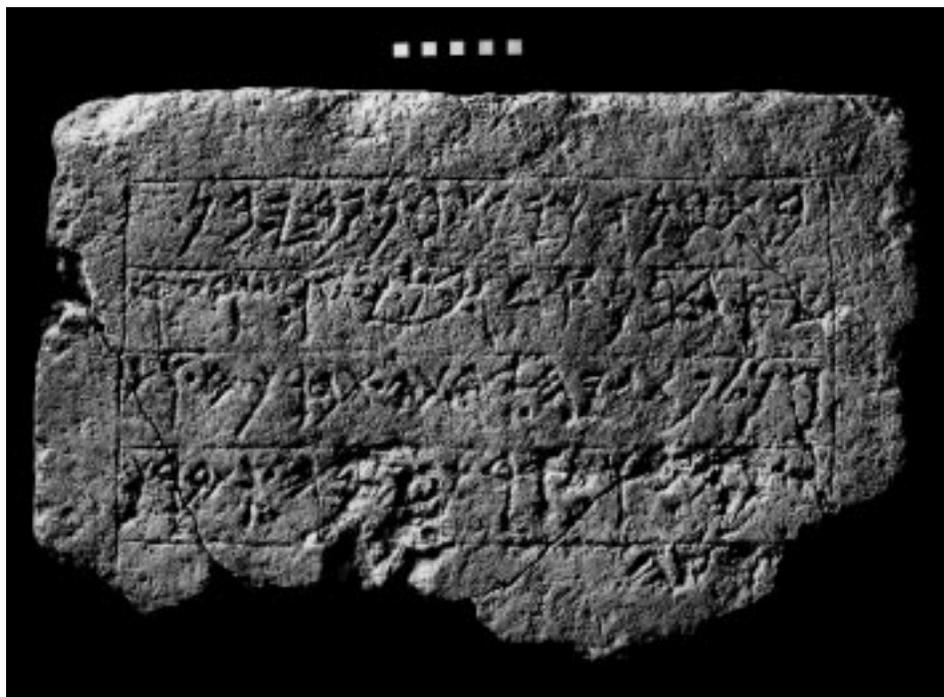
Fig. 3. Temple Complex 650; Field IV (revised version of plan published in *Israel Exploration Journal* 47/1-2 [1997] 5).

Fig. 4. Royal dedicatory inscription from Ekron.

had one room that contained an olive oil installation, a second room for oil separation, and a third room for textile production. The main components of the olive oil installation are a stone basin flanked by a press on each side and, opposite each press, four perforated stone weights. Olives were first crushed in the basin with a stone roller, creating the purest or finest quality olive oil. The olive mash or pulp was then put in straw baskets, stacked one above the other on top of a press. A wooden lever, secured in a niche and weighted with perforated stone weights of about 90 kilos each, was then used to press the oil. Each of the dozens of excavated factory rooms held upwards of 150 whole and restorable pottery vessels, 83.5% of which belonged to the Philistine coastal ceramic tradition.

This assemblage, together with the massive collection of whole forms from the 30 excavated rooms in elite zone, constitutes one of the largest ceramic corpora excavated in the Levant. Each of these factory buildings also contained at least one Judean-type four-horned incense altar, as well as other significant artifacts, such as the collection of iron agricultural tools.

The other major zone of occupation that best demonstrates the effect of Assyrian hegemony over Philistia in the seventh century, as well as the antithetical attributes of continuity and acculturation of Philistine material culture, is the elite zone in the center of the city. The two main buildings of this zone consisted of Temple Complex 650 (fig. 3) and its adjacent auxiliary building. The latter produced most of the examples of Assyrian-type bottles and goblets, as well as cultic items such as petal/leaf chalices and fine wares. It also contained four of the six caches of silver found at Ekron, including one cache stored in a vessel within a second vessel hidden under the floor of the building. When cleaned, this cache produced 89 pieces of hacksilver, that is, cut pieces of silver, rolled tongue ingots of silver, and one gold droplet. Such silver caches found throughout the ancient Near East, and dated to the seventh century, have been considered currency or a form of money used to finance the commercial activities of the Neo-Assyrian Empire. In addition, the auxiliary building also contained a number of inscriptions that support the building's association with the adjacent Temple Complex, for example, a two part inscription on a large jar from one of the main store rooms of the building, which reads *qds l'srt*, dedicated to the goddess Asherah. This is clearly a Canaanite or Phoenician goddess adopted by the Ekronites. Another inscription on a store jar in the auxiliary building reads *lmqm*, for the shrine, and opposite it are three parallel horizontal lines, above which is the *tav* sign. This may indicate the jar capacity of 30 units, possibly



of produce set aside for tithing. Thus, we know that not only was there some decentralized cult practice at Ekron, as indicated by the widely distributed four-horned incense altars, but that also there was a centralized focus of cult practice, namely a shrine. Another store jar inscription reads *smm*, meaning olive oil, indicating its contents, possibly used in some cultic ceremony.

The main building in the elite zone, Temple Complex 650, was a monumental structure, 57 x 38 meters, and is one of the largest buildings of its kind ever excavated in Israel or Jordan. Its architectural plan, which adheres to the design concept of Neo-Assyrian royal palaces, temples and residences, has three basic elements—a main courtyard with side rooms, and a cultic area with a pillared sanctuary separated from the courtyard by a long, narrow reception hall. The hall had at its southern end a raised mud brick platform or throne with steps leading up to it.

The side rooms of the sanctuary produced a rich assemblage of ceramic, metal and ivory objects, such as this store jar with the inscription *lb'l ulpdy*, that is, for Baal, and for Padi. Padi is known from the Assyrian Annals as a king of Ekron. The formula of the inscription, known from Assyrian documents, indicates a payment of cultic taxes, and underscores the cultural influence exerted on Ekron by Assyrian imperial rule. Other objects from the side rooms include a gold cobra, that is, a ureaus, which may have been part of a diadem of an Egyptian statue, the largest ivory head ever found in Israel, with an Egyptianizing, Phoenician style, and a carved ivory elephant tusk with the image of an Egyptian princess or goddess, on the back of which was the cartouche of the thirteenth century Pharaoh Merneptah. These are just a few examples of an assemblage of curated cultic objects that represent the type of booty that the Assyrians may have taken during one of their campaigns to Egypt. The two main features of the sanctuary are the central

pillared hall, which reflects the continuity of Aegean-style architecture known from Iron Age I Ekron, as well as from seventh century Kition, and the cella, or Holy of Holies. The cella contained, in addition to offering bowls and a bronze scepter, a bell-shaped female figurine, perhaps representing the goddess of the sanctuary, and, the most important artifact ever uncovered at Ekron—the Ekron Royal Dedicatory Inscription, inscribed on a 100 cm stone, measuring 60 x 39 x 26 cm (fig. 4).

The inscription is composed of five lines and seventy-one characters, written in a script similar to Phoenician, and to Old Hebrew, and is perhaps, as Naveh has suggested, a candidate for a local late Philistine script.

The inscription records the dedication of the Temple to the goddess *ptgylh*, most likely of Aegean origin, by Achish, that is Ikausu, understood as meaning the Greek, who was the son of Padi. Padi, Ikausu and their predecessors are referred to in the inscription as kings of Ekron. Padi and Ikausu are also called kings of Ekron in the Annals of the Assyrian Kings Sennacherib, Esharhaddon and Ashurbanipal. The inscrip-

tion not only confirms the identification of the site, but also provides the historical context for dating the sanctuary and the last great city of Ekron to the seventh century. Most importantly, it confirms what the excavated evidence already strongly indicated, that is, the continuity of Philistine material culture throughout the Iron Age and the presence of Philistines at Ekron as late as the seventh century. This conclusion is supported by the seventh century Assyrian texts that refer to the land of the Philistines, and to the Philistine cities that are inhabited by Philistines. The latter reference, with its ethnic determinative, provides the strongest textual evidence for the existence of the Philistines in the seventh century.

There is no doubt that the Babylonians destroyed Ekron, as shown by the Aramaic letter sent by Adon, probably the last King of Ekron, to his patron the Egyptian Pharaoh, asking to be saved from the impending attack by the Babylonian army. With the destruction of Ekron and the other Philistine cities, most likely in 604 BCE, and the deportation of the Philistines to Babylon, the history of the Philistines in Philistia was also brought to an abrupt end. ■

The Social Implications of Subsistence Analysis of Faunal Remains from Tel Miqne-Ekron

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This study of the animal bones excavated in the Northeast Acropolis of the Philistine capital city of Ekron located at Tel Miqne explores the role that pastoral economy played in the region's geopolitical history—through population migrations, expansion of empires, and the ebb and flow of Ekron's urban boundaries. The core question is, for what reasons did the Philistines' diet change or remain the same over time?

It is crucial to understand how and whether pastoral economic production changed as the city contracted and expanded over time. In the Late Bronze Age, Ekron was only a 10-acre unfortified settlement on the Northeast Acropolis. By the early Iron Age, however, it had expanded to cover 50 acres, including the 40 acres of the lower city, last occupied during the Middle Bronze Age. During the early part of the Iron Age II period, Ekron's city limits again contracted to the 10 acres of the Northeast Acropolis. In the seventh century, the city grew phenomenally, expanding to cover an area of 75 acres, including the entire lower city and the Northeast Acropolis. Presumably, in correlation with the changing size of the city, the economy alternately slowed and expanded, and this phenomenon should be visible in the bone data.

