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

Committee on Archaeological Policy Inspection Trip 1999

The 1999 CAP Inspection Trip took place from June 9–July 13, 1999. In addition to myself, the tour participants included CAP committee member Oded Borowski, Publications Director Billie Jean Collins and ASOR/ACOR Trustee Anne Ogilvy. CAP committee members Rudy Dornemann, Gary Rollefson and Tom Levy participated in the trip as well, leading tours of their field projects. Consultations were held with the Directors of the Department of Antiquities in Jordan, Syria, Israel, the Palestinian National Authority and Cyprus. A total of 61 archaeological sites were visited during the course of the tour (29 in Jordan, 16 in Israel, 6 in the West Bank, 6 in Cyprus and 4 in Syria; see the abbreviated itinerary for details). The Institute directors and their staffs at ACOR, AIAR, and CAARI did an outstanding job of facilitating arrangements for the trip, describing the programs of the institutes and extending their well-known hospitality.

An impressive array of sites were visited ranging in date from the Lower Paleolithic to the Modern Period. Projects focusing on the Bronze Age through Classical Periods are still well represented but it was also encouraging to see more work being done in the Prehistoric and Late-Classical Periods. During the site visits and discussions throughout the trip,

three issues repeatedly surfaced, attesting to their importance: 1. Technology, 2. Conservation/Preservation, and, 3. Publications.

Over the past twenty years, the use of modern technology in archaeological field work and laboratory analysis has literally exploded. The hi-tec advances in archaeology were being employed by many of the projects we visited. Most excavations now have their databases computerized and input data daily while still in the field. The use of EDMs, GPS and GIS sys-



▲ Artemis Joukowsky (left), and Anne Ogilvy (right) in the west corridor of the Great Temple at Petra.

tems have made the tasks of surveying and conducting regional studies much more efficient, accurate and useful for analytical purposes. There are nevertheless some challenges in using these new technologies such as the expense involved, the difficulty in acquiring qualified staff to operate the equipment and analyze the results, keeping up-to-date with the most recent and useful hardware and software, and devising methods of sharing information with other projects using different programs/systems.

The issue of conservation and preservation of antiquities was another topic raised in virtually every conversation. The rapid population growth in the region accompanied by intensified industrial and tourism development is exerting increased pressure on archaeological sites throughout the Middle East. Although the national departments of antiquities constantly struggle to protect ancient sites, it is clear that field archaeologists will have to take an increasingly active role in preservation and presentation efforts if the archaeological sites are to survive for future generations to study and enjoy.

The expeditious publication of the results of surveys and excavations was another issue that surfaced as a primary concern. Despite the best

continued on page 4

CENTENNIAL COUNTDOWN

Y2K
CALENDAR
OF



ASOR
EVENTS

April 13–16, 2000—ASOR U.S. Centennial Celebration - Washington D.C.

May 28–June 10, 2000—Overseas Centers ASOR Centennial Celebrations - Jerusalem, Amman, Nicosia

November 15–19, 2000—ASOR Centennial Year Annual Meeting - Nashville, TN

Plans for ASOR centennial celebrations are now rapidly developing. An exciting program honoring ASOR's 100 year anniversary is taking shape for mid April in the nations capital. Housing for the event has been arranged at special rates at the Wyndham Washington Hotel which has an excellent mid-town location north of the White House. Present plans include the following:

Thursday and Friday April 13–14—Boards of Trustees and Committees Spring Meetings

Friday April 14 (evening)—Black tie optional Gala Centennial Banquet with Hon. Undersecretary of State Thomas Pickering as feature speaker.

Saturday April 15 (day)—Special lecture program "Footsteps in the Dust: A Century of ASOR Discoveries in the Ancient Near East" held in cooperation with the Smithsonian Associates. Feature speakers will include ASOR and Overseas Centers notables William Dever, Seymour Gitin, Robert Merrillees, Pierre Bikai, and Eric Meyers. ASOR President Joe Seger will serve as moderator.

Saturday April 15 (evening)—ASOR Centennial Grand Reception featuring an evening of Roasts, Toasts, and Boasts in commemoration of the ASOR family's first century. Volunteers who wish to participate in making presentations honoring mentors and colleagues, chiding them mercilessly, and/or shamelessly boasting about feigned or actual achievements should contact Rudy Dornemann at the ASOR Boston office or Joe Seger for program details. Special recognitions are being planned for ASOR affiliated Dig groups and for the Overseas Centers. A special evening of good fun and good food is being organized. You won't want to miss it!

Sunday April 16 (morning)—A special program of papers is being organized by the CAMP Program Committee under the leadership of Doug Clark. Watch for further details.

Sunday April 16 (noon)—ASOR Digs Reunion Luncheon. It is only appropriate that ASOR's centennial celebration conclude with an event that honors its many dig groups and their sponsors.

WATCH FOR FURTHER DETAILS AND REGISTER EARLY

Details on registration for the April meeting programs and for events planned at the overseas centers will be available at the Annual Meeting in November. Sponsors to support the various program elements are being solicited in an effort to make the events affordable to everyone.

The year 2000 now looms close ahead and plans for the celebration of ASOR's 100 year birthday are moving forward rapidly. Meanwhile, support for ASOR's 1999-2000 annual program is needed. Within a budget of slightly over \$750,000, an amount of \$112,000, the same as in 1998-99, is projected for the combined giving of ASOR Trustees and Members. I am pleased to say that last year members of the Board of Trustees showed outstanding leadership in registering 100% participation in contributions and pledges prior to the November meeting in Orlando. I have challenged the current Trustees to repeat that performance for 1999, and I likewise challenge all of you, as members and friends of the organization, to join them in helping meet our 1999-2000 financial needs.

*Letter
from
the
President*

Is it necessary to convince you of the importance of contributing to ASOR, and of the value of the supports and opportunities it provides for its individual and institutional members? I hope not, but if you do need convincing I warmly invite you to review closely the dynamics of ASOR's ongoing programs and activities as reflected in recent issues of our ASOR Newsletter. As ASOR's first 100 years of work draws toward conclusion, the organization has never been more vital. Testifying specially to this is the response for participation in this year's Annual Meeting in Boston/Cambridge where a record attendance is anticipated.

This all makes your annual financial help that much more important. Won't you please give early attention to providing your gift or pledge using form below. By doing so you will help to secure a smooth year of transition into ASOR's second century and provide a firm financial base for promoting its future work.

With thanks on behalf of our Chairman, P. E. MacAllister, the Development Committee, and myself, we look forward to receiving your early response.

Joe D. Seger, President

The Board of Directors of Scholars Press announced on September 1, the "restructuring" of Scholars Press, a move that involves the dissolution of the Press and therewith an end to the services it has provided ASOR, a Sponsor of the Press, since 1991. Among the services that Scholars has provided are membership and subscription fulfillment (M/S), book and journal production, marketing and distribution, accounting, and Web (directory) support. ASOR recently moved its Publications office to the new home of Scholars Press at the Luce Center on the campus of Emory University in Atlanta in order more effectively to manage its growing Publications Program. December 31, 1999 has been announced as the deadline for the ending of services. This leaves ASOR with a very limited time to find alternative sources for the services the Press currently provides.

*Letter
from
the
Editor*

The most critical task before us is the search for a new vendor to provide membership and subscription services, as ASOR's first priority is, and must be, to ensure that there is no disruption in the benefits to its members. The good news is that already several avenues are being explored, including handling M/S in-house.

Beyond the concern for continuity in service to its members, ASOR is in a unique position now to redefine itself and its Publications Program. Improved and aggressive marketing of both books and journals, better financial planning, and more direct control of its assets are the potential benefits of this development.

Despite the suddenness of the decision, it was not entirely unexpected, and research had already begun on alternative arrangements for our books and journals. The Publications staff is working full-time to find the best alternatives for future growth and improvement. The ASOR Membership can rest assured that from here on out it only gets better.

Billie Jean Collins



The American Schools of Oriental Research Annual Campaign 1999 - 2000

I am pleased to enclose my gift of \$ _____ on my total pledge of \$ _____ to support the core programs of ASOR for fiscal year 1999-2000. Please enroll me as a contributor at the level indicated below.

<input type="checkbox"/> Benefactor (\$10,000 or more annual gift)	Date _____	Name _____
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<input type="checkbox"/> Supporter (annual gift up to \$250)	Please return this form with your contribution in the envelope provided.	

Attention Canadian Members: You can contribute through CASOR. Return your pledge form noting contributed amount to ASOR, Boston. Send your contribution check payable to **CASOR** % Dr. Larry Herr, Concordia University College, 235 College Avenue, College Heights, Alberta, T4L 2E5, Canada

American Schools of Oriental Research, at Boston University
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*ASOR is private, not-for-profit 501 c. (3) organization. Contributions are eligible for tax deduction to the limit allowable by law.



