



2024 ASOR ANNUAL MEETING ABSTRACT BOOKLET

Boston, November 20-23, 2024

Sessions, presentations, times, and locations are subject to change.

Please check the Program Addendum posted at the ASOR help desk or view the online program for the latest schedule.



PROGRAM-AT-A-GLANCE (BOSTON & HYBRID)

Last Updated November 4, 2024.

WEDNESDAY, NOVEMBER 20, 2024

- 2:00–8:30pm** ASOR Registration Tables and Help Desk Open (*Mezzanine Level*)
(EST) The ASOR registration tables and help desk will be open for longer hours on Wednesday to avoid a rush and crowding before the Plenary Address. Please stop by to pick up your name badge any time between 12:00pm to 8:30pm.
- 7:00–8:30pm** Welcome to the Annual Meeting and Plenary Address (*Grand Ballroom A*)
(EST) ***Transition from Early Bronze Age to Middle Bronze Age at Kültepe: Architecture, Figurines and Seals***
Dr. Fikri Kulakoğlu | Professor of Archaeology at Ankara University and director of the Kültepe
- 8:30–9:30pm** Welcome Reception (*Grand Ballroom B*)
(EST)

THURSDAY, NOVEMBER 21, 2024

- 8:15–10:20am** 1A. Art Historical Approaches to the Near East I (Grand Ballroom A)
(EST) 1B. Cultural Heritage: Preservation, Presentation, and Management I (Grand Ballroom B)
1C. Jerusalem and the Archaeology of a Sacred City I (Georgian)
1D. Empires of the Broader Ancient Near Eastern World: Power and Control I (Arlington)
1E. Archaeology and Biblical Studies I (Berkeley & Clarendon)
1F. What Happens after Collapse? A Panel Discussion on After 1177 BC - Workshop (Studio 1)
1G. Archaeology of Jordan I (Studio 2)
1H. Archaeology of Egypt I (The Loft)
1I. Northwest Semitic Inscriptions, Languages, and Literatures (Whittier)
1J. (Post-) Imperial Spaces in the Late Hellenistic Levant and Beyond I (White Hill)
1K. The Archaeology of Rural Communities I (Tremont)
- 10:40am–12:45pm** 2A. Art Historical Approaches to the Near East II (Grand Ballroom A)
(EST) 2B. Cultural Heritage: Preservation, Presentation, and Management II (Grand Ballroom B)
2C. Jerusalem and the Archaeology of a Sacred City II (Georgian)
2D. Empires of the Broader Ancient Near Eastern World: Power and Control II (Arlington)
2E. Archaeology and Biblical Studies I (Berkeley & Clarendon)
2F. Maritime Archaeology Workshop (Studio 1)
2G. Archaeology of Jordan II (Studio 2)
2H. Archaeology of Egypt II (The Loft)
2I. Gardens of the Mediterranean and the Ancient Near East – A New Perspective I (Whittier)
2J. (Post-) Imperial Spaces in the Late Hellenistic Levant and Beyond II (White Hill)
2K. The Archaeology of Rural Communities II (Tremont)
- 12:45–2:00pm** Early Career Scholars Brown Bag Lunch and Panel (Georgian)
(EST)
- 12:45–2:00pm** Roundtable Meetings (Boylston Room, Lobby Level)
(EST)
- 2:00–4:05pm** 3A. Ten Years of ASOR Cultural Heritage Initiatives – Workshop (Grand Ballroom A)
(EST) 3B. Urbanism and Politics in the Bronze and Iron Age Levant (Grand Ballroom B)
3C. Jerusalem and the Archaeology of a Sacred City III (Georgian)
3D. Empires of the Broader Ancient Near Eastern World: Power and Control III (Arlington)
3E. Archaeology of the Southern Levant I (Berkeley & Clarendon)
3F. Teaching Ancient: Practice-Based Approaches to Learning and Engagement I (Studio 1)
3G. Archaeology of Mesopotamia I (Studio 2)

- 3H. Archaeology of Egypt III (The Loft)
- 3I. Gardens of the Mediterranean and the Ancient Near East – A New Perspective II (Whittier)
- 3J. Archaeology of the Black Sea and the Caucasus (White Hill)
- 3K. Ancient Inscriptions I (Tremont)