A topic to be explored while examining the relationship between changing settlement plans and shifting patterns in the faunal assemblage will be how the Philistines' diet might provide clues pertaining to their origins and cultural identity. The problem of Philistine ethnicity has been addressed previously in the literature in analyses of a variety of types of material culture, including animal bones. Most research-

ers prefer an Aegean or possibly Cypriot origin for the Philistines; and some scholars maintain that pig bones are a crucial, and possibly even the only, reliable ethnic marker for identifying Philistia's cultural boundaries. The starting point for the pig discussion is that while swine were generally quite rare in the Near East during the Late Bronze Age, they were common in the contemporary Aegean world and at Iron Age Philistine sites. Pork in the Aegean area was an important supplement to a diet where most of the meat, as in the Near East, came from sheep and goats. Despite the regional dietary divergence, there are two major deficiencies with the pig theory. One problem is with sampling—until now few large-sized faunal assemblages have been studied and published from the major excavations of either Israelite or Philistine sites. This problem, in addition to the fact that in most cases the pig question has been examined in isolation rather than in a pastoral context, leaves the case for a pork-based Philistine ethnic identity rather weak. Pork may well have been one of the staple meats and a typical feature of Philistine diet. Nevertheless, its importance should not be overestimated and ham elevated to the status of a tribal totem.

One of the other goals of the project is to test and explore further Brian Hesse's principal conclusions on the fauna from Tel Miqne (see *BASOR* 264 (1986) 17–27). Hesse authored a pilot study on the fauna with a relatively small bone sample. The question is whether his findings hold true when re-examined in the context of the much larger sample, which is the basis for the current study. His three principal observations are: 1) dairy and especially wool production became

more important in the Iron Age, 2) cattle and pigs became more common in the residents' diets beginning in the Iron Age I, and 3) there was a general trend over time, toward agricultural intensification, exemplified by the increase in cattle and pigs.

The sample of animal bones used for this study is from the Field I excavations on the Northeast Acropolis. This bone sample was selected principally because the Northeast Acropolis is the only part of the tel to have been inhabited without interruption from the Middle Bronze Age through to the seventh century BCE. Excavations in Field I were divided into an upper area, which produced the best evidence for Late Bronze Age II and Iron Age II occupation, that is, monumental architecture and loci sealed by destruction debris and the lower area, consisting of a wide sondage on the tel's eastern slope which exposed Iron Age I fortifications, industrial, and cultic areas. From these deposits, a massive assemblage of animal bones was recovered, from which was selected a sample of about 28,000 bones and fragments originating in a variety of fills, pits, debris, and surface loci. Of that sample, a total of approximately 25%, or almost 8,000 bones, could be identified by species or other taxonomic level.

A quantitative summary of the assembled faunal evidence from Ekron, as shown in the accompanying histogram (fig. 5), makes it clear that sheep and goats dominated the diet. These animals formed the mainstay of the population's meat diet, from the Late Bronze Age, Stratum VIII, through the Iron Age I, Strata VII-IV, until the city's end in the Iron Age II, Strata III-I). Given that these animals typically dominate the diet at most post-Neolithic sites in the Mediterranean region, their abundance was less than surprising. Other aspects of the diet were, however, more thought-provoking. With the exception of tenth through early eighth century Stratum III-II, cattle were present in relatively equal numbers from the Late Bronze Age through the late Iron Age II period. This pattern contrasts with the trend Hesse identified, where cattle rose in importance with the start of the Iron Age. On the other hand, the other half of Hesse's proposal, that pork became a major food source beginning in the early Iron Age, is supported by the new data. The pattern in the Iron Age I strata is intriguing: pig bones rise from being nearly absent in the Late Bronze Age to 15% of the identified bones in the early Iron Age I Stratum VII. Later in the Iron Age I period, in Strata VI and V, pigs increase in importance and in Stratum V reach a peak of 24%. This dramatic increase in pigs coincides with the arrival of the Philistines in Canaan. Settling in the southern coastal plain, the Philistines maintained some form of social and political continuity until the Neo-Babylonian destruction and subsequent deportations at the end of the seventh century. Over time, however, their material culture became more similar to that of neighboring states. This acculturation process is also apparent in the material remains of their meals. By the time of the Stratum IV city's destruction at the end of Iron Age I, probably by Egypt, the residents of Ekron had become much less interested in pig husbandry. Pig bones in Stratum IV contexts are uncommon, that is, much less frequent than they had been in the preceding stratum. The trend away from

pig husbandry, which began in late Iron Age I, continued throughout the Iron Age II period.

The question then is why pigs disappeared from the Philistines' meals in late Iron Age I and for the duration of Iron Age II? The answer may have something to do with the process of acculturation, but other factors related to pig husbandry could alternatively be responsible for the animal's early importance and later decline. Many pig theories have been advanced in archaeology over the years, most often concerning reasons for pig prohibitions. At first glance, a less common theory, in which pigs are popular early on in a settlement's history and decline at some point thereafter, fits this case better. The idea is that pigs are a useful dietary source for new immigrant populations, because they easily adapt to a variety of environmental conditions, have large litters, and mature quickly. Since the Philistines were new arrivals to Canaan in the first third of the twelfth century BCE, it seems that this theory may fit the case well. Or does it? The pig's popularity with the Philistines lasted for nearly the entire Iron Age I period, and that is the crippling problem with the adaptation hypothesis in this case. Two hundred years or so seems like a very long period of cultural and environmental adjustment, especially if the Philistines did come from the similar climate of the Aegean region.

A better explanation considers how pig husbandry fits into regional systems of intensified agricultural production. Pigs are easily raised on small houselots and on a private rather than a state basis, reducing dependence on elite-controlled markets. But intensified agriculture brings with it pressure to increase production of valuable market commodities like grain and wool. This necessitates that more land be devoted to cash crops and pasturage. In an era of intensified agriculture, it is a logical economic decision for elites to discourage, or entrepreneurs to voluntarily abandon, large-scale hog husbandry. Pork is mainly a domestically raised and consumed product rather than a market commodity and therefore less valuable in this context. Pig husbandry may decline in situations where far-flung cities and towns become integrated into regional economic and political networks.

There is evidence from the faunal assemblage of Ekron demonstrating a shift over time to a more intensive agricultural practice. Veterinary research has demonstrated that

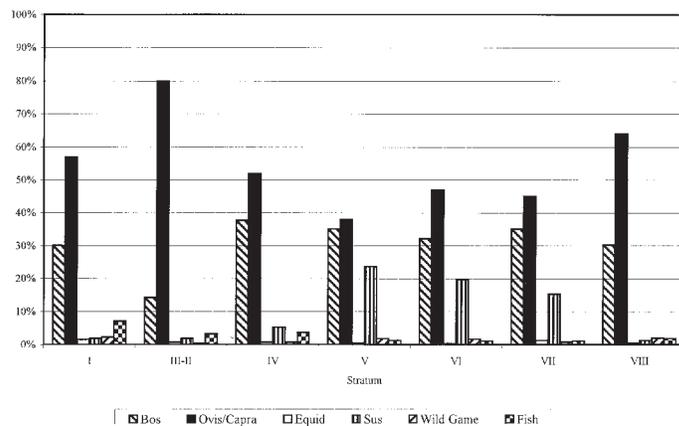


Fig. 5. Variation in Diet over Time at Ekron.

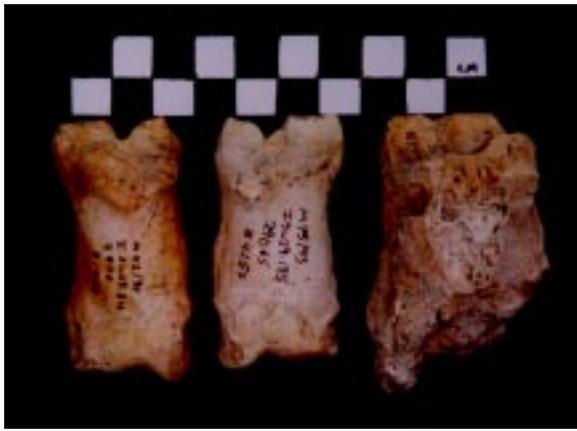


Fig. 6. Cattle toes from Ekron showing varying degrees of osteoarthritic development (left to right: a healthy toe; a moderately diseased toe; and a severely diseased toe)

“schlepping” activities such as pulling heavily loaded carts or plowing causes osteoarthritis to develop in the foot bones of draft animals like cattle (fig. 6). The degree to which cattle foot bones exhibit osteoarthritis can be quantified and converted into a “pathological index” value, and then plotted over time to see temporal trends. Presumably, more diseased bones or more bones showing greater disease progression indicate something about the intensity of cultivation. A trend toward increasingly severe and common degenerative disease over time was observed in the large sample of cattle toes, over 200, available from the faunal assemblage. There is a statistically significant jump ($P < .01$) in the average pathological index scores between both the Late Bronze ($\mu = 3.20$) and Iron I ($\mu = 3.84$), and between the Iron I and Iron II ($\mu = 4.04$).