◀ Ken Holum (right) explaining his work at Caesarea to (from right to left) Anne Ogilvy, Oded Borowski, and Billie Jean Collins.

▶ 'Ain Soda/ Azraq, Leslie Quintero describes the excavation as (from left to right) Philip Wilke, Gary Rollefson and Anne Ogilvy look on.



CAP Tour, continued from page 1

intentions, many field archaeologists have a tendency to put off final publication of their last project before beginning a new one. The result is a substantial backlog of unfinished publications of current projects as well as 'older' projects that have not been in the field for years. The rapid publication of survey and excavation data before it is lost becomes a more critical problem as each day passes.

In response to this crisis, on November 25–27, 1999, in Nicosia, the Cypriot Department of Antiquities will convene an "International Conference on Unpublished Archaeological Excavations," hosted by Drs. Sophocles Hadjisavvas and Vassos Karageorghis.

Addressing the above mentioned concerns is a task that CAP can, and should, be doing. CAP's resources and influence are limited but by mounting a concerted effort, in cooperation with the various departments of antiquities, overseas institutes and project directors, progress in dealing with these issues is possible and will constitute a significant contribution to the discipline of Near Eastern Archaeology.

From a personal point of view, the 1999 CAP Inspection Trip was very

informative and worthwhile. I am hopeful that future trips will involve larger numbers of CAP members and become a more effective venue for promoting constructive dialogue and cooperation between professional archaeologists. The challenges facing the overseas institutes, individual project directors, and the national department of antiquities are such that more cooperation is imperative.

An important mission of ASOR in general, and the CAP Committee in particular, is to help articulate priorities and assist in coordinating efforts to find solutions to the challenges confronting the discipline of Near Eastern Archaeology. The annual CAP Inspection Trip is an important component in ASOR's strategy to accomplish that mission, and will hopefully become a more effective tool in the future.

*David W. McCreery, Chair
Committee on Archaeological Policy
Willamette University*



▲ Looking NNW at Tell Qarqur.

▶ On-site computer center at Lahav. Chris Holland (seated) gives a demonstration as (from left to right) Paul Jacobs, Oded Borowski, Billie Jean Collins, and Anne Ogilvy look on.



◀ Danielle Parks describing her excavation at Kourion.

**ABBREVIATED ITINERARY
OF THE 1999 CAP INSPECTION TRIP**
(site tours led by individuals indicated in parenthesis)

JORDAN, JUNE 9–13, 28–JULY 4, 9–13

- ▶ Amman Citadel (Pierre Bikai)
- ▶ Ghazi Bisheh, Director General, Department of Antiquities
- ▶ Buseira-Tafila Survey (Burton MacDonald)
- ▶ Bir Madhkur, Aqaba, (Megan Perry)
- ▶ Petra Ridge Church & Nabataean Tombs (Patricia Bikai)
- ▶ Madaba (Tim Harrison)
- ▶ Wadi eth-Themed (Michelle Daviau)
- ▶ Abila
- ▶ Reception at Yarmouk University with President Fayez al-Khassawneh & Fawaz al-Khreisheh, Director, Institute of Archaeology and Anthropology
- ▶ Yamun (Jerry Rose)
- ▶ Kerak Castle
- ▶ KRP/ al-Mudaybi' (Jerry Mattingly)
- ▶ Shobak Castle
- ▶ Wadi Musa (Khairieh 'Amr and Ahmed Momani)
- ▶ Petra Great Temple (Martha Joukowsky)
- ▶ Jebel Hamrat Fidan (Tom Levy and Mohammed Najjar)
- ▶ Umayri (Doug Clark)
- ▶ Jalul (Randall Younker)
- ▶ Tell Nimrin and Bâb edh-Dhrâ'
- ▶ Azraq, 'Ain Soda, 'Ain al-Assad, Bawwab al-Ghazal and 'Ain Ghazal (Gary Rollefson, Leslie Quintero and Philip Wilke)
- ▶ Wadi al-Kharrar (al-Maghtas) (Mohammad Waheeb)
- ▶ Pella and Abu Suwwan

SYRIA, JUNE 14–16

- ▶ Sultan Muhesen, Director, Department of Antiquities in Damascus
- ▶ Tell Asharnah, Apamea and Qarqur (Rudy Dornemann)
- ▶ Syrgilla

ISRAEL AND THE WEST BANK, June 18–27

- ▶ Meet AIAR Director Sy Gitin, tour Albright facility, discuss Miqne publications and Neo-Assyrian 7th century project, J.P. Dressel, Field Director, Tel Ain Zippori, Sepphoris Regional Project Jonathan Reed, Co-Director, New Sepphoris Acropolis Excavation
- ▶ Shuweikah (Marwan Abu Khalaf)
- ▶ Palestinian Institute of Archaeology, Birzeit University (Khaled Nashef)
- ▶ Tel Zayit (Ron Tappy)
- ▶ Jaffa (Zeev Herzog)
- ▶ Amir Drori, Director, Israel Antiquities Authority and Dr. Vassilios Tzaferis, Director of Excavations and Surveys
- ▶ Lahav (Paul Jacobs)
- ▶ Ashkelon (David Schloen)
- ▶ Avrahm Biran, Hebrew University
- ▶ Beth Shemesh (Zvi Lederman)
- ▶ Caesarea (Ken Holum)
- ▶ Dor (Ayelet Gilboa)
- ▶ Sepphoris (Jim Strange)
- ▶ Hazor (Amnon Ben-Tor)
- ▶ Tel Dan and Banias
- ▶ Kedesh (Sharon Herbert, Andrea Berlin)
- ▶ Rehov (Ami Mazar)
- ▶ Gichon Spring (Ronny Reich)
- ▶ Beit Guvrin (Amos Kloner)
- ▶ Hamdan Taha, Director, Palestinian Department of Antiquities
- ▶ Ai, Jericho and Hisham's Palace (Hamdan Taha)

CYPRUS, July 5–8

- ▶ Mitsero-Politiko Regional Survey — SCSP (Michael Given)
- ▶ Idalion
- ▶ Sophocles Hadjisavvas, Director, Department of Antiquities
- ▶ Cyprus National Museum
- ▶ Kourion (Danielle Parks)
- ▶ Larnaca Museum
- ▶ Farewell reception for Dr. Nancy Serwint hosted by new CAARI Director Dr. Robert Merrillees
- ▶ Athienou (Michael Toumazou)
- ▶ Kalavassos (Alison South)
- ▶ Khirokitia

ANNOUNCEMENT OF POSITION: GREEK LANGUAGE, CULTURE, AND THE NEAR EAST

The Department of Classics and Ancient Mediterranean Studies at The Pennsylvania State University is seeking applications for a tenure-track appointment at the assistant professor level to teach ancient Greek language and culture, and the relations of Greek culture with the cultures of ancient Egypt and the Near East. Applicants must be able to teach ancient Greek at all levels, and should have research expertise in a field such as language, literature, history, or religion in one or more periods between the archaic age and late antiquity. Demonstration of excellence in teaching and scholarship is required. Ph.D. must be awarded by the time of appointment. Submit a letter of application, curriculum vitae, sample of scholarly writing, and three letters of reference to: Mark Munn, Chair, Search Committee for Hellenism and the Near East, Department of Classics and Ancient Mediterranean Studies, The Pennsylvania State University, Box O, 108 Weaver Bldg., University Park, PA 16802-5500, USA. The deadline for applications is December 1, 1999, however applications will be considered until the position is filled. AA/EOE

New from ASOR

On the Way to Nineveh
Studies in Honor of George M. Landes
 STEPHEN L. COOK AND S. C. WINTER, EDITORS

This book was conceived as a tribute to Dr. George M. Landes on the occasion of his retirement as a longtime professor of Hebrew Bible at Union Seminary and as Secretary of the American Schools of Oriental Research. The theme of the volume grows out of George's career-long commitment to the study and teaching of biblical languages and biblical archaeology. Contributors were asked to address the place of these methods of philology and archaeology in biblical studies today, and to reflect upon how their own work either depends on or has moved in reliance on these methods. The topic is timely, since the place of these methods, which were championed by George's teacher, W. F. Albright, is currently under scrutiny and reevaluation in biblical studies.