- 4:20–6:30pm**
(EST)
- 4A. W. F. Albright Institute Centennial Panel: Reflecting on 100 Years in Jerusalem (Grand Ballroom A)
 - 4B. Cultural Heritage: Preservation, Presentation, and Management III (Grand Ballroom B)
 - 4C. Archaeology of Israel: From Nomadism to Monarchy – Workshop (Georgian)
 - 4D. Landscapes of Settlement in the Ancient Near East (Arlington)
 - 4E. Archaeology of the Southern Levant II (Berkeley & Clarendon)
 - 4F. Teaching Ancient: Practice-Based Approaches to Learning and Engagement II (Studio 1)
 - 4G. Archaeology of Mesopotamia II (Studio 2)
 - 4H. Theoretical and Anthropological Approaches to the Near East (The Loft)
 - 4I. Gardens of the Mediterranean and the Ancient Near East – A New Perspective III (Whittier)
 - 4J. Isotopic Investigations in the Ancient Near East and Caucasus (White Hill)
 - 4K. Ancient Inscriptions II (Tremont)

FRIDAY, NOVEMBER 22, 2024

- 8:15–10:20am**
(EST)
- 5A. Archaeology of Cyprus I (Grand Ballroom A)
 - 5B. Ritual, Power, and the Power of Ritual in the Ancient Near East I (Grand Ballroom B)
 - 5C. Archaeology of Israel I (Georgian)
 - 5D. Archaeology and History of Feasting and Foodways I (Arlington)
 - 5E. Archaeology of the Southern Levant III (Berkeley & Clarendon)
 - 5F. Not Just a Pretty Face: The Socio-Political and Economic Entanglements of the Figurines of the Mediterranean I (Studio 1)
 - 5G. Interconnectivity and Exchange with Northeast Africa I (Studio 2)
 - 5H. Altering the Narrative: End of the Middle Bronze Age in Anatolia I (The Loft)
 - 5I. Crafting and Creating in Response to Cultural Collision – Workshop (Whittier)
 - 5J. The Seat of Kingship? – Royal Cities and Political Communities in Iron Age Jordan I (White Hill)
 - 5K. Ancient Languages and Linguistics I (Tremont)

- 10:40am–12:45pm**
(EST)
- 6A. Archaeology of Cyprus II (Grand Ballroom A)
 - 6B. Ritual, Power, and the Power of Ritual in the Ancient Near East II (Grand Ballroom B)
 - 6C. Archaeology of Israel II (Georgian)
 - 6D. Archaeology and History of Feasting and Foodways II (Arlington)
 - 6E. Archaeology of the Near East: The Classical Periods (Berkeley & Clarendon)
 - 6F. Not Just a Pretty Face: The Socio-Political and Economic Entanglements of the Figurines of the Mediterranean II (Studio 1)
 - 6G. Interconnectivity and Exchange with Northeast Africa II (Studio 2)
 - 6H. Altering the Narrative: End of the Middle Bronze Age in Anatolia II (The Loft)
 - 6I. Archaeology of Islamic Society I (Whittier)
 - 6J. The Seat of Kingship? – Royal Cities and Political Communities in Iron Age Jordan II (White Hill)
 - 6K. Ancient Languages and Linguistics II (Tremont)

- 12:45–2:00pm**
(EST)
- ASOR Members' Meeting, Sharon Herbert, Presiding (Georgian)

- 2:00–4:05pm**
(EST)
- 7A. Archaeology of Cyprus III (Grand Ballroom A)
 - 7B. Ritual, Power, and the Power of Ritual in the Ancient Near East III (Grand Ballroom B)
 - 7C. History and Archaeology of the Phoenician World (Georgian)
 - 7D. The Iron Age at Tel Hazor in its Regional Context: A Session in Memory of Amnon Ben-Tor (Arlington)
 - 7E. Archaeology of the Byzantine Near East (Berkeley & Clarendon)
 - 7F. Cultural Heritage in Crisis: People Oriented – Workshop (Studio 1)
 - 7G. The Future of Ancient West Asia Collections in Museums Workshop (Studio 2)
 - 7H. Altering the Narrative: End of the Middle Bronze Age in Anatolia III (The Loft)
 - 7I. Archaeology of Islamic Society II (Whittier)
 - 7J. Archaeology of Petra and Nabataea
 - 7K. Prehistoric Archaeology (White Hill)