The Iron Age faunal material from Ekron also displays evidence of increased market orientation in sheep and goat production, rather than one directed toward household subsistence. Market-oriented sheep and goat herding can be detected by examining mortality patterns –the ages to which flock animals are allowed to live before slaughtering. The idea is that there are near-universal rules governing when a sheep or goat is killed, depending upon whether one is interested solely in meat, milk, wool, or some combination of these. When a community is interested in “secondary products” like wool and milk, it is necessary to keep a large percentage of the herd alive until the animals are several years old. A city economy specializing in wool or dairy production would, therefore, tend to keep alive longer a larger number of its sheep and goats. The mortality patterns for the Late Bronze Age, Iron Age I, and Iron Age II periods show that, over time, there was a steady increase in the proportion of the flocks kept alive until they reached three to four years, indicating an increasing interest in secondary products.

A final piece of evidence in the agricultural intensification puzzle is the ratio of sheep to goats. In all strata dating before the Iron Age II, the ratio of sheep to goats is approximately 1:1. But in Stratum III-II, this ratio changes dramatically, and sheep outnumber goats by a ratio of 2:1. This trend

continued into the final period of the city, when Ekron was under the hegemony of the Neo-Assyrian Empire. In Stratum I, sheep further outnumber goats, at this point by a ratio of 3:1. The shift to having more extensive sheep than goat flocks may have been a product of the Assyrians’ interest in commerce – wool was likely a valuable product with which Ekron could supply the empire. The existence of a textile industry is supported by the large number of loomweights discovered in the excavations, mainly in the olive oil industrial area of the seventh century Stratum I city. Textiles were most likely chosen as a marketable product whose manufacture did not interfere and even harmonized with olive oil production, since sheep are sheared in the spring and olives harvested in the late fall.

Thus, the faunal evidence suggests much more than that the ancient inhabitants of Ekron ate beef, mutton, lamb, and some pork – all of which might have been assumed without ever having looked at a single bone. The implications of this large assemblage of kitchen waste reflect a number of social processes. The Philistines’ early interest in pig husbandry seems to be one facet of their cultural identity, a predilection perhaps brought with them from the Aegean. The later decline in pig raising at Ekron may well reflect an acculturation process, perhaps triggered by outside political and economic forces. This new geopolitical reality integrated the city into not only the grind of tax and tribute but also the opportunity to profit from supplying distant markets with valuable commodities.

At this early stage in the data analysis, the above conclusions can only be considered preliminary. Nonetheless, it is encouraging that the results reported here mesh so well with analyses of other types of material culture from the site. What emerges is the support for an analytical approach that goes beyond pigs and people and instead integrates pig bones into the overall archaeological context. ■

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Landscape Archaeology and Salvage Excavations in Modi'in

Shimon Gibson, Post-Doctoral Fellow, AIAR
Israel Antiquities Authority

Landscape Archaeology is a methodology that deals with the study of the development of the morphology of a given landscape through time. Unlike conventional archaeological methods, landscape archaeology marks a shift away from the primary focus on ancient settlements and concentrates on the patterning of so-called "off-site" archaeological features with each element of ancient human behavior within a landscape being sampled. This method is particularly useful for the study of land-use patterns and forms of economic activity.

Since 1995 a project of landscape archaeology has been conducted in the hills of Modi'in by Shimon Gibson and Egon Lass on behalf of the Israel Antiquities Authority. Modi'in is located in the northern Shephelah, in the western foothills of Israel, not too far away from the market town of Lod (Lydda). The Modi'in project was initiated following the immediate need for a series of salvage excavations within the area of the new city of Modi'in which was then under construction. Historically, Modi'in was the hometown of the Maccabees who rebelled against the Seleucids in the mid-second century BCE. The present author believes that the ancient town of Modi'in should be identified at Khirbet el-Burj (Titura) and not at the traditional site of Khirbet el-Midyeh which is essentially a Byzantine settlement and cemetery.

The Modi'in region is dominated by low hills with an undulating and rugged appearance, with enormous expanses of rocky outcrops, great quantities of loose stones and small pockets of terra rossa soil. Since 1995 a couple of thousand archaeological features have been recorded and of these a selection was chosen for excavation. The choice of the areas sampled was not determined on scientific grounds but was made by the Ministry of Housing and Construction and individual contractors. These salvage excavations are still in progress as the modern city continues to expand. The archaeological remains of the ancient human activities were all designated "features" and numbered accordingly. The following classes of features were encountered in the survey and excavations: farm buildings, towers, cisterns, sherd scatters, PPNA flint scatters, roads, terraces, stone boundaries, stone clearance heaps, threshing floors, caves, tombs, wine presses, cupmarks, stone quarries, lime kilns, and charcoal burners. These features are located in units of land belonging to one of the main ancient settlements in the region, namely Khirbet el-Burj (Titura), Bir Ma'in (Re'ut) and Berfilya.

Excluding the farmhouses, which have an abundance of pottery and other artefacts, the material culture from the features was generally sparse with no more than a handful of potsherds unearthed per feature. The pottery from the surveys and excavations may be attributed to five main chronological groups: (1) Chalcolithic to Middle Bronze Age II (2) Iron Age II; (3) Late Hellenistic to Roman; (4) Byzantine to Early Islamic; and (5) Medieval to Ottoman. The fabrics

of the five pottery groups were sufficiently distinctive to allow us to date abraded body sherds even when components such as rims, handles or bases were not available. The range of pottery types used by the ancient peoples working in this landscape was limited – mainly storage jars and cooking pots – and this fact also helped with the pottery-reading procedures. A pottery typology was eventually created based on the material obtained from the various excavations.

Methods of excavation varied from one feature to another. In dealing with a stone clearance heap, for example, it was essential to distinguish between initial stone clearance activities resulting from field or terrace *construction* procedures and activities resulting from field or terrace *ploughing* procedures. The dating evidence available from a specific feature could then be interlinked with the patterning of other dating materials derived from clusters of features across the entire landscape. There seemed to be no point in excavating features as simple dots in the landscape unless there was an intention to investigate the overall context of such features.

The excavation of farm buildings helped provide more detailed information regarding ceramic sequences that could then be used to date nearby features in which only very few dating materials had been preserved. There was a great difficulty in dating rock-cut wine presses and cupmarks, and many of them were visibly exposed without much soil within them. They were dated generally to the Late Hellenistic to Byzantine periods on morphological grounds as well as on the assumption that the sherd scatters found in their immediate proximity date from the time when they were in use. With lime kilns and charcoal burners it became evident that they could not be dated properly without radiocarbon dates being made of the charcoal deposits on their floors.

The best soils in the Modi'in area existed in the shallow but narrow wadis and in flat catchment areas of soil. The slopes of hills were largely rocky without much soil on them. Some of the pockets of soil were so small that it seemed hardly likely that they would have been utilized for cultivation purposes. However, excavations actually showed that these pockets were indeed used for agriculture and not just for hoe cultivation. Plough-marks were very clearly evident on the surfaces of the underlying rock beneath the pockets of soil and on the edges of boulders adjoining the plots.

The region was criss-crossed by a number of ancient highways and regional roads linking the principal settlements with the market towns of the northern Shephelah. The Roman highways have "bends" or "shoulders" at regular intervals of about one kilometer and these were characteristic of roads from this period in the Near East (as was shown by the late Derek Riley). The regional roads were adapted to the topography and the layout of field systems. They gave ancient farmers ease of access to the fields from their places of abode.

A great deal of effort had been expended in antiquity on the layout of field systems in the area, with plots of land surrounded by stone boundary walls and with terraces on the slopes. Sample of terraces, wadi dam walls and field boundary walls were excavated. The construction techniques of these terraces and dams resemble those investigated in other highland environments, especially in regard to the use of stony drainage fills behind external retaining walls. The boundary walls of fields and terrace walls were originally built with a general north to south axis and this was evident in many areas of the Modi'in landscape. This co-axial arrangement indicates that field systems were pre-planned and were not just the result of the general development of fields adapting to the existing topography and environmental conditions. The earliest field systems in the Modi'in region may be dated to the Hellenistic period. A massive stone clearance operation must have been undertaken in the area immediately before the construction of the fields took place. It is not surprising therefore that many thousands of stone clearance piles (known in Arabic as *rujum*) have been re-

corded in the Modi'in area. These ranged in size between a few meters to as many as eight meters in diameter. They were usually surrounded by ring walls built of boulders, except for the very small examples. The fact that these piles were sometimes in use over long periods of time has made it possible to study their internal stratigraphy.

The excavations conducted in the Modi'in region indicate two main periods of extensive agricultural exploitation in the landscape, the first from the Late Hellenistic-Early Roman period (late second century BCE to the first century CE) and the second from the Byzantine-Early Islamic period (sixth to ninth centuries CE). Not surprisingly, the only two farmsteads excavated in the region also belong to these two main periods. In the periods preceding the Hellenistic period, agriculture was much more intensive and was concentrated in the valley beds. In the Medieval to Ottoman periods, the region was almost exclusively utilized for industrial purposes with the establishment of hundreds of lime kilns and charcoal burners across the landscape. ■

Sacra Metallurgica Metallurgy and Cult in Greece and the Near East

*Sandra Blakely, NEH Fellow, AIAR
Department of Classics, Emory University*

Metals were produced in a number of cult sites in Late Bronze and Iron Age Greece, Cyprus, and the Levant. The juxtaposition has been the subject of some discussion. Since it is relatively rare, archaeologists who publish examples from Greece, Crete and the islands often compare them to sites in Cyprus, the Negev and the Levantine coast. By doing so, these scholars make the tacit assumption that Greek and Eastern sites are essentially comparable, so that the combination of metallurgy and cultic activities at Kition on Cyprus could cast light on the same combination at Olympia or Delphi. They frequently argue, further, that the divinities of the shrines hosting metal production may logically be expected to represent a metallurgical divinity, Hephaistos or one of his Near Eastern counterparts.