Contents include: *Contemporary Methods and the Place of Philology and Archaeology in Biblical Studies Today*, Stephen L. Cook and S. C. Winter; *Shechem Pottery-Locus 14.132*, Roger S. Boraas; *"Rod and Staff" (Psalm 23:4): A Double Image?*, Richard W. Corney; *Nineveh's "Three Days' Walk" (Jonah 3:3): Another Interpretation*, David Marcus; *Ruth Revisited*, Edward F. Campbell, Jr.; *Holy War Ideology and the Rapid Shift of Mood in Psalm 3*, Ee Kon Kim; *The Song of the Sea and Salvation History*, Thomas B. Dozeman; *The Problem of Human Sacrifice in War: An Analysis of Judges 11*, Naomi Steinberg; *Historicizing the Prophets: History and Literature in the Book of Jeremiah*, Robert R. Wilson; *Jethro's Wit: An Interpretation of Wordplay in Exodus 18*, Edward L. Greenstein; *The Impossible: God's Words of Assurance in Jeremiah 31:35-37*, Herbert B. Huffmon; *A Tempest in a Text: Ecological Soundings in the Book of Jonah*, Phyllis Trible; *The Place of Jonah in the History of Biblical Ideas*, Baruch A. Levine; *No Small Thing: The "Overturning" of Nineveh in the Third Chapter of Jonah*, Johanna W. H. van Wijk-Bos; *A Fifth Century Christian Commentary on Jonah*, S. C. Winter; *Issues in Contemporary Translation: Late Modern Vantages and Lessons from Past Epochs*, Gerald T. Sheppard; *The Tradition of Mosaic Judges: Past Approaches and New Directions*, Stephen L. Cook; *Intertextuality and Canon*, James A. Sanders.

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

Albert Glock, Director of Birzeit University's Institute of Archaeology, was among the first archaeologists to promote and foster research into the archaeological record of Palestinian Arabs. His life ended tragically in 1992, but his vision continues today, as witnessed in this collection of essays. This volume commemorates Albert Glock's contribution to archaeology and education in Palestine and the Near East. It includes studies by scholars who were colleagues of Glock's, who knew him personally, or who have been influenced by his approach. In addition, the volume includes three articles by Glock that are previously unpublished or only partially published.



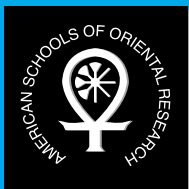
Contents include: *Albert E. Glock (1925-1992): A Remembrance*, Neil Asher Silberman; *Can "Biblical Archaeology" be an Academic and Professional Discipline?*, William G. Dever; *Memories of Palestine: Uses of Oral History and Archaeology in Recovering the Palestinian Past*, Thomas Ricks; *Ethnographic Analogy and Ethnoarchaeology*, Patty Jo Watson; *Implications of Cultural Tradition: The Case of Palestinian Traditional Pottery*, Hamed J. Salem; *Late Bronze and Iron I Cooking Pots in Canaan: A Typological, Technological, and Functional Study*, Ann E. Killebrew; *Abandonment and Site Formation Processes: An Ethnographic and Archaeological Study*, Ghada Ziadeh-Seely; *Early Bronze Age Seals and Seal Impressions from Taanach*, Nancy Lapp; *Society and Mortuary Customs at Bab edh-Dhra'*, Walter Rast; *Balaam at Deir 'Alla and the Cult of Baal*, Henk Franken; *The Head Huntress of the Highlands*, G. R. H. Wright; *An Odyssey of Love and Hate*, Hugh Harcourt; *Strabo, Pliny, Ptolemy and the Tabula Peutingeriana: Cultural Geography and Early Maps of Phoenicia*, Henry Innes MacAdam; *Archaeology as Cultural Survival: The Future of the Palestinian Past*, Albert E. Glock; *Cultural Bias in Archaeology*, Albert E. Glock; *Divided We Stand: The Problem of Palestine*, Albert E. Glock.

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W. F. Albright
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CHRONOLOGICAL AND SPATIAL ISSUES IN ARID ZONE ARCHAEOLOGY

Benjamin Saidel

The main goal of my research as this years Albright Barton Fellow has been to address chronological and spatial issues in arid zone archaeology. In particular, I am interested in how the material culture of arid zone populations affects the dating and phasing of archaeological sites in the Negev, Israel, the Sinai, Egypt, and the Hisma, Jordan. The emphasis of the research is on the Early Bronze Age I–III, EBIV/MBI, and the Ottoman periods.

In the Negev, I have dealt with the site of Rekhes Nafha 396, which is located approximately 15 km north of Mitzpe Ramon. The pottery from each basket at Rekhes Nafha 396 was sorted by fabric and period. These data were then used to plot the quantities of sherds for each 1 x 1 m square. The object was to determine if there are differential patterns in the deposition of the ceramics found in each of the three architectural units at this site. The results will be compared to the distribution of the stone tools and lithic waste. This has already shed light on the occupational history of Rekhes Nafha 396 in the Bronze Age and the Early Islamic periods.

The information derived from this research can be compared with ethno-archaeological data that I collected from abandoned campsites in 1998 in southern Jordan. I do not expect a one to one correlation in spatial relationships between Early Bronze Age and Bedouin encampments, but I hope to be able to determine how arid zone populations use the space both inside and outside of their dwellings.

I also analyzed the pottery from Steven Rosen's excavations at the Camel Site in Mitzpe Ramon, a Ben-Gurion University project. Based on 14C dates, diagnostic lithics, and diagnostic sherds, this site was occupied in the EBII and EBIV/MBI periods. The bulk of the pottery was discarded immediately outside the walls of this habitation site. When the sherds were plotted for each 1 x 1 m square, they formed an almost continuous belt around the site.

Perhaps more important than the distribution of sherds is the large number of rim sherds from holemouth vessels in con-

trast to the small number of diagnostic sherds dating to the EBIV/MBI period. Included in this assemblage are holemouth rims that are typical of the "EBII" period. One explanation for the large proportion of holemouth vessels may be the result of inadvertently including Early Bronze Age holemouth vessels with those used in the EB IV/MB I period. Multi-period sites such as the Camel site exemplify the difficulties of ascertaining the horizontal extent of EBA and EB IV/MB I occupations at the same settlement. Specifically, because of the problems of using holemouth vessels for dating, it is difficult to determine if the strata bearing undiagnostic holemouth sherds should be attributed to the EBA and/or EBIV/MBI periods. My report will be published in Steven Rosen's final excavation report of the Camel Site, which will appear in the Beersheva monograph series.

I also completed a paper entitled "Matchlocks, Flintlocks, and Saltpetre," which has been accepted for publication in the year 2000 volume of the *International Journal for Historical Archaeology*. This paper examines the chronological implications for the prolonged use of matchlock muskets by Ottoman Period Bedouin (1453–1918). While the technology behind the matchlock ignition system is from the 15th century, this weapon was used by many Bedouin until the beginning of the 20th century. As a result, the presence of gun parts from matchlock muskets poses a potential problem for identifying Bedouin settlements from the 18th and 19th centuries in the southern Levant and in northern Arabia. The problem is heightened by the paucity of diagnostic artifacts found at archaeological sites associated with Ottoman Period Bedouin.



Benjamin Adam Saidel
George A. Barton Fellow

“TO YOUR TENTS O ISRAEL”: TENSILE ARCHITECTURE IN THE HEBREW BIBLE AND THE SYRO-PALESTINE ARCHAEOLOGICAL RECORD

Michael Homan

My dissertation focuses on the function, symbolism, architecture, and archaeology of tents in the Hebrew Bible and ancient Near East. During my five month tenure at the Albright under the sponsorship of the Samuel H. Kress Fellowship, I completed drafts of four chapters of my dissertation, and procured general outlines of the remaining two.

Tents find manifold expressions in the Hebrew Bible. They are used domestically, where several authors vaunt a tent-dwelling heritage for the patriarchal, wilderness, and settlement periods. Many of ancient Israel and Judah's neighbors continue to inhabit tents throughout the Iron Age, a phenomenon praised by many biblical prophets. Portable architecture including tents and *sukkot* serve military functions, and are employed on campaigns by both Israel and her enemies. Many acts of a sexual nature are set in tents within the Hebrew Bible. This is most clearly manifested in Absalom's revolt, where he publicly claims the throne through intercourse with David's concubines in a tent pitched on the palace roof (2 Samuel 16). Related to this is the use of tents in marriage ceremonies and their subsequent consummations. My research also explores the role tents played in the cult of ancient Israel. This pertains to the most famous tent of the Hebrew Bible: the Tabernacle. Despite the fact that there is far more detail concerning the Tabernacle's form than any other structure in the Hebrew Bible, reconstructions significantly vary. I have reviewed, surmised, and evaluated the previous attempts to solve this enigmatic issue. Extra-tabernacular tent shrines in the Hebrew Bible are also explored in my research, as well as the symbolic use of tents and tensile terminology to represent heaven, the universe, Israel, and Judah. The religious connotation of tents is furthered through a study of theophoric personal names incorporating tensile elements.