- 4:20–6:30pm**
(EST)
- 8A. Digging Up Data: A Showcase of Ongoing Digital Scholarship Projects – Workshop (Grand Ballroom A)
 - 8B. Bioarchaeology in the Ancient Near East (Grand Ballroom B)
 - 8C. Repatriation in the Global Context – Workshop (Georgian)

- 8D. Archaeology of Anatolia I (Arlington)
- 8E. Archaeology of the Near East: Bronze and Iron Ages (Berkeley & Clarendon)
- 8F. Archaeology of Syria (Studio 1)
- 8G. Diversifying West Asian Archaeology: Accessibility Barriers and Mitigating Strategies – Workshop (Studio 2)
- 8H. Rebuilding Antioch: Collaborative Approaches to the Ancient City – Workshop (The Loft)
- 8I. Islamic Society in the Western Mediterranean and Atlantic Coast (Whittier)
- 8J. Preserving the Cultural Heritage of the Madaba Region of Jordan – Workshop (White Hill)
- 8K. Archaeology of Iran (Tremont)

SATURDAY, NOVEMBER 23, 2024

- 8:15–10:20am** (EST)
- 9A. Interdisciplinary Approaches to Seals, Sealing Practices, and Administration (Grand Ballroom A)
 - 9B. Digital Archaeology and History I (Grand Ballroom B)
 - 9C. History of Archaeology I (Georgian)
 - 9D. Archaeology of Anatolia II (Arlington)
 - 9E. The Art, Archaeology, and History of Central Asia: New Research and Findings I (Berkeley & Clarendon)
 - 9F. Archaeology of Lebanon (Studio 1)
 - 9G. Archaeologies of Memory I (Studio 2)
 - 9H. Africa in the Ancient World I (The Loft)
 - 9I. Environmental Archaeology of the Ancient Near East (Whittier)
 - 9J. Approaches to Dress and the Body (White Hill)
- 10:40am–12:45pm** (EST)
- 10A. Glyptic Databases: Collaboration and Integration in the Digital Humanities Transition – Workshop (Grand Ballroom A)
 - 10B. Digital Archaeology and History II (Grand Ballroom B)
 - 10C. History of Archaeology II (Georgian)
 - 10D. Archaeology of Anatolia III (Arlington)
 - 10E. The Art, Archaeology, and History of Central Asia: New Research and Findings II (Berkeley & Clarendon)
 - 10F. Digging Deeper: New Perspectives on Legacy Collections I (Studio 1)
 - 10G. Archaeologies of Memory II (Studio 2)
 - 10H. Africa in the Ancient World II (The Loft)
 - 10I. The Iraq Heritage Stabilization Program: Results from Six Years of Heritage Protection and Preservation (Whittier)
 - 10J. Reports on Current Excavations—ASOR Affiliated and Non-ASOR Affiliated (Tremont)
- 12:45–2:00pm** (EST)
- Poster Session (Statler)
Chair(s): Sarah Wenner
- 2:00–4:05pm** (EST)
- 11A. Wonder as a Response to the Visual and Material Culture of the Ancient Mediterranean and Ancient Middle East I (Grand Ballroom A)
 - 11B. Archaeology of the Near East and New Media (Grand Ballroom B)
 - 11C. Antiochia ad Cragum (Turkey) Excavations: The First Twenty Years (2005-2024) I (Georgian)
 - 11D. The Archaeology of the Kurdistan Region of Iraq I (Arlington)
 - 11E. The Art, Archaeology, and History of Central Asia: New Research and Findings III (Berkeley & Clarendon)
 - 11F. Digging Deeper: New Perspectives on Legacy Collections II (Studio 1)
 - 11G. Gender in the Ancient Near East I (Studio 2)
 - 11H. Archaeology of Arabia I (The Loft)
 - 11I. New Approaches to Ancient Animals I (Whittier)
 - 11J. Recent Work in the Archaeological Sciences (White Hill)
- 4:20–6:30pm** (EST)
- 12A. Wonder as a Response to the Visual and Material Culture of the Ancient Mediterranean and Ancient Middle East II (Grand Ballroom A)
 - 12B. Protect and Secure. Technology of Data Protection in the Ancient Near East (Grand Ballroom B)
 - 12C. Antiochia ad Cragum (Turkey) Excavations: The First Twenty Years (2005-2024) II (Georgian)
 - 12D. The Archaeology of the Kurdistan Region of Iraq II (Arlington)
 - 12E. Contemporary Perspectives on Near Eastern and Mediterranean Pseudoarchaeology – Workshop (Berkeley & Clarendon)
 - 12F. Digging Deeper: New Perspectives on Legacy Collections III (Studio 1)
 - 12G. Gender in the Ancient Near East II (Studio 2)
 - 12H. Archaeology of Arabia II (The Loft)
 - 12I. New Approaches to Ancient Animals II (Whittier)
 - 12J. Late Bronze Age Northern Levant: A Crossroad Between Worlds (White Hill)



ABSTRACTS (BOSTON & HYBRID)

Last Updated November 4, 2024.