Comparative analysis of the sites shows that these assumptions are problematic. Because there are as many distinctions as similarities between them, we err to leap too quickly from a familiar mythic figure to a relatively unusual cultic phenomenon. Closer study can, however, help to develop more fruitful questions about the significance of this juxtaposition. Metallurgy in cult sites combines dangerous processes with symbolic and ritual contexts in which men communicated to the gods and their peers important messages about the structure of the community, the status of its members and the activities in which it was engaged. Metallurgy itself tends to draw a crowd, as it combines heat, art, danger and transformation; it may, therefore, logically be expected to contribute in significant ways to the communicative force of its ritual setting. And while there is not a mythological

character specifically celebrated through the cultic production of metals, careful analysis of a group of daimones, minor gods in the Greek mythological corpus, show a mythic discussion of the advent, control and dissemination of metallurgy that offers important parallels to the kinds of messages carried in the combination of religion and production seen in sanctuaries in Cyprus and the Levant. This leaves us with a more subtle model for the relationship between myth, as a cultural artifact, and the archaeological record; it also justifies studies between East and West that incorporate both textual and archaeological material.

Archaeological sites showing cult and metal production fall into three cultural categories. Cypriot sites, with a strong Aegean influence, include Athienou, Kition, Enkomi, Kalopsidha and Tamassos; Serabit el Khadem and Timna are culturally, if not geographically, Egyptian; Semitic sites include Middle Bronze Nahariya and Tell Hayyat, Late Bronze Megiddo, Ras Ibn Hani, Tel Nami and Kamid el Loz, and Dan and Taanach from the Iron Age. Factors included in the comparative analysis fell into three broad categories: environment and economy, the type of metallurgical processes and artifacts found, and religion, including physical layout of sanctuaries, votives and cult equipment, and the identity and iconography of the divinities worshiped.

The analysis of these sites demonstrates the inadvisability of assuming any shared religious ideology behind the combination of metallurgy and cult. In no case was the god worshiped one whose myths or iconography associated them with metal production. The same divinity was not worshiped at these locations, nor was their any international koine in

offerings, iconography, and cult paraphernalia. More subtle patterns do, however, emerge. Metallurgy may be brought into contact with the god through several distinct ways: site configuration, iconography, or votives. Metal may be produced in a sacred area, as at Kition, where workshops including furnaces, crucibles, and copper slag were in direct communication with the temple from the thirteenth century through the Phoenician levels. Timna, Tel Nami, Tell Hayyet, Nahariya and Taanach follow a similar pattern. Other sites offer the reverse pattern, the introduction of a sacred area into a primarily industrial context. Examples include Kamid el Loz, where evidence of offerings and sacrifices are found in workshops, and Dan. Iconography is used to bring the divine into the metallurgical process at Enkomi, where a figurine of the widely familiar smiting god type was mounted on an ingot; Timna shows an analogous approach in the worship of Hathor as Lady of Malachite. Votives, in the form of metal scrap, copper nodules, and drips, runoff and spills, suggest a third way to invoke the god in connection with metallurgical processes. More fully manufactured votives may be put to this use as well. Thus miniature ingots were dedicated to the god at Enkomi, and votive tools have been found at Kalopsidha, Athienou and Timna.

This range of architectural, iconographic and votive means for associating metallurgy with the divine suggests at least three distinct functions. The mold for a female figurine found at Nahariya, and evidence of votive production at Timna, would seem to indicate that materials were manufactured on-site for dedication to the god worshiped there. Architectural and iconographic material from Kition and Enkomi, on the other hand, seem to reflect the employment of sacred symbols by the elite to enable their control over the metal industry. The dedication of scrap materials, waste and votive tools, seen at Athienou, Timna, Dan and Kamid el Loz, may point to a third and very different model. As these are economically insignificant materials, they would be available to the lowest economic stratum, such as the workers themselves. They may therefore represent an appeal to the god for protection in the dangerous tasks involved in metal production. More than one of these religious expressions, moreover, may coexist in a single site. Thus Timna shows both on-site votive production and the dedication of scrap.

Greek evidence of an association of metallurgy and cult may be found in both the Late Bronze and Iron Ages. In the Late Bronze we have evidence from palaces, sanctuaries and Linear B tablets; all three are less convincing than the Eastern archaeological material. The palaces show metallurgy in the general area of the shrines, but not emphatically included. Thus, the shrine at Malia is argued to have been located on the floor above the workshop, and bronze oxhide ingots at Zakros were in the west wing, which was predominantly but not exclusively religious in function. Finds from sanctuaries at Agios Georgios, Syme, Phylakopi, Ayia Irini and Troullos include lumps of bronze, slag, crucible fragments and bronzes. They are often found with other votives, and are not accompanied by any signs of kilning or slag. They seem, therefore, votives from metallurgists much more than signs of on-site production. Caves offer similar indica-

tions—Psychro, Ida, Arkalochori and Kamares yielded tools, bronze lumps, and votives, ingots, half-finished swords and abundant metal votives. The Pylos tablets have been invoked to argue for a special association of the smiths with Potnia, high status for bronzeworkers, or the collection of part of the smith's production for the palaces. They do not, however, seem to specify production of metals at cult sites.

Iron Age Greek cult sites offer far more evidence of actual production inside the boundaries of the temenoi. Among these are a smithy at the shrine of Apollo at Eretrie, slag at Bassae, molds and slag at the sanctuaries of Artemis and Apollo at Kalapodi. Other important sites include Athena Alea at Tegea, Athena Itonia at Philia, the Panhellenic sanctuary at Olympia, the Heraion on Samos, Delphi, and Delos. Items manufactured were often votive, but pragmatic materials, such as door hinges and fibulae, appear as well. These Greek examples differ from their Near Eastern counterparts in economy, religion, and social context. The sanctuaries are not particular to areas with a strong dependence on metals in their economies, nor is there evidence of successful elite control over the industry in either the Late Bronze or Iron Ages. The divinities do not bear any metallic iconography. We have no Artemis on an ingot or Apollo of the copper. Nor do we see, in the Iron Age, characteristic offerings of slag, spills or casting runoff as votives. We see, that is, no consistent effort to weave the processes of metallurgy into the religious vocabulary. Casting facilities in sacred precincts must then seem merely economic and convenient, and they have accordingly been interpreted as the recycling of old dedications, or the logical connection of the metallurgist with his market.

Archaeological evidence from Greece, Crete and the islands thus does not seem to support any substantial ideological association between metal processing and the divine. The mythic corpus, however, may. A group of daimones, known as Daktyloi, Telchines, Kabeiroi, Kouretes and Korybantēs appears over 2000 years of fragmentary attestation. As daimones, they belong to a mythological strata characterized as wild, archaic and untameable. Their names—Damnameneus, Akmon, Skelmis—refer to the processes of the forge, and they function as a cultural discussion of metal production. Their myths including stories of how they invented iron, cast bronze, and migrated along metallurgical trade routes from Cyprus, to Rhodes, to Crete. The invention of invidious, uncontrollable foreign daimones for this purpose contrasts in the strongest way with the “metallization” of familiar divinities, seen in Cyprus and Timna as vehicles of elite industry control. They articulate the antipathy of the metallurgist to social order, evoking a strategy of exclusion that is as effective a means of management as incorporation.

There are significant parallels, however, between the structure of these Greek myths and the semiotics of metallurgy in Near Eastern cult sites. The first is the evidence for two kinds of religious sensibilities, one serving the managerial ambitions of an elite, the other the magical and apotropaic sensibilities of the workers themselves. Structural analysis of the five daimonic types reveals an intriguing correspondence

between the association with metallurgy and the relationship to established powers. The two daimones—Daktyloi and Telchines—that are the most clearly metallurgical are also the most magical, resistant to divine protocol, prone to physical deformation, and destructive. The two daimones most thinly linked to the forge, the Kouretes and Korybantes, articulate in contrast enthusiastic support of kings, young men in military training, and physical beauty. They protect the infant Zeus from his father's appetite, instruct youths in war dances, and accompany Cretan colonists to Spain. This division in the mythic type of magical, secretive powers on the one hand, and normative public rituals on the other echoes the model of two religious types in the Near Eastern evidence.

A second point addresses this issue of the metallurgist as magician. Ideas as well as artifacts travelled along the trading routes between East and West, and the religious sensibilities of the workers would be a natural inclusion in the invisible cargo of cultural ideas. Such metallurgists, however, operated in the early Iron Age as free agents rather than the servants of palace systems. It seems very unlikely that they would have brought with them the religious ideas that articulated the goals of an elite. Magical performances and apotropaic protection, however, would continue to be a concern for workers involved in a highly dangerous and uncer-

tain craft such as metallurgy, and could well be expected to travel with them. The strong association between the most metallurgical of the daimones and the Greek terms for magician may reflect this transmission of magical sensibilities along with the metals trade.