Each of these functions expressed by biblical tents is further clarified through a study of cultures neighboring ancient Israel both spatially and temporally. The parallels I've uncovered lend credence to many biblical claims recently disputed in the Hebrew Bible, most notably the Tabernacle's historicity. The Tabernacle's function as Yahweh's home matches the tensile homes of Canaanite El and Egyptian Min, both formerly nomadic gods, who were the respective heads of their pantheons, but have since been challenged or usurped by younger gods inhabiting more permanent temples. More beneficial to the Tabernacle's validity are the striking architectural parallels from Late Bronze Egypt. The construction of the Tabernacle is remarkably similar to a tent nested among four catafalques covering Tutankhamon's coffin. Both the Tabernacle and Tutankhamon's outer shrine incorporate

wooden boards encased with gold, that are erected to form a roofless rectangular structure that housed an elaborately decorated tensile roof. This burial tent mirrors in function the many Egyptian tents of purification, in which the deceased was prepared for mummification. More amazing is the Tabernacle parallel from the military tent and encampment employed by Ramses II at the Battle of Kadesh, now depicted in several temple reliefs. Here the dimensions and orientation of the Tabernacle and courtyard find an intense analogy; the conformity of the two structures is beyond the realm of coincidence. No other textual description of a building in the ancient Near East more closely matches a structure found in the material record, be it expressed pictorially or actually. This parallel between the Tabernacle and Ramses II's military tent further hints at Yahweh's martial role, and again falls into the category of Yahweh's inheriting the trappings of Near Eastern monarchy to express the role of ancient Israel's sovereign leader.

Other functions of biblical tents are better understood by a comparison with surrounding ancient Near Eastern cultures. Tents have served a perpetual domestic use in the Near East. By studying the relationship between tent-dwelling semi-nomadic societies with their settled neighbors, a better understanding of ancient Israel's role with such populations as the Rechabites can be achieved. Also, when formerly tent dwelling societies abandon tents for sedentary houses, as the ancient Israelites claim to have done, the memories of their tent dwelling pasts in histories and mythologies are repeatedly manifested. Part of my research included the relatively recent attempts to discern traces of nomads in the archaeological record. In addition to domestic and cultic tents, I gained a better understanding of the military tents of ancient Israel and her enemies by studying the function and architecture of martial tents in the verbal and pictorial records of ancient Egypt, Assyria, Babylon, Phoenicia, Persia, Greece and Rome. Lastly, data concerning the use of tents in marital and sexual contexts are limited in the ancient Near East; however, ethnoarchaeological studies of tents of a like nature provide a milieu by which to elucidate the feasibility and symbolism of these biblical descriptions.



Michael Mathias Homan
Samuel H. Kress Fellow
University of California-San Diego

BARBARIANS AT THE BORDERS: THE MAINTENANCE OF HELLENIC ETHNIC IDENTITIES IN THE ANCIENT MEDITERRANEAN WORLD

Brien K. Garnand

Greeks and Phoenicians created and maintained ethnic identities in contact and conflict with each other. Greeks defined themselves in opposition to the Phoenicians—in particular depicting the Phoenicians as practitioners of infant sacrifice in order to mark them as non-Greek. The ritual human sacrifice the Greeks described is one of the most studied and yet poorly understood aspects of Phoenician culture. According to Biblical and Classical sources, in times of desperation—war, plague or famine—Phoenicians sacrificed their children to Ba'al, notably in the Phoenician colony of Carthage. There and at other Phoenician colonies in the western Mediterranean, open-air precincts have been discovered (so-called "tophet" precincts), filled with urn burials of infants and animals, and marked by votive stele. This project seeks to compare archaeological and epigraphic evidence from the Western Mediterranean to similar evidence from sites and necropoleis in the East, in order to further clarify this Phoenician cultic practice and to put it into a broader context. As for the epigraphic evidence, a computer database of all Phoenician votive inscriptions is underway. This will permit formulaic analysis of inscriptions from all votive precincts in the East (such as Umm el-'Amed) as well as those from 'tophet' inscriptions. Of the thousands of votive inscriptions, only a few hundred have been used to shed light on the nature of the ritual. This study compares formulae used generally for votive rites to those specific

to the "tophet," compares formulae used in the East to those in the West, and seeks to find in these inscriptions further evidence of what is unique about the rites of the "tophet" precinct. Concerning the archaeological evidence, a preliminary analysis of materials from three Eastern "tophet" precincts (Amathus, Tyre, Achziv) suggests that they are more closely related to each other than to those in the West. At these three sites, one uniformly finds adult and infant cremations side by side, few animal remains (with some exceptions at Amathus), few to no small votive objects (beads, amulets, etc.), many small ceramic finds (mushroom-lipped and trefoil jugs, and juglets) associated with the urns, few iconic stele; and no *in situ* inscribed stele. All of these are in contrast with the Western "tophet" sites, and suggest that the materials from the Eastern sites preserve evidence of a different rite.



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Theology, History, and Archaeology in the Chronicler's Account of Hezekiah

Andrew Vaughn

The Chronicler's treatment of Hezekiah in 2 Chronicles 29-32 is an excellent place to test the relationship of extrabiblical historical data to an interpretation of Chronicles. This study argues that the consistency between the Chronicler's detailed account of Hezekiah's economic buildup and civil power and the known extrabiblical historical data must be addressed. It integrates archaeological and epigraphic study with a focused reading of Chronicles and shows that traditions or remembrances that were historically accurate were utilized in constructing the Chronicler's ideological message. Even while presenting an ideologically laden message to the postexilic community, the Chronicler was still concerned with the writing of history.

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THE SEABORNE MIGRATION OF THE PHILISTINES

Tristan J. Barako

As is now known from extensive excavations at three major Philistine sites (Ashdod, Ashkelon and Tel Miqne-Ekron), the distinctive, intrusive material culture of the Philistines suddenly appeared in southern coastal Canaan in the first half of the twelfth century BCE. For most of this century scholarship has sought a place of origin for this material culture, ultimately settling on the Aegean/Mycenaean world, which by the end of the thirteenth century BCE encompassed mainland Greece, Crete, Cyprus, coastal Asia Minor and Cilicia. Although there has been much speculation concerning the location of the Philistine homeland, and despite the fact that their settlement in southern coastal Canaan is so well-known, there has been little attempt to explain how the Philistines transported themselves and their culture overseas.

This question, in turn, raises further, closely related questions, such as 1) what was the route of the migration?, 2) did they arrive *en masse* by boat, by oxcart or by both vehicles, as the Medinet Habu reliefs of Ramesses III seem to indicate?, 3) what was the scale of migration?, and 4) if a large-scale seaborne migration is postulated, were Late Bronze Age maritime technology and seamanship commensurate to the task?

Concerning the first two questions, a cursory glance at a map of the eastern Mediterranean quickly reveals that travel from many of the proposed Philistine homelands to southern coastal Canaan requires travel by sea, with the exception of coastal Asia Minor and Cilicia. A large-scale overland migration, however, from these two regions, though possible, would have been extremely difficult. The densely populated nature of the Levantine coastal plain at the time of the proposed Philistine migration during the first half of the twelfth century BCE, as well as the geographic barriers present—i.e., mountain ranges, rivers, swamps and sand dunes—would have made travel by sea significantly easier.

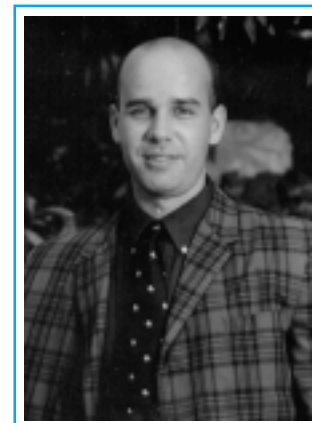
A year's residence in Jerusalem afforded me the opportunity to experience first hand the geography of the Levant, which provided me with a greater appreciation for the distances and obstacles that ancient travelers would have been confronted with. Site visits and discussions with local archaeologists gave me a better understanding of the settlement patterns and population densities of the regions along the likely path of the Philistines' possible overland migration. This information was especially important in addressing the third question mentioned above, namely, how to arrive at an estimate for the size of the migrating population.

By calculating the total, inhabited area of the Philistine Pentapolis, i.e., Ashdod, Ashkelon, Tel Miqne-Ekron, Gath and Gaza, at the time of the initial Philistine settlement and multiplying this number by a reasonable population density coefficient, one can arrive at an approximate figure for the population size of Philistia in the first half of the twelfth century BCE. Again, visits to the actual sites

and discussions with the excavators of these sites proved indispensable. It now remains to determine what percentage of this population was intrusive, i.e. Philistine, and what percentage was indigenous, that is Canaanite. This raises two controversial issues that have a direct bearing on the size of the migrating population: 1) the detection of ethnicity in the archaeological record; and 2) the historical circumstances surrounding the Philistine settlement. While both subjects are considered in my current research, in effect, they represent future lines of inquiry in my dissertation.