WEDNESDAY, NOVEMBER 20, 2024 | 2:00-8:30pm (EST)

ASOR Registration Tables and Help Desk Open (location)

The ASOR registration tables and help desk will be open for longer hours on Wednesday to avoid a rush and crowding before the Plenary Address. Please stop by to pick up your name badge any time between 2:00pm to 8:30pm.

WEDNESDAY, NOVEMBER 20, 2024 | 7:00-8:30pm (EST)

Welcome to the Annual Meeting and Plenary Address (Grand Ballroom A)

Transition from Early Bronze Age to Middle Bronze Age at Kültepe: Architecture, Figurines and Seals

Fikri Kulakoğlu

Ankara University

Kültepe comprises a mound that is twenty-one meters high and five hundred and fifty meters wide. It also includes a Lower Town settlement known as the 'karum of Kanesh', which has a diameter of at least 2.5 km, although it is not yet fully defined. The mound exhibits a long cultural sequence from the Late Chalcolithic Age (BC 4000) until the late Roman period, while the Lower Town contains only four well-defined levels.

The Lower Town was first settled in the beginning of the second millennium BC and abandoned after the Assyrian Trading Colony period (hereafter karum period). Kültepe is primarily known in the archaeological and philological worlds for its cuneiform Old Assyrian merchant's archives. More than 23,000 cuneiform tablets and inscribed documents were discovered in the merchants' houses located in the lower city, with fewer found in the mound proper. These artifacts revealed valuable insights into the social, political, and economic life of central Anatolia and Upper Mesopotamia during the 19th and 18th centuries BC.

Continuing research at Kültepe has shed light not only on the karum period but also on the earlier periods that were its foundation. The excavations carried out in recent years aimed to understand the political, cultural, and economic situation of Anatolia, particularly Kültepe, before the arrival of the Assyrian merchants.

The latest round of excavations at the site has revealed significant developments in the architectural and cultural sequence of the Early Bronze Age settlement. This provides answers to important questions.

After the simple-plan units and relatively modest buildings of the Early Bronze I and II, monumental structures emerged during the IIIrd stage of the period. These structures reflect not only the architectural developments at Kültepe but also suggest social change in central Anatolia more broadly. The monumental buildings constructed during the third phase of the Early Bronze Age are completely different from the public buildings found in any other Anatolian centers, both with respect to their dimensions and their plan. Kültepe buildings were built according to a set plan, which differentiates them from the structures with eclectic layouts that were the characteristic up to this period.

These buildings, on the other hand, are solid evidence of a powerful authority that was able to construct such monumental administrative compounds.

Recent excavations revealed a rich and unique collection full of stamp and cylinder seal impressions in the vicinity of these monumental buildings. Study of these seals will also enlighten the presence of earliest international trade established between Kültepe Kanesh and the other international centers in south Syria and Mesopotamia.

Not only the seals and seal impressions, but also the alabaster idols and figurines depicting only goddesses, unique to Kültepe, found in these buildings and their surroundings reflect the local religious belief system of the period. The richest group of idols, figurines and statuettes of this age in the Ancient Near East was discovered in the first room and the second large room which is still being excavated.

However, approximately in the middle of the last quarter of the 3rd millennium, all of these buildings were destroyed by a severe fire. In many places, the destruction was severe enough to destroy the walls down to their foundations or to melt all of the mudbrick walls that remained standing. According to the excavations, none of the monumental buildings spread over a large area survived the destruction.

After this destruction, the settlement was not abandoned, and new buildings were built on top of these ruins very soon afterwards. In fact, the new walls were built right on top of the ruined walls without leveling the ruined walls below. Nevertheless, the new buildings were constructed with a different building technique and even a different settlement scheme, indicating the end of the old period and the beginning of a new one.