There is, finally, a significant difference between the mythic smiths and their real-life counterparts, who were itinerant crafting specialists entering Greece from the Near East. They do not represent the most widespread or familiar type of metals production for either the Late Bronze or the Iron Age. Particularly in the Iron Age, it is clear that part-time and non-specialized production of metal was widely practiced. The focus, therefore, on an unusual and atypical figure for the mythological discussion of metallurgy suggests the employment of a model of smithing that emphasized and permanized his status as outsider, liminal, and dangerous—a figure to be controlled not by inclusion, but exclusion from the ranks of ordinary society. The need to do so reflects the power of metallurgy as a social force, economically potent and hence semiotically rich. Its inclusion in the religious vocabulary is, therefore, less a puzzle than an index of the need and potential for religion to not only reflect, but actively discuss such socially critical issues as technology, production, and change. ■

The Islamic Holy Places of 19th Century Jerusalem

Robert Schick

Islamic Studies Fellow, AIAR

This paper deals with the questions what Muslims in the Ottoman period considered a holy place to be and which places a Muslim pilgrim to Jerusalem would have visited. My presentation combines information from two related research projects on which I have been working for the past year. These projects involved working on the exhibits in the Islamic Museum on the Haram al-Sharif in Jerusalem, and on a corpus of the Islamic sites and monuments in Jerusalem.

The Islamic Museum has a number of stamps on display from the Ottoman period, probably of the nineteenth century. Two stamps depict the Dome of the Rock and the other secondary shrines on the upper Dome of the Rock platform, and a third stamp depicts the al-Aqsa Mosque. Another stamp, the most informative one in the Islamic Museum, contains a list written in Ottoman Turkish of some 80 Islamic holy places in Jerusalem, Hebron, and the adjacent region that a Muslim pilgrim should visit. The list, which is arranged haphazardly on the stamp, begins with the shrines on the Haram al-Sharif in Jerusalem, continues with the shrine in Hebron and vicinity, and concludes with a list of tombs of holy men in Jerusalem. The latest shaykh on the list died in 1805, indicating that the stamp was made after that date.

The introduction to the text on the stamp states that the objective of the stamp is to list the holy places, shrines and tombs of the prophets and holy men in Jerusalem and

Hebron. The list begins with sites on the north side of the Haram and the secondary shrines on the upper Dome of the Rock platform, such as the Dome of Khadir at the northwest corner. Next comes a variety of places within the Dome of the Rock itself, such as the mihrab and footprint of Idris, the footprint of the Prophet, the mihrab of Sulayman, the shrine of Khadir, the shrine of Jibril, and the mihrab of David. These are followed by additional shrines on the upper Dome of the Rock platform, such as the Dome of the Spirits, the unidentified Mihrab of al-Imam al-A'zam Darwish, and the Law Court of David (Dome of the Chain).

The list continues with the Masjid al-Aqsa on the south end of the Haram, and mentions a number of places inside, such as the mihrab of Mu'awiyah, the mihrab of the Imam Shafa'i, the mosque of 'Umar, the mihrab of Zakariya and Yahya, and the grave of the sons of Aaron in the Double Gate passage beneath the al-Aqsa Mosque. Next is the Golden Gate and then the grave of the descendants of Shaykh Shaddad, one of the Companions of the Prophet, who is buried not far from the Golden Gate. The list then jumps to the grave of Abu 'Ubaydah, the commander of the Muslim armies in the 630s, buried in the Jordan Valley, and then returns to Jerusalem citing the grave of Shaykh Hasan, who lived in the late eleventh–early twelfth century, and whose extant shrine is north of the Haram; the Tomb of the Virgin Mary in Gethsemane; and the tomb of Shaykh Muhammad

Fig. 7. Nineteenth century stamp depicting the shrines on the upper Dome of the Rock platform.



al-'Alami, who died in 1628 and was buried on the Mount of Olives.

The tomb of Sulayman Bek is also listed. Bek is a term used in the Ottoman period for a secular government official, so Sulayman was not a religious figure. It is not certain which Sulayman is meant, although there were several Ottoman governors of Jerusalem named Sulayman.

Also on the list are the tomb of David on Mount Zion, Rachel's Tomb north of Bethlehem, and other tombs of Old Testament Prophets in the cities south of Jerusalem, such as the Prophet Matta, the father of Jonah in Bayt Ummar between Bethlehem and Hebron, and the Prophet Yunus in Halhoul, north of Hebron. Then a number of places in Hebron itself appear, notably the Tombs of the Patriarchs, and then the tomb of the Prophet Lot in Bani Nu'aym, east of Hebron.

The list then returns to Jerusalem with tombs of Islamic religious figures from the Ayyubid, Mamluk and Ottoman periods. They are: Shaykh al-Thawri from the Ayyubid period, for whom the Abu Tor neighborhood in the south of Jerusalem is named; Shaykh Ahmad al-Dajjani, who was in charge of the endowments for the Tomb of David on Mount Zion and who died in 1562 and was buried in the Mamilla cemetery; Shaykh Jarrah, one of Salah al-Din's army commanders, who died in 1201 and was buried to the north of the Old City; Shaykh Lu'lu', buried just inside Damascus Gate in his zawiya that he founded in 1373; al-Sayyid 'Abd Allah al-Qarashi, a prominent mystic of the Mamluk period buried in the Mamilla cemetery; Abu Yazid al-Bistami, a prominent sufi mystic who died in 1360 and was buried in the Mamilla cemetery; Abu Madyan al-Ghawth, a prominent Sufi mystic in the early 14th century, buried in the North African Quarter, where the Western Wall plaza now is located; Shaykh Muhammad al-Qirami, a prominent sufi mystic, who died in 1386 and is buried in the center of the Old City; Shaykh Muhammad al-Muthabbit, the grandson of Shaykh al-Qirami who died in 1410 and was buried a few meters northwest of Muhammad al-Qirami; Shaykh

Ghabain, a little-known figure of the Mamluk period, buried along David Street in the Old City; Shaykh 'Ala al-Din Aydughdi al-Busayri, the supervisor of the Haram, who died in 1294 and was buried next to his hospice just west of the Haram; Shaykh Muhammad al-Khalili, the most prominent Islamic figure in Jerusalem in the early eighteenth century, who died in 1735, and was buried along the western perimeter of the Haram; Shaykh Muhammad al-Budayri, a prominent sufi who died in 1805 and was buried on the western perimeter of the Haram. The seal concludes with a summary of the sites listed.

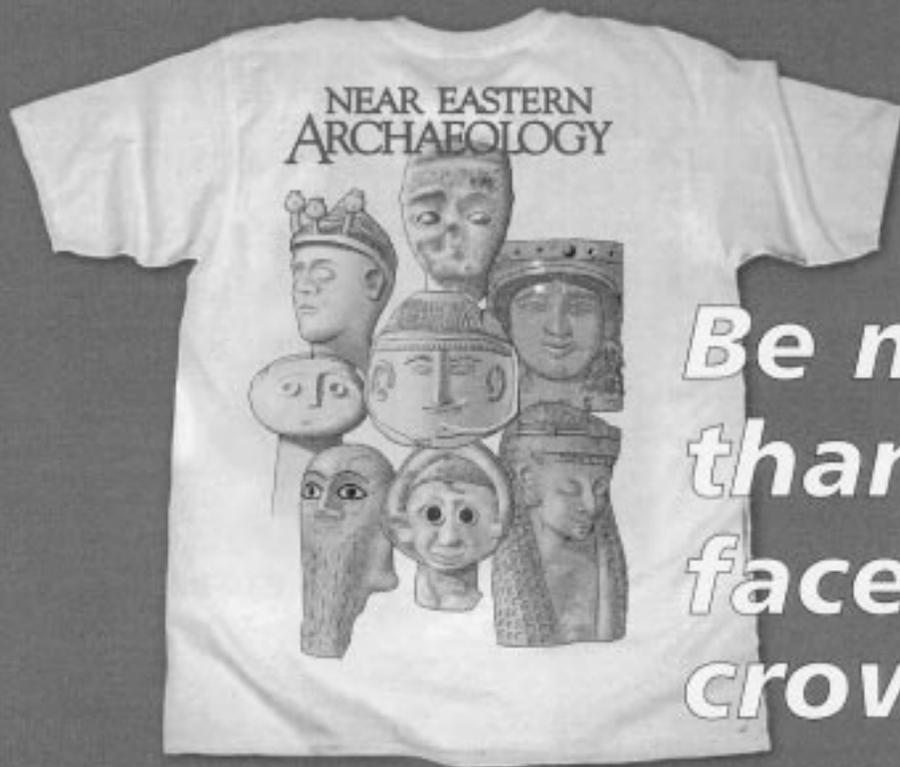
The stamp does not list every place of Islamic interest, such as the tomb of Shaykh Badr, where the Givat Ram campus of Hebrew University is located, or the tomb on the Mount of Olives of Rabi'ah al-'Adawiyah, a pioneering mystic from the early Islamic period, or Nabi Samwil, north of Jerusalem. But it is noteworthy that every site on the list outside of the Haram in Jerusalem contains a tomb. That reveals the clear interest of the list in the sufi mystic practice of visiting the graves of Islamic holy figures. The list is not intended for secular tourists; many Islamic monuments in Jerusalem of major architectural interest are not included.