As for question number four, were Late Bronze Age maritime technology and seamanship commensurate to the task of a large-scale migration, there is a great deal of information at our disposal. Most important is the famous "Naval Battle" scene from the walls of Ramesses III's mortuary temple at Medinet Habu, wherein various "Sea Peoples," including the Plst or Philistines, can be seen in their distinctive bird-headed warships being routed by the pharaoh's navy. Numerous other ship depictions from this period survive on pottery, in graffiti and in model form from all regions of the eastern Mediterranean. Late Bronze Age archives from Eighteenth Dynasty Egypt (the Amarna Tablets), Canaanite Syria (Ugaritic Texts) and Mycenaean Greece (the Pylos "An" Series) include descriptions of maritime mercantile and piratical activity. Of particular importance for my dissertation is information on ship cargoes, crew and fleet sizes. Finally, and most vividly, is the evidence from the first well-preserved shipwrecks, the Uluburun from ca. 1450 BCE, and the Cape Gelidonya from ca. 1200 BCE, which offer invaluable knowledge on early ship construction, as well as the types and quantities of cargo taken onboard.

My future research will involve, for comparative purposes, a study of better-documented seaborne migrations, e.g., the Greeks and the Phoenicians in the western Mediterranean, the Vikings in the northern Atlantic and the Puritans in North America, in the hope of illuminating the dimly lit migration of the Philistines. Although these migrations and settlements took place under very different circumstances, perhaps something may still be learned from them about seaborne migrations in general.



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THIS LITTLE CANAANITE WENT TO MARKET: A MODERN APPROACH TO THE ANCIENT ECONOMY OF THE SOUTHERN LEVANT IN THE LATE BRONZE AGE

Lisa Cole

As a Fellow at the Albright Institute in Jerusalem, I was able to further develop and expand the scope of my dissertation, which deals with the economy of the Late Bronze Age in the Southern Levant. My research first focused on the work of Karl Polanyi. Polanyi was an economic historian whose ideas were instrumental in the development of the substantivist approach in Economic Anthropology. Polanyi argued that “previously to our time no economy has ever existed that, even in principle, was controlled by markets.” In his opinion, ancient economies operated under rules other than those of our modern market-oriented economy and, therefore, would require a set of analytical tools different from those derived from the analysis of a modern economy. From this, Polanyi developed four types of economic categories for the ancient world: householding, reciprocity, redistribution and market exchange. Based on preliminary work done at Kültepe by Oppenheim in the 1950s, Polanyi assumed that redistribution was the major form of economic exchange in the ancient Near East. My own research, however, suggests that for the Late Bronze Age in Syria-Palestine there existed what might be termed a “pseudo-capitalistic” economy. To demonstrate this, I am currently examining the data that would support the applicability of modern economic principles to the ancient world, specifically the Late Bronze Age city-states.

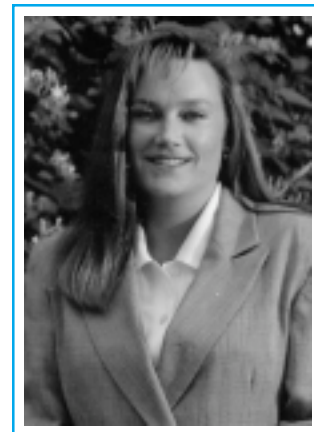
Economic historians such as Polanyi have argued that the evidence from the ancient Near East suggests that the main form of economic exchange was redistribution, not price-making markets, which they contend are only a recent phenomenon. Current research from Ugarit and Mesopotamia, however, suggests that there was a system of prices in the Late Bronze Age. Regardless of whether or not a system of prices existed, there still could have been market level exchange. The purpose of markets is not to establish prices but to allocate goods. If ancient markets allocated goods then they are markets in the modern sense. Prices are merely a result of market activity. The criteria then, aside from prices, for establishing market exchange are (1) surplus production, (2) the existence of craftsmen for a market and, (3) the existence of contracts dealing with commercial transactions. In contrast to these, the characteristics of redistribution are (1) an assumption that the market did not function, (2) a reciprocal relationship exists between the ruler and the ruled, (3) producers receive products of their production back again, (4) land cannot be bought or sold and, (5) wage labor did not exist.

While the evidence from Mycenaean Greece and Minoan Crete meets the criteria for a redistributive system and support the theory that redistribution was the main form of

economic exchange in the western Mediterranean, the archaeological record of the city-states in the Near East does not support a similar hypothesis. To determine what type of economy that evidence would support, I have applied the criteria established above for determining the existence of a market-exchange system.

Evidence of surplus production for an external market would satisfy the first criterion. Such evidence is found in the appearance of Mycenaean and Cypriot fine wares in the Levant, indicating that imports traveled eastward from the Aegean. To develop additional evidence, artifact assemblages from sites along main trade routes, for example from the coast of Israel inland to sites in Jordan, will be submitted for petrographic analysis and Neutron Activation. The results should determine specialization and production beyond subsistence levels as well as what commodities were actually being exchanged. If a site were producing a certain commodity for the market, such as Ekron’s olive oil industry in the 7th century, this production should be evident in the archaeological record. In addition, there are other dynamics involved in surplus production, such as long-distance trade, which would have stimulated local economies and pushed them towards market exchange. Pressures on local labor caused by export production would have created a need for a food and craft industry in basic goods that could no longer be produced by individual households. We should, therefore, expect to see an increase in the number or size of industrial installations and artifacts such as grinding stones for surplus grain production or loom weights for textiles.

Another aspect of my research is to address the question of who was involved in the actual exchange of goods: merchants, potters, political elites or social guilds? This line of inquiry follows Michal Artzy’s recent work on the appearance of entrepreneurial groups, composed initially of sailors and merchants, who were in direct economic competition with their employers. As for the other criteria for market-exchange, namely craftsmen and documents pertaining to commercial transactions, these will be dealt with in the next phase of my research.



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WRITING, RITUAL AND APOCALYPSE: STUDIES IN THE THEME OF ASCENT TO HEAVEN IN ANCIENT MESOPOTAMIA AND SECOND TEMPLE JUDAISM

Seth Sanders

As a scholar who came to the field with broad questions about human religious experience and who ended up engrossed in the minutiae of Hebrew Bible and Semitic philology, I have always been interested in connecting the two. If one had to pick a peak religious experience, it would probably be going to heaven and meeting God, so I was pleased to find a literary genre (the Apocalyptic Heavenly Journey) with a lot of unresolved problems having to do precisely with my interests: the connection between textual evidence, human experience, and religion on the ground, as a concrete historical phenomenon. This became the subject of my Johns Hopkins dissertation, *Writing, Ritual and Apocalypse: Studies in the Theme of Ascent to Heaven in Ancient Mesopotamia and Second Temple Judaism*, which I finished this year at the Albright.

More specifically, explanations of the rise of the genre Apocalypse in Hellenistic Judaism typically traced literary influences but left questions about the mechanisms by which the genre itself came about. To address these questions, I tried to find new methodological and philological resources to focus on a single element of the genre: the ascent to heaven. What have people said, what have they missed, and what more could be done? The first chapter was a study of comparisons scholars have made between Jewish apocalypses and ancient Near Eastern religious traditions, specifically those of Mesopotamia. It found these comparisons dominated by a narrow, developmentalist model of borrowing, with Mesopotamian material arranged to fit a Hellenistic Jewish pattern: history is seen as culminating in the form of religion closest to us. The second chapter developed an alternative model of journeys to heaven. It has the unique advantage of being based on a detailed survey of Sumerian and Akkadian texts: the chapter presents and analyzes virtually all Mesopotamian testimonia about people who went to heaven. The benefit of this is that it allows us to see how the lofty vision of a heavenly journey interacted with documented religious, political, and even medical practice. My research shows how heavenly mediators were used by priests in the cult, by the king in his propaganda, and by ritual experts to affect human bodies. That I found this evidence in ancient letters, medical texts and cuneiform library catalogues suggests that if we ever want to understand religious literature like apocalypses, a view confined to literature is totally misleading. We need to cast a broader net and analyze our findings in an integrated way.