While most of the sites on the list are readily identifiable with extant shrines, the list contains a few that are unidentifiable and a substantial number of sites that have been neglected if not totally forgotten in the twentieth century. This demonstrates a major shift in the twentieth century to a less mystical notion of what are the interesting Islamic monuments in Jerusalem.

In the secular twentieth century, tourism has grown alongside pilgrimage, and from the start of the British Mandate period, the various guide books that the Supreme Islamic Council has produced have included lists of the numerous monuments of historical and architectural interest built in the Mamluk and Ottoman periods that the tomb-oriented nineteenth-century stamp had ignored. ■



Fig. 8. Nineteenth century stamp listing the Islamic holy places in Jerusalem, Hebron and vicinity.



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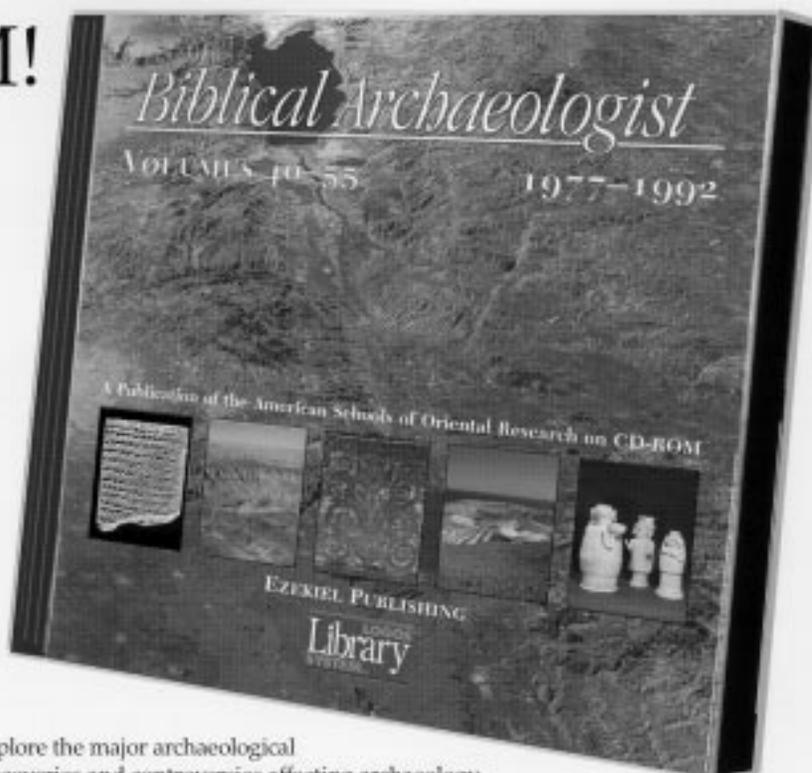
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UC Berkeley - Santa Barbara Tel Dor Archaeological Expedition

This summer, during July and early August, a joint team from UC Berkeley and UC Santa Barbara will resume excavations in the temple and citadel areas. The team will be led by Professor Andrew Stewart of UC Berkeley and co-directed by Professor Rainer Mack of U.C. Santa Barbara. This is part of an international effort, led by Professor Ephraim Stern of the Hebrew University of Jerusalem, to uncover one of the richest sites in coastal Israel. King Solomon's principal harbor and a major Phoenician, Jewish, Persian, Greek, and Roman city, Tel Dor offers a unique opportunity for volunteers to learn the techniques of modern field archaeology from experienced excavators. No previous archaeological training or affiliation with the University of California are necessary; applicants must be over 18 years of age.

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Scholarships for the Summer Workshop on the Origins of the Alphabet

The Center for Mediterranean Civilizations, Lester and Sally Entin Faculty of Humanities, Tel Aviv University, Israel announces a workshop on THE ORIGINS OF THE ALPHABET on 11th-22nd July 1999. The workshop will concentrate on the following:

- The 'invention' of the alphabet and the epigraphic situation in the eastern Mediterranean at the close of the second millennium BCE. and the beginning of the first.
- The problem of the transmission of the West Semitic script to ancient Greece.

While naturally concentrating on Semitic and Greek alphabetic writing, the programme of the workshop will also include introductory lectures on cuneiform writing, Egyptian hieroglyphs, Hieroglyphic Luwian, and Aegean scripts. Excursions to archaeological sites of related interest are also planned.

The workshop should be of interest to graduate students and postdoctorate fellows in Aegean and Near Eastern archaeology, Classics, Ancient and Near Eastern history, and related disciplines.

Accommodation: single rooms are available in apartments with shared bathroom and cooking facilities (420\$ for a minimum of twelve days; this can be extended at the cost of 35\$ per day). Lunch is available at the University at a cost of 65\$ for the duration of the workshop.

Ten scholarships (1000 US\$ each) are available for overseas participants. Kindly send CV and one letter of recommendation.

Registration fee: 200\$. For further information and plan please contact Professor Margalit Finkelberg E-mail: finkelbe@post.tau.ac.il Department of Classics, Faculty of Humanities, Tel Aviv University, P.O.B. 39040, Ramat Aviv, 69978 Tel Aviv, Israel. ■

Dr. Melvin K. Lyons

After a prolonged and debilitating illness, Melvin Lyons died during the first week of March 1999. He was one of the most faithful and supportive trustees of both AIAR and ASOR, who never missed an Annual Meeting. He also served as ASOR's medical director from 1968, when he was invited by Bill Dever to join the Gezer staff as its physician.

With the introduction of volunteers on excavations, it was imperative that medical standards be established and enforced. This was the achievement of Mel Lyons, who reviewed the medical forms of ASOR volunteers before every dig season. As a consequence, remarkably few volunteers suffered from illnesses that kept them out of the field for an extended period.

The directives and standards that Mel formulated were published by ASOR in a book entitled *The Care and Feeding of Dirt Archaeologists*, which became a *vade mecum* for all ASOR volunteers. Everyone who ever participated in an ASOR dig, whether at Gezer, Hesi, Idalion, Hesban, or elsewhere, will remember Mel's daily admonition to keep one's head covered and to drink plenty of water. Whoever ignored this advice paid a heavy price that need not be detailed here.

Mel was a regular visitor to all ASOR-sponsored digs, including those in Israel, Jordan, Syria, Egypt, Cyprus, and Tunisia. Medicine was his vocation; archaeology was his avocation. As well as being a physician, Mel was a marvelous ambassador. He loved the whole Middle East, treating everyone with profound respect and always ready to help anyone in need of his services.

Those of us of the older generation who knew Mel Lyons well will always remember him for his genuine kindness and caring. Our condolences go to his wife, Celia, and to his children, who shared his love for the people of the Middle East, both past and present.

As was said of Job, Melvin Lyons was "blameless and upright."

Philip J. King

(Donations in memory of Melvin Lyons can be made to ASOR, 656 Beacon St., 5th floor, Boston, MA 02215-2010)

Sarah Bean was doing ethnographic field work with the Bedouin of Petra when she contracted meningitis. She died in Amman from the disease. She loved Jordan and working with the Bedouin. She was scheduled to be a presenter at the ASOR central states meetings.

Peter Warnock

Egyptian Gallery of the Oriental Institute Museum at the University of Chicago Reopens May 29

The Egyptian Gallery of the Oriental Institute Museum at the University of Chicago, 1155 E. 58th Street, will reopen to the public on Saturday, May 29, with three days of special public programs. This is the first of five exhibit spaces to reopen over the next several years. The Egyptian Gallery will showcase the finest objects among the 35,000 artifacts from the Nile Valley held by the Oriental Institute, one of the world's leading centers for the study of the ancient Near East.

The focal point of the new gallery is the monumental, 17-foot tall statue of King Tutankhamun, who ruled Egypt from about 1335 to 1324 BC. This statue, the largest Egyptian sculpture in the Western Hemisphere, was excavated by the Oriental Institute in 1930. It has been moved into the center of the Egyptian Gallery where it now can be viewed from all angles.

The Egyptian Gallery uses the museum's collection of objects, dating from 5000 BC to the eighth century AD, to illustrate the life and beliefs of the early Egyptians. The exhibits focus on topics such as mummification, kingship, writing, society, family, art, tools and technology, occupations, popular religion, medicine, the gods, food, games, clothing and jewelry.

"We are extremely excited about the reopening of the Egyptian Gallery," said Karen L. Wilson, Director of the Oriental Institute Museum. "Ever since the present Oriental Institute building opened in 1931, the collection has inspired visitors to learn more about Egypt and the other civilizations of the ancient Near East. The complete redesign and reinstallation of the museum, of which Egypt is just the first phase, provides us with exciting new opportunities to rethink our exhibitions and to utilize our rich collections in innovative ways."

Emily Teeter, curator of the new Egyptian Gallery, commented, "The renovation has given us the chance to completely reevaluate what artifacts will be displayed, how they will be shown, and what information they will relate to the visitor. The new climate control systems have enabled us to exhibit a far wider range of especially fragile and interesting objects, such as ancient clothes, mummies and papyrus documents that were never before on display."

Among the many treasures from the Oriental Institute that will be exhibited for the first time are clothing, including a finely woven linen tunic with a detailed key-hole neck, and leather sandals from about 1500 BC; a rare limestone water clock; tools used in the mummification process; dishes and other objects used during the funerary banquet of King Tutankhamun; animal mummies, including a falcon and an elaborately wrapped shrew; sections of carved and painted tomb walls; and elaborate necklaces of semiprecious stone.