The next three chapters used my model to ask questions about the ways Israelite textual and ritual traditions were invoked in religious activity and changed in history. The third chapter shows processes that one could easily call apocalyptic already at work far earlier than anyone recog-

nizes the existence of Apocalypses in the relationship between the Torah and the rest of the Bible. Qumran evidence shows how contests over the definition of Israel and the location of its contact with God concretely affected the textual form of the book of Joshua, and, on a larger level, the formation of new genres such as the Apocalypse. The fourth chapter investigated the problem of generic continuity: how a type of text comes to be, showing that the mystical liturgies found at Qumran, in the book of Revelation, and in the later Jewish mystical literature share a vocabulary, a set of poetic techniques and a concern with the ritual construction of otherworldly space comparable to ancient Near Eastern Temple Hymns. The fifth chapter shows how Canaanite myths of ascent to the throne of the dominant god moved across different genres, from epic to prophecy, to emerge in the Hellenistic period in the genre of prayer. The old myth of ascent is reused to evoke revealed knowledge and identify the worshiper with divine beings: part of its power thus lies in its ancient history, but it is no mere repetition of the past. Rather, this myth was reinterpreted and invoked alongside a new, practical correlate: the corporeal dualism of Qumran ritual, by which the people of light interpreted their very bodies, as well as their calendar and history, as containing a divine element of light in physical tension with the element of darkness. What I was ultimately trying to find was a concrete and rigorous way to show how the literary texts that my guild studies are enmeshed in human practice: the way that new types of text are produced by, and contribute to, new kinds of social life and experience. By examining the transformation of religious genres and human ritual subjects we may be able to see them becoming apocalyptic together.



Seth Sanders

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THE SEARCH FOR THE MANUFACTURING CENTER OF "EDOMITE" POTTERY AS FOUND IN THE IRON AGE II FORTRESS OF 'EN HAZEVA IN THE ARAVA OF ISRAEL, BY MEANS OF NEUTRON ACTIVATION ANALYSIS

Marta Balla

This is a joint project codirected by myself and Jan Gunneweg of the Hebrew University, in conjunction with the Israel Antiquities Authority and the Technical University of Budapest. The goal is to determine the provenience of the so-called "Edomite" pottery excavated by Rudolph Cohen at 'En Hazeva in the northeastern Negev, in order to obtain a better understanding of the extent of interregional relationships between 'En Hazeva and its surroundings. At this site an "Edomite" shrine was unearthed in the context of two Iron Age II fortresses. The shrine contained 67 anthropomorphic vessels and different style incense burners.

Previous neutron activation studies performed on the "Edomite" anthropomorphic vessels, painted pottery and figurines from the Horvat Qitmit shrine in the northeastern Negev and from Kadesh Barnea in Sinai, clearly demonstrated that these artefacts were locally manufactured in the area of the triangle formed by Arad, Qitmit and Beer Sheba. Consequently, it was important to determine if the pottery from 'En Hazeva, which is located on the border of Judah and Edom, would also have been made locally or brought from Edomite sites in Jordan. The underlying hypothesis was that with an Edomite takeover of the Judean Negev during the seventh–sixth centuries BC, this pottery could have been brought to 'En Hazeva. The excavators of

the site had previously stated that the presence of "Edomite" pottery could have been the fruit of normal trade relations during "occasional peaceful episodes."

Our research currently focuses on the chemical matching between "Edomite" pottery found in Israel, compared to similar ware certainly made in Edom proper. Unfortunately, only a few excavations in Edom, at such sites as 'Umm el-Biyara, Tawilan, Buseirah and Tell el-Ghrareh have produced painted Edomite pottery. Based on this limited sample, our results to date have shown that the anthropomorphic vessels from 'En Hazeva were not manufactured in Edom. In fact, the anthropomorphic vessels from Horvat Qitmit and 'En Hazeva are hitherto unknown in Edom.

At 'En Hazeva, the picture emerges that the "Edomite" pottery follows a similar trend as that of the Edomite pottery from Horvat Qitmit, i.e., the preponderant majority of this ware was probably manufactured locally at the site.



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THE LOGICAL ASPECTS OF THE PROSODY OF BIBLICAL HEBREW

Laszlo Hunyadi

There are at least two questions that one may ask immediately upon reading the title of my project:

1. Prosody being that aspect of language that is associated with intonation and stress, i.e. with those properties of language that are only manifest in the language we speak, how can one study prosody without phonetic recordings of a language of the distant past?
2. Even if phonetic recordings were available, how can prosody be associated with logic?

Although the second question assumes a positive answer to the first one, it is still easier to answer the second. We all have the experiences that a sentence can be uttered in many ways and that the choice of a specific tone or emphasis can carry specific meanings, ranging, among others, from curiosity to surprise to neglect or the like. This is the emotional or pragmatic function of prosody. There is

yet another aspect. Consider the following sentence: "John met Mary after the movie." If we give emphasis to "Mary" or "the movie," the meaning of the utterance will be different. In the first case, it will convey information about "meeting *Mary*," whereas in the second, about "meeting after *the movie*." Here, the phonological emphasis conveys differences in focus. Consider now the negative counterpart of the same sentence: "John did not meet Mary after the movie." Applying the same pattern of emphasis to the sentence as above, we will receive information about "not meeting *Mary*" and "not meeting after *the movie*," respectively. What we witness here is a fundamental contribution of phonological emphasis to the prepositional logical content of the utterance, i.e., the different scope of the negative operator. Since it has been shown that prosody has the general property of being associated with the expression of logical scope across languages (this is one of the parameters of Universal Grammar, i.e. the aspect of linguistics that describes those abstract properties of languages which are common to all, cf. Hunyadi 1998), it may appear challenging to see if these properties can be veri-

fied across time as well. Biblical Hebrew, with its *ta'amei haMikra* or *ta'amim*, i.e. the cantillation signs fixed by the Masoretes of Tiberias in the middle of the 10th century C.E., as the present research reveals, appears to meet this challenge.

It was my intuition at the very outset of the project that the main function of the musical notes had come to represent the prosody of speech spoken more than a 1000 years ago. We know many descriptive facts about this peculiar system of notation (especially regarding the disjunctive and conjunctive values of the signs and their relative linear order, cf. Wickes 1881, 1887, Yeivin 1980), but we do not know the basic principle behind it, by the help of which the various accentuation patterns could be generated or reproduced. Knowing, however, that the main purpose of the Masoretes was to preserve the sense of the holy text, the assumption that the system is prosodic in nature may seem acceptable at the first glance: no commentary or annotation can preserve the sense of a text more than its prosody. "Hearing" the same may well mean "reading" the same. According to our assumption, the Masoretes were well aware of this fundamental role of prosody.

In order to describe the prosodic nature of the system of the *ta'amim*, two steps had to be made: each and every cantillation sign had to be associated with some prosodic value, and the given prosodic interpretation had to be verified by independent data. In the study of modern languages verification is straightforward: native informants have the language capacity to decide on the acceptability (grammaticality) of various linguistic forms, including prosodic structure. With the obvious lack of native informants in the case of Biblical Hebrew, the only source of independent argumentation can come from Universal Grammar, a universal theory of prosody. Since no such theory is available at present, our first task was to propose a fragment of this theory by describing important prosodic parameters for certain syntactic and pragmatic constructions, including coordination, disjunction, anaphoric and pronominal binding.

The *ta'amim* were associated with segmental prosodic (pausal and tonal) values, corresponding to the basic prosodic parameters of the baseline, the upper line, the downstep (or decline), pausal and level tones. These tones were distributed according to two speech registers: the low register (R1) and the high register (R2), based on universal principles of prosody. The intonation contour of an utterance then is the result of the concatenation of adjacent prosodic segments.

The association of the *ta'amim* with segmental tonal values is supported by a number of generalizations regarding the prosodic realization of various syntactic and pragmatic structures, including topicalization, focusing and coordination.

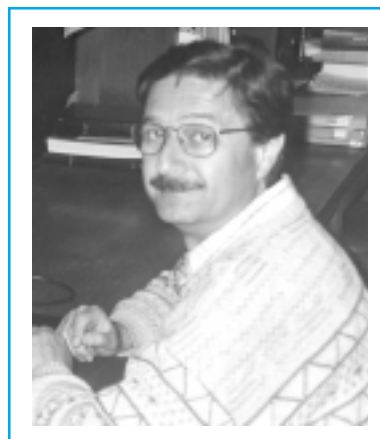
Having now a comprehensive picture of the system of intonation, I could conclude that, although the study of the relation between the above syntactic and pragmatic constructions and prosody helped in identifying the prosodic system of the *ta'amim*, by no means can the particular signs be associated with just one specific syntactic

or pragmatic/logical function. And this is natural: it is the overall intonation contour of an utterance in conjunction with its syntactic structure that determines the various functions of prosody. The basic predicate logical relations are no exception: they universally follow some predefined intonational patterns. With the intonation of Biblical Hebrew revealed, now they can be straightforwardly identified.