A selection of human mummies, including that of Meresamun, a singer in the Temple of Amun who is enclosed in a brightly painted coffin, and the mummy and coffin of a man named Petosiris, will be prominently featured in the middle of the gallery. Both had been highlights of the previous installation.

The public opening on Memorial Day weekend (May 29-31) will feature a "Celebration of Ancient Egypt," three days of festivities for all ages. Special programming planned for the weekend includes films, exhibit tours, music, demonstrations of ancient Egyptian arts processes, costumed characterizations from ancient Egyptian history, and hands-on activities, crafts and storytelling sessions for the whole family. The Egyptian Gallery will be open for extended hours for the "Celebration of Ancient Egypt." Hours will be Saturday, May 29, from 10 a.m. to 5 p.m.; Sunday, May 30, from noon to 5 p.m. and Monday, May 31, from noon to 5 p.m. For additional information about programming, contact the Museum Education Office at (773) 702-9507. ■

JOBS

The Council for British Research in the Levant (CBRL) is seeking a new **Director**, to be based in Amman, Jordan. The CBRL funds, facilitates and carries out humanities and particularly archaeological/historical research in Syria, Jordan, Israel, Palestine, Cyprus and Lebanon. The Director oversees the CBRL's main regional office in Amman together with its office in Jerusalem and the British Council-supported facilities in Damascus. He/she facilitates British research activities throughout the region and is expected to conduct a research programme of his/her own. Because of our substantial support for archaeological/historical research, we wish to appoint a candidate from the disciplines of archaeology/history/anthropology. We would welcome a candidate on secondment or paid leave from a university. Salary will be based on British university pay scales at lecturer/senior lecturer level, plus free accommodation and vehicle use. Details from, and application by letter and CV plus two references sent direct to: CBRL Secretary, 29 The Walk, Southport, Lancashire PR8 4BG, England, Tel/fax: +44 (0)1704 569664, Email: <cm@biaahuk.demon.co.uk> Applications to be received by 7 May 1999.

The Carsten Niebuhr Institute, University of Copenhagen, invites applications for an **Assistant professor (Danish: adjunkt) of Near Eastern Archaeology** to be filled on 1 August 1999 or immediately thereafter. Specialization should be in the archaeology of the Levant (Jordan/Israel) in the prehistoric and/or historic periods. Applicants must be able to teach archaeological theory and methods. The applicant should have obtained a PhD in Near Eastern Archaeology or related areas and be able to participate in the management of an archaeological field school in the Near East. Relevant experience from field work should therefore be mentioned in the application. In addition, the person employed must be able to participate in the on-going development of the internet-based education that takes place at the institute. Relevant experience or interest in information technology related to research and education may therefore be considered in connection with the evaluation of the applicant. In addition, experience in presenting archaeological finds and results to a wider audience will be positively evaluated. Further information may be obtained from Head of Department, Dr. Joergen Baek Simonsen, The Carsten Niebuhr Institute of Near Eastern Studies, University of Copenhagen, Snorresgade 17-19, DK-2300 Copenhagen S, Denmark. Tel. + 45 35 32 89 00; fax + 45 35 32 89 26, e-mail: jbs@coco.ih.ku.dk. Closing date for applications is 22 April 1999.

What Goes into a Good Book Review (from the Fall 1998 issue of *Editing History*)

A book review is considerably more than an assessment of a work by a peer who is knowledgeable in the field; it should also inform the reader in some detail about how and why a particular book is of value and to whom it will be of interest. Some readers will want to know if and how the book might contribute to their own research, while others will be interested to learn where it fits in the historiography and their course bibliographies, and still others will be trying to determine if it warrants purchase from their limited library budgets. Finally, some readers will just be interested in what they can learn about the subject matter of the book from the review and may decide to read in an area of study that is altogether new to them.

The reviewer should keep in mind that the audience for the review is generally broader than just other specialists. Excessive references to the literature in the field take up valuable space and are unnecessary unless a particular point of contrast needs to be made. The reviewer need not demonstrate his/her own expertise; this is assumed. References by the reviewer to his or her own work are usually inappropriate.

A good book review gives a clear indication in one or two sentences of the subject of the book and of its particular focus. The scope of the study should be made readily apparent, and the thesis should be explicitly articulated by the reviewer, even if the author has left it rather less so. The reviewer should try to convey something of the substance of the book; there is not room to summarize the entire work, but the review should not be so full of critique that the reader is left wondering what the book says. The organization of the book should be pointed out and the form or course of the argument summarized as succinctly as possible so that the reader understands the method and approach that the author has brought to bear on the subject. Judicious use of brief quotations can be very effective and at the same time convey both style and point of view, but they should always be cited by page number.

There is plenty of room for analysis, criticism, and praise in the review, but experienced reviewers know that sometimes a well-placed adjective can be more effective than an entire paragraph of explanation. Readers should encounter a straightforward assessment of the originality of the work and where it fits into the historiography, but there is not space for a litany of other books and articles. It is often good to recount the most salient features of the author's analysis, but it may not be possible to enumerate them all. There should always be an indication of the types of sources that have been consulted together with an assessment of how effectively they have been used. The review might indicate how readable the book is, and for whom, by commenting on style. The critic should point out significant errors or omissions, but a long recitation or minor errors is not appropriate or useful. There should be an indication of who would enjoy or benefit from reading the book as well as some statement as to its overall contribution.

Writing an effective, balanced, fair, and informative book review — in just a few hundred words — is an art. Not every scholar is suited to it, but when it is done well the reader has a good sense of whether a book will be of use or interest and of just how and why it might be so, together with some important information on the subject at hand and where it might fit into our knowledge of the past. ■

ASOR Web Page Revamped

The redesigned ASOR home page <http://asor.org> contains a wealth of information about ASOR, its overseas centers and affiliated projects, and links to sites on related topics. New features enable you to register electronically for the 1999 annual meeting and even to renew your ASOR subscription from the comfort of your computer terminal!

The Helpful Hints page is designed to save you time, giving details of whom to contact for information about the Annual Meeting, for travel arrangements and to get information on, or to order, any of ASOR's publications. The book listing on the Publications page gives complete details of books that ASOR has published, together with availability and publishers' information. Clicking on Membership, and going to the bottom of the page will link you to Scholars Press, where you can download a form, or renew your ASOR membership electronically.

The Calendar of Events provides details of international and domestic meetings and symposia, and the Overseas Centers page links to the web sites for the W. F. Albright Institute, the Cyprus American Archaeological Research Institute and the American Center of Oriental Research.

The E-mail Address List gives the address of any member who wishes to be on it, and the Membership Directory links to the Scholars Press site where full details of any ASOR member may be found.

The site is designed to be user friendly, and represent a broad range of topics of interest to ASOR members and others. If you have any comments, questions, suggestions or relevant links you would like added, or if you find any problems with using the site, please e-mail us at asorpubs@asor.org ■

Coming Soon from ASOR!

The Greek and Latin Inscriptions of Caesarea Maritima

*By Clayton Miles Lehmann and Kenneth G.
Holm*

Archaeological Reports Series Pub. date 8/99

Archaeology, History and Culture in Palestine and the Near East: Essays in Memory of Albert E. Glock

Edited by Tomis Kapitan

ASOR Books Series Pub. date 9/99

On the Way to Nineveh: Studies in Honor of George M. Landes

Edited by Stephen Cook and Sarah Winter

ASOR Books Series Pub. date 10/99

ANNUAL MEETING INFORMATION

Schedule

The 1999 ASOR Annual Meeting will take place at the Cambridge Marriott, Cambridge, MA, from November 17-20 (Wednesday through Saturday). There has been a reduction in registration over last year in some categories. Participants may now also register on-line using their credit cards. Your \$90 registration fee entitles you to participate in all the academic sessions, the ASOR Grand Reception, and the plenary session.

Please keep in mind that the hotel rate ASOR has negotiated is based on fulfilling a contracted number of room nights and committing to a guaranteed dollar amount for food functions. This makes it very difficult to cover our costs with our registration fees. By staying at the conference hotel, you will help us to meet our commitment.

Transportation

Special airfares have been negotiated by Academy International Travel, Inc. with Delta Airlines. 5% discount off lowest published domestic fares roundtrip on Delta are available. Special zone fares that do not require a Saturday night stay are also available. To receive the discount, your travel arrangements must be made through Academy International Travel Service, Inc., 1852 Century Place, Suite 105, Atlanta, GA 30345, USA. Tel: (404) 321-6943 or (800) 476-6943. Fax: (404) 633-7865 and e-mail: aitsatl@mindspring.com. Note that by making your travel arrangements through AITS, you benefit ASOR. A travel fax form will be available in the Program Book to be included as an insert in the Summer issue of this Newsletter.

Housing

Accommodations are at the Boston Marriott Cambridge Hotel, Two Cambridge Center, Cambridge, MA 02142. A special meeting room rate of \$119 single or double has been negotiated. In order to receive this special rate, all reservations must be booked through Academy International Travel.

Public transportation is available from the airport direct to the Cambridge Marriott Hotel.

A housing form will be available in the ASOR Annual Meeting Program and Abstract Book, which will appear with the Summer issue of this Newsletter.

Cancellations or Changes

Hotel accommodation questions, changes and cancellations should be directed to Academy International Travel, Inc. until October 15, 1999. After this date, please contact the hotel directly. Note that cancellations must be received at least 72 hours prior to arrival date.

Erratum

On page A2 of the Program Guide and Call for Papers included with the Winter Newsletter, Mark Chavalas' phone number was incorrect. His correct phone number is 608-785-8350. Mark Chavalas is the contact person for individual paper proposals.

Deadlines

- | | |
|-----------------|---|
| May 1 | Deadline for submission of program materials by section chairs |
| June 1 | Travel reservations open with Academy Travel. |
| July 6 | Program and Abstract Book mailed to ASOR members and non-member preregistrants. |
| Sept. 15 | Deadline for applications for Lindstrom and Dorot Student Service Scholarships. |
| Oct. 15 | Housing reservation deadline. After this date, please contact the hotel directly. |
| Nov. 12 | Preregistration ends. |
| Nov. 17 | 1999 ASOR Annual Meeting begins, Cambridge Marriott, Cambridge, MA. |



Ancient Naukratis: Excavations at a Greek Emporium in Egypt Part I, The Excavations at Kom Ge'if

(AASOR 54)

Albert Leonard, Jr.

The final report of the excavations conducted 1977-1978 and 1980-1983 at the southern end of the ancient city of Naukratis, a Ptolemaic Greek commercial center in the Egyptian Delta. The report includes a reevaluation of the evidence for Sir William Flinders Petrie's "Great Temenos." Andrea Berlin presents the corpus of Ptolemaic pottery from the site. The volume also contains reports from experts on the faunal and floral remains as well as on the material culture.

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MEETING CALENDAR

April 18–20, 1999

Hellenism in the Land of Israel (167 BCE-135 CE), a conference co-sponsored by the Divinity School and the Committee on Jewish Studies of the University of Chicago, and the Department of Theology of the University of Notre Dame. University of Chicago. Swift Hall Third Floor Lecture Room.

April 21–23, 1999

The First Jewish Revolt: Archaeology, History, and Ideology. Jointly sponsored by the Department of Classical and Near Eastern Studies, University of Minnesota, Minneapolis and the Department of Classics, Macalester College, St. Paul, Minnesota. Speakers include Erich Gruen, Martin Goodman, Eric Meyers, Tessa Rajak, Anthony Saldarini, Richard Horsley, Neil Silberman, and Hanan Eshel. Registration fee: \$50. Contact: Prof. J. Andrew Overman, Dept. of Classics, Macalester College, St. Paul, MN 55105, tel. (651) 696-6375, email: overman@macalester.edu OR Prof. Andrea M. Berlin, CNES, 330 Folwell Hall, University of Minnesota, Minneapolis, MN 55455, tel. (612) 626-7371, email: aberlin@tc.umn.edu.

April 30–May 2, 1999

Byzantine Eschatology: Views on the Last Things. Dumbarton Oaks Byzantine Symposium. Under the direction of Professors George Dennis and Ioli Kalavrezou, an international group of seventeen scholars will investigate the beliefs and practices of the inhabitants of the Byzantine Empire concerning death and what follows death on both the individual and the cosmic scales. The speakers will address the liturgical, legal, popular, and artistic aspects of funerals and burial, as well as the remembrance of the departed in homilies and letters of consolation. Further topics to be discussed will include what the Byzantines believed happened to the soul after death, its journey and judgment, and its ability to intercede for the living. The theology of death, resurrection, apocalyptic elements, and the notion of final restoration will conclude the program.

May 20–22, 1999

International Conference on **“La questione delle influenze vicino-orientali sulla religione greca”** to be held at Consiglio Nazionale delle Ricerche (CNR), Piazzale Aldo Moro 7, Rome, Italy. Organizers are the Institute for Phoenician and Punic Civilization (milib.cnr.it/bodies/ifp.html) and the Institute for Mycenaean, Aegean and Anatolian Studies (<http://www.milib.cnr.it/bodies/ima.html>). Contact Prof. Dr. Paolo Xella, Istituto per la Civiltà Fenicia e Punica, C.P. 10, via Salaria km. 29,300, I-00016 Monterotondo Stazione (Rome), email: xella@milib.cnr.it. Fax +39.06.90672461

June 13–15, 1999

A Conference on the Mandaeans, Harvard University, Cambridge, MA. Contact: J. F. Coakley, Dept. of Near Eastern Languages and Civilizations, Harvard University, Cambridge, MA 02138. E-mail: coakley@fas.harvard.edu

August 23–27, 1999

Seventh International Conference of Demotic Studies, University of Copenhagen. The Conference will be organised by the Carsten Niebuhr Institute of Near Eastern Studies. Submit the title and an abstract not later than April 31, 1999. There is no theme for the conference as a whole, but given the nature of the contents of the collection of papyri in Copenhagen (the Carlsberg Papyri), it is hoped that due attention will be given to the study of literary texts. Contact: Paul John Frandsen and Kim Ryholt.

September 20–27, 1999

14th International Congress for Christian Archaeology. Vienna, Austria. Theme: Early Christianity between Rome and Constantinople. Contact: Kongresssekretariat, c/o Abteilung für Frühchristliche Archäologie am Institut für Klassische Archäologie, Universität Wien, Franz Klein-Gasse 1, A-1190 Vienna, Austria. Tel.: ++43/1/313 52 - 242, Fax: ++43/1/319 36 84. E-mail: fcha.klass-AustrArchaeologie@univie.ac.at.

October 4–8, 1999

Fourth International Congress of Hittitology, Würzburg, Germany. The focus of this Congress will be on philological, historical, cultural, religious, linguistic, and archaeological aspects of Ancient Anatolia. Contact: 4. Internationaler Kongress für Hethitologie, Gernot Wilhelm, Institut für Oriental. Philologie, Universität Würzburg, Ludwigstrasse 6, D-97070 Würzburg, Germany. Tel. ..49 (0)931-31-2862, 2861. Fax: ..49 (0)931-31-2674. Tel./Fax: ..49 (0)931-92989. E-Mail: gernot.wilhelm@mail.uni-wuerzburg.de

October 8–9, 1999

Electronic Publication of Ancient Near Eastern Texts. The Oriental Institute of the University of Chicago is pleased to announce a conference on the electronic publication of ancient Near Eastern texts. The focus will be on Web publication of “tagged” texts using the new Extensible Markup Language (XML), although other aspects of electronic publication may also be discussed. XML provides a simple and extremely flexible standardized syntax for representing complex information and for delivering it over the World Wide Web (for more details see <http://www.oasis-open.org/cover>). Furthermore, it is based on proven approach because it is a streamlined subset of the Standard Generalized Markup Language (SGML) that has been used for electronic publication worldwide for more than a decade. XML therefore makes possible quite powerful and efficient forms of electronic publication via the Internet, including academic publication of philological and archaeological data.

To obtain more information or to register your intention to attend, please contact David Schloen <d-schloen@uchicago.edu> by e-mail or at the following address: David Schloen, Oriental Institute Electronic Publication Conference, 1155 East 58th Street, Chicago, Illinois 60637, tel: 773-702-1382, fax: 773-702-9853. www-oi.uchicago.edu/OI/INFO/XML_Conference_1999.html

October 10–11, 1999

The Twelfth Annual Klutznick Symposium: “The End of Days?: Millennialism from the Hebrew Bible to the Present.” Hosted by Creighton University’s Klutznick Chair in Jewish Civilization and Center for the Study of Religion and Society, Omaha, Nebraska. Contact Leonard Jay Greenspoon, Chairholder of the Klutznick Chair in Jewish Civilization (ljgrn@creighton.edu, phone 402-280-2304, fax 402-280-1454), or Ronald A. Simkins, Director of the Center for the Study of Religion and Society (rsmkns@creighton.edu, phone 402-280-2504) at Creighton University, 2500 California Plaza, Omaha, Nebraska 68178.

November 7–11, 1999

Human Remains: Conservation Retrieval and Analysis. Williamsburg, VA. This conference is being organized by the Departments of Conservation and Archaeology at the Colonial Williamsburg Foundation. Contact: Emily Williams, Department of Conservation -BHW, The Colonial Williamsburg Foundation, P.O. Box 1776, Williamsburg, VA. 23187-1776, fax: (757) 565-8752; tel. (757) 220 7079, email: ewilliams@cwf.org.

November 17–20, 1999

ASOR Annual Meeting. Cambridge Marriott, Cambridge, MA. Contact: Rudy Dornemann, ASOR at BU, 656 Beacon Street, 5th floor, Boston, MA 02215-2010. Tel: 617-353-6574; e-mail: dornasor@bu.edu. www.asor.org/AM/AM99.html

November 20–23, 1999

SBL/AAR Annual Meeting. Hynes Convention Center and the Sheraton Boston Hotel and Towers, Boston, MA. Contact: AAR/SBL Joint Ventures Office, P.O. Box 15399, Atlanta, GA 30333-0399, Phone: 404-727-2343, Fax: 404-727-5140, Email: meetings_management@emory.edu.

December 27–30, 1999

AIA/APA Annual Meeting. Dallas, TX. Contact: AIA, 656 Beacon Street, Boston, MA 02215-2010. Tel. 617-353-9361; fax. 617-353-6550; email: aia@bu.edu.

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