Thus, all the Masoretes did was to indicate the consecutive sequence of tonal and pausal segments, the concatenations of which result in the reconstruction of the intonation contour of the given utterance. This is the help the Masoretes offered the reader of the distant future. The rest—the syntactic and logical-pragmatic representation—is, however, not arbitrary; it rather follows the universal properties associated with prosody. That is what made their work efficient: they supplied a (now, we can say: relatively simple) system of notation that was necessary and sufficient at the same time to preserve the sense of the holy text. A work successfully done much ahead of time.

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MONEY IN THE ANCIENT NEAR EAST BEFORE AND AFTER COINAGE

Péter Vargyas

The first coins were probably struck at the beginning of the 6th century BCE in the western part of Turkey, in the famous cities of Ephesus, Miletus and Sardis. In the following two and half millennia, until the widespread use of electronic money especially in the past decade, coins (and paper notes first representing and later supplanting the intrinsic metal value of the coins) were exclusively used as money in most parts of the world. This long history of coins makes the influential suggestion that can be found in most textbooks—that coinage represents something revolutionary and new in economic history—very understandable. This is also the basis for the assumptions, often expressed in Assyriological literature, that before the coming of Alexander, ancient near eastern states, including the Persian Empire (where coins were supposedly used only in transaction with Greeks) did not use coins, or money, at all.

This identification of coins with money seems to be self-evident with regard to our historical experience. Although no suggestion concerning the origin, aim, date or place of the first coins won general acceptance, coins are clearly distinguished from any previously used object for money by two characteristics: the symbol of the emitting authority (sometimes alongside an inscription, the so-called legend) and the specific weight standards to which the coins were struck. Researchers who were interested in the origin of coinage, whether philologists or archaeologists, investigated these features and believed they had found the precursors of coinage either in the silver pieces stamped with divers divine symbols of neo-Assyrian temples or in the big ingots of the North Syrian kingdom of Sam'al of the same period, where the name of the ruler was written on the round pieces of silver, weighing about half a kilo.

I have been very skeptical about these findings and have tried to show in previous papers that the main concern of the Babylonians of the 6th century was not, as would follow from the above conclusions, whether the silver used in the transactions was stamped, its form was round or square or its weight was according to a standard. What was of interest was the fineness of the silver, which was most often described with the Akkadian term *kaspu sibirtu*, usually translated as “block of silver,” although it means etymologically “broken silver.”

During my Mellon fellowship I studied the attributes used to describe the fineness, color and other characteristics of silver in Babylonian texts during the reigns of the first Persian kings from Cyrus until Xerxes. I could show that contrary to the accepted views, the Babylonians made great use of coins, both Persian and Greek. I found references to more than 18,000 Persian sigloi and 1131 Greek coins, presumably Athenian tetradrachms during the reign of Darius I. These findings allowed me to draw important conclusions concerning the date of both Persian coinage and the introduction of the Athenian “owl” coinage, both very much discussed in the literature. Moreover, the goals

of Darius' introduction of his new coinage and monetary reform could be seen in a different light and the current view on the role of the famous gold Darics in the contemporary economic life could be challenged.

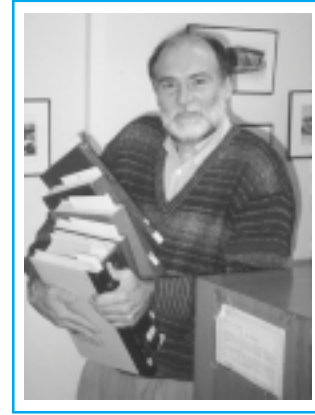
Thanks to the perfect working conditions during my three months Mellon fellowship at the Albright, I had time to continue and extend my research back in time. I had always been very much interested in the premonetary use of silver and approached in several earlier papers the question of why coinage was “invented” in Lydia (or less probably in Greece) and not in the ancient near east, in Mesopotamia or in Egypt, where the use of precious metals as money had begun nearly two millennia earlier, in the former territory demonstrably in the last third of the third millennium BCE.

These references to the use of coins in Babylonia, nicely corroborated by newly found hoards in Israel, solved the riddle for me. I proposed earlier, without being able to prove, that the introduction of coinage was not felt as an innovation. In the early 10th century Dor hoard, of which only a small part is yet cleaned, there was a piece of round silver, very similar in form and of identical weight with the much later Persian sigloi. I found similar pieces, though of different weights and unfortunately without any archaeological context, in the Eretz Israel Museum in Tel Aviv. This makes it clear that the round form of the silver, which later became the only form of money due to the widespread use of coinage, was present in the ancient near east as early as the beginning of the first millennium BCE, even if in a quantity statistically not relevant compared with the decisive majority of shapeless silver or silver of other shapes. More significantly, and notwithstanding the great number of coins found in the texts, it is clear that much more uncoined silver (the broken silver referred to above) was used in the transactions than coins. The same use of silver is shown by an unpublished hoard on display at the Israel Museum, which is dated to the very beginning of coinage, about 560 BCE. In this unique hoard, unearthed most probably in Ionia, the new coins were found mixed with the previously used jewels, the well-known means of payments in many hoards in Israel and in other parts of the ancient near east. From this we can conclude that the Greeks in Asia Minor, but perhaps in Greece as well, first used the coins as ready made bullion put on the balance. This custom can be shown to have existed in Babylonia until the end of the cuneiform documentation in the first century BCE. This is not easy to explain but shows conclusively that the precursors of coinage are unlikely to be found in the ancient Near East.

In contrast, if we are looking for the use of silver as money before coinage, there is a very rich material at our disposal from the whole Near East, but especially from Israel. The Ekron hoards found by S. Gitin, who gave me access to them at the Albright are decisive from more than one point of view. They testify to the use of silver of very different shape, mostly in forms of jewels (I would guess that of the same fineness, around 90 percent but the analyses are not yet finished) from different parts of the city and consequently from different persons or institutions,

but from the same year. Most jewel types in these hoards are mixed in later hoards with coins, a fact that suggests that all Ekron hoards were monetary in use. Some of them, especially the lunate earrings, were probably made to represent definite weights, as later coins. These finds, alongside the Dor hoard, which I could examine with the kind permission of E. Stern, made it clear to me that the unpublished hoard from Tell Ajjul (near to Gaza), on display at the Rockefeller Museum, also belongs to the category of monetary finds. This hoard derives from the 16th century BCE and is thus the first proof for the use of broken silver for monetary purposes in Israel (the first similar Mesopotamian hoard, known to me, that of from Tell Brak, dates to the 23rd century). It is a very important find, not only because of its early date, but also because of the proximity of Ajjul to Egypt, where silver was rare and expensive at that time. Unfortunately, the justly famous gold items found in the city made these seemingly unimportant pieces of deliberately broken silver practically unknown in research; I found them by chance when first visited the museum. I am planning to publish it, but due to the inadequate documentation of this (or these) hoard(s), typical of the early excavations, it is as yet unclear how much silver was in fact found by Petrie. After I weighed

and photographed the items at the Rockefeller museum in the last week of my fellowship, I saw a similar hoard in the Eretz Israel Museum, which turned out to be from the same find at Ajjul. Unfortunately, I learned of this in a letter from the curator only after I had already returned to Hungary. My future task is to discover whether there are more parts from this hoard either in the British Museum or in an Israeli museum.



Péter Vargyas
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THE LITERARY FUNCTION OF GEOGRAPHY IN THE FORMATION OF THE PENTATEUCH

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Senior Fellow
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Geography plays a central role in the story line of the Pentateuch. Eden and Canaan frame the literature. In between these locations, travelogue weaves together innumerable cities, oases, itineraries, boundary lines, and kingdoms into a single story. The goal of the Pentateuch, moreover, is also geographical, as Israel journeys through the wilderness to the land of Canaan, encountering neighboring nations along the way. Zecharia Kallai concluded that geography serves both descriptive and intellectual purposes in Israelite historiography (“The Patriarchal Boundaries, Canaan and the Land of Israel: Patterns and Application in Biblical Historiography”). The conflicting boundaries to the land of Israel in the Pentateuch and the Deuteronomistic History provide illustration. Kallai notes that the distinct boundary texts are highly stylized, suggesting a formalized scribal tradition. He concluded that the different versions concerning the boundaries are used by biblical writers to develop the theme of covenant. Kallai’s research suggests that geography plays a literary role in the formation of the Pentateuch. He goes so far as to conclude that the diverse stylized patterns and multi-layered nature of geographical texts indicate “an advanced stage of scribal tradition . . . in this genre.” His work encourages further study of the literary significance of geography in Israelite historiography. Three questions are central to my research: How does geography function in the

pentateuchal histories? What are the formal conventions employed by the pentateuchal authors in their use of geography? And does comparison to the use of geography in ancient Near Eastern and in Greek historiography provide insight into the function of geography in the Pentateuch?

John Van Seters has provided a framework for the comparative study of historiography in his book, *In Search of History: Historiography in the Ancient World and the Origins of Biblical History*. He has demonstrated that geography, along with genealogy, are central concerns in the development of antiquarian historiography. His study focuses in particular on the important role of genealogy and etiology in the development of ancient historiography. But Van Seters also notes the crucial role of geography in the emergence of ancient historiography. Assyrian Annals, for example, contain itineraries of military campaigns with lengthy descriptions of topography and foreign customs (e.g., The Sargon Geography). Such descriptions contrast to a more mythological geography in Mesopotamian epic and myth (see Wayne Horowitz, *Mesopotamian Cosmic Geography*). Geography also plays a role in the development of Greek historiography. Van Seters notes that the forerunners of Herodotus were geographers (e.g., Anaximander and Hecataeus). James S. Romm (*The Edges of the Earth: Geography, Exploration, and Fiction*) has recently underscored the important role of geography in the Greek literary tradition. His study documents the changing role of geography from the epic tradition of Homer, where mythical topography dominated, to the historiographical writing of Herodotus. Romm writes of this change: “Geography was coming down from the skies and putting its feet on the ground, which is to say, severing an original link with the theoretical cosmology in favor of real infor-

mation concerning the distant world.” The realism of Herodotus, however, must not be mistaken for descriptive science. Romm demonstrates throughout his book the important role of geography in the construction of cosmology and sociology, as well as the ease with which geographical writers crossed boundaries with poetry and prose in ancient Greece. A comparison with ancient Near Eastern and Greek historiography will provide a broad context for interpreting the descriptive and intellectual function of geography in the formation of the pentateuchal histories.

My research involves work in four areas: (1) The insight of Kallai, Romm and others that ancient writers employ geography for both descriptive and intellectual purposes requires research in the theoretical foundations of geography; (2) The comparative foundation laid by Van Seters encourages interpretation of geography in ancient Near Eastern and in Greek historiography; (3) The use of geo-

graphy by distinctive pentateuchal writers is central to the study; and (4) Exposure to the historical geography of Israel and Jordan (the biblical Trans-Jordanian area) is crucial for understanding the literary use of these areas in the pentateuchal historiographies.

While at the Albright Institute, my research touched on all the areas of study outlined above, although the central aim was to learn more about the geography and topography of Israel and Jordan. These goals were certainly fulfilled, with ample time to study historical geography. Field trips, interaction with colleagues, and exposure to recent research in archaeology enhanced my understanding of biblical literature and reinforced the necessity for a broad and synthetic study of ancient Israel, including both literature and material culture. The presence of a number of classical scholars was an unexpected surprise that facilitated an exploration of the Greek literary tradition and its use of geography.



W.F. Albright Institute of Archaeological Research
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CONFERENCE CALENDAR

October 4–7, 1999

“Mythology and Mythologies: Methodological Approaches to Inter-cultural Influences” Second Annual Symposium of the Assyrian and Babylonian Intellectual Heritage Project (MELAMMU). Institut finlandais, 60 rue des Ecoles, Paris October 4-7, 1999. All lectures take place in the auditorium of the Institute. Admission is free. For detailed, albeit still provisional information on the MELAMMU project, see the URL <http://www.helsinki.fi/science/saa/melammu>.

October 30, 1999

From Rome to Rûm: Continuity and Change in the Mediterranean Symposium, Theatre - R, Dept. of The History of Art & Dept. of Classics, University College Dublin. Ph. + 353 1 7068679. This one-day symposium provides a forum for discussion of aspects of cultural change in and around the Mediterranean basin from the Late Antique to the Islamic period. There will be a particular emphasis on the rise of Islam and its impact on existing regional cultures. The scope is intentionally broad since the aim of the symposium is to promote dialogue between scholars as the first in a projected series of colloquia designed to encourage interdisciplinary approaches to cultural change. Fee £15.00. For further details and an enrolment form: email lmulvin@ucd.ie or birgitta.hoffmann@ucd.ie. Web page: <http://www/fusio.com/rometorum>.

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: 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,

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.

February 28–March 2, 2000

The Transmission and Assimilation of Culture in the Near East. The Jerusalem Office of the Council for British Research in the Levant is hosting this conference, which aims to explore the transmission, adoption, consumption and re-interpretation of various facets of human culture in Cyprus and the Levant. Anthropologists have long considered the effects of what is termed “cross-cultural consumption” on ideology and society. We would like to extend this discussion to incorporate other fields of enquiry. Abstracts should be no longer than 500 words and should be submitted by 31 August, 1999. The conference aims to bring together a range of scholars from Europe, the United States, Israel and the Palestinian Territories. We hope that discussions will lead to informative and thought provoking interchange in an academic, a-political setting. The proceedings of the conference will be published as part of the CBRL, British Academy monograph series. Please submit abstracts to: Dr Joanne Clarke,

Council for British Research in the Levant, P.O. Box 19283, Jerusalem 91192, Israel. Tel: 00-972-2-628 3616, Fax: 00-972-2-626 3617. Email: cbrl@actcom.co.il

March 12–15, 2000

210th Annual Meeting of the American Oriental Society, Portland, OR. The meeting will take place at the Portland Marriott Downtown, 1401 Southwest Naito Parkway, Portland, OR 97201. Contact: Secretary, American Oriental Society, Hatcher Graduate Library, University of Michigan, Ann Arbor, MI 48109-1205. Tel.: (734) 647-4760; e-mail: jrodgers@umich.edu

April 13–16, 2000

ASOR Centennial Celebration, Washington, D.C. Details provided on page 2 of this Newsletter. Contact: Rudy Dornemann, ASOR Boston, 656 Beacon St., 5th floor. Tel: 617-353-6570; Fax: 617-353-6575; e-mail: asor@bu.edu

May 4–7, 2000

Association of Ancient Historians, call for papers. University of Wisconsin, Madison, WI. Members are encouraged to submit one-page abstracts for papers (maximum 20 minutes) for the following sessions (broadly defined, to include Greek, Roman, Near Eastern and Late Antiquity): 1. Rhetoric and Law; 2. Periodization; 3. Slaves, Tenants, and Clients. Contact: Andrew Wolpert, Department of History, University of Wisconsin, 3211 Humanities Building, 455 North Park Street, Madison, WI 53706-1483. FAX: 608-263-5302; awolpert@facstaff.wisc.edu. The deadline for submissions is Friday, November 5, 1999.

May 22–26, 2000

Second International Congress on the Archaeology of the Ancient Near East. Theme: Near Eastern Archaeology at the Beginning of the 3d Millennium AD. Hosted by Carsten Niebuhr Institute and the University of Copenhagen. Preliminary call for papers on subjects relating to the human and the environment in the ANE (the natural setting, interface and exploitation), the image of gods and humans in the ANEt (representations, iconography and art), the tell: archaeological sourcing of the ANE (structure, excavation and preservation), the state of Islamic archaeology. Contact: Secretary of the 2ICAANE, Carsten Niebuhr Institute, Snorresgade 17–19, DK-2300 Copenhagen. Tel. +45 35 32 89 00; Fax. +45 35 32 89 26; e-mail: 2icaane@coco.ihl.ku.dk.

June 26–30, 2000

Millennium Conference on the Sea of Galilee and in the City of Jerusalem, sponsored by the Bethsaida Excavations Project at the University of Nebraska at Omaha and the Shrine of the Book in Jerusalem, Israel. Contact: Richard A. Freund, Conference Director, University of Nebraska, Omaha, NE 68182; Tel: 402-554-2902; e-mail: rfreund@unomaha.edu

December 16–19, 2000

Encounters with Ancient Egypt. The UCL Institute of Archaeology will host an international conference examining the ways in which the cultures of ancient Egypt—predynastic, dynastic, Hellenistic, Roman, late-antique, Islamic, and colonial—have perpetually been re-configured in response to changing ideologies and strategies for appropriating the past. As well as presenting new or neglected sets of data, we hope that contributors will also be inspired to offer papers that constitute a fresh look at familiar evidence from a variety of theoretical viewpoints. Contact: ancient-egypt@ucl.ac.uk. Organisers: Dominic Montserrat, Department of Classics and Ancient History, University of Warwick, England, and John Tait, Institute of Archaeology, UCL, England. Postal address: "Encounters with Ancient Egypt Conference", Institute of Archaeology, University College London, 31-34 Gordon Square, London WC1H 0PY, England.

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