This new settlement, which developed in at least 4 separate building levels, takes us back to the beginning of the 2nd millennium BC, the age when Assyrian merchants began to arrive in Anatolia.

These architectural finds and other small artifacts constitute the most solid data that can answer a major debate among archaeologists in the light of the Kültepe-Kanesh excavations in the center of Anatolia, where the question of how the transition from the Early Bronze Age to the Middle Bronze Age or the karum period was discussed.

WEDNESDAY, NOVEMBER 20, 2024 | 8:30-9:30pm (EST)

Welcome Reception (Grand Ballroom B)

THURSDAY, NOVEMBER 21, 2024 | 8:15am–10:20am (EST)

SESSION: 1A. Art Historical Approaches to the Near East I (Grand Ballroom A)

Chairs(s): Amy Gansell, St. John's University | S. Rebecca Martin, Boston University

Scorpion-beings in 1st millennium BCE Assyria and Babylonia

Glynnis Maynard

University of Cambridge

Among the many beneficent supernatural creatures that posture and perform in 1st millennium BCE Mesopotamian visual culture, scorpion-beings (part-human, part-scorpion) are among the least understood. Although they have a long visual history in Mesopotamia beginning with their appearance on the bull-headed lyre from Ur, scorpion-beings have received less scholarly attention compared to other supernatural guardians such as the *laḫmu* or *apkallu*. Some (or all) of these beings may have been conceptualized by the term *girtablullû*, or ‘scorpion-man’, although this position has been hotly debated over the years. Consequently, publications that solely focus on scorpion-beings have tended to define their iconographic difference from other creatures (e.g. Pazuzu, *urdimmu*) in various media, instead of refining its conceptualization within its own iconography. This paper will generate a nuanced understanding of this group of hybrid beings by tracking their visual depiction and function as components of larger visual programmes, e.g. cylinder seals and rock reliefs, through the Neo-Assyrian into the Neo-Babylonian periods (9th-6th centuries BCE). These figures appear on portable and non-portable objects in various social contexts. Were their iconography and function preserved through this political transition, or did new patterns of use emerge? To what extent can these subtypes be considered variations of the same figure? The study will thus aim to explore how different social groups (re)organized their relationship(s) to the divine world.

Color and Care of the Northwest Palace Reliefs

Avary R. Taylor

Yale University

Recent transdisciplinary investigations of ancient Mesopotamian polychromies have turned even the most familiar objects into fresh avenues of historical inquiry. Neo-Assyrian palatial architecture has received particular attention, often in relation to concepts and meanings of color in the ancient world. Combining textual and archaeological evidence with the results of technical analyses I conducted on Northwest Palace reliefs in United States collections, this paper explores the affective power of color and shine generated by the paint and metals on the reliefs. Taken together, I suggest that these surface qualities were constitutive elements of the palace’s visual and spatial experience. I further consider the susceptibility of the reliefs’ colorful matter to deterioration from a perspective of care (Stager 2022) in both ancient and modern times. Deliberate efforts to restore and maintain ancient architecture were integral components of an Assyrian king’s duties, and ancient polychromy was no exception. A restoration of sorts continues today through digital color reconstruction, which helps scholars and the general public think about the ancient experiences of those within the Northwest Palace and the colorful world of ancient Iraq more broadly. I conclude the paper by considering the ongoing affective powers of the formerly colorful objects and the continuing duties involved in their restoration and maintenance, now in the hands of scholars, curators, and conservators, the majority of whom are not from this region.

The Sargon II Stele at Kition: Abandonment or Appropriation?

Bianca E. Hand

University of California, Davis

Around 707 BCE, a stele depicting the Assyrian king Sargon II (721-705) was erected on the island of Cyprus. An example of a known type of royal Assyrian monument set up around the empire, this stele is the farthest distant from the Assyrian core in northern Iraq. It has been taken as evidence for the island’s asymmetrical relationship to the Assyrian empire. Its inscription details an account during which the seven kings of the land of “Yadnana” or Cyprus brought tribute to Sargon II as an act of submission, after which the stele was erected to commemorate the occasion. According to the inscription, the monument was intended to be erected above the city-kingdom of Kition on Mt. Ba’al-harri (possibly Mt. Stavrovouni). However, the

monument was excavated in 1844 in Kition proper, near a sanctuary dedicated to the Phoenician goddess Astarte. This paper considers how the people of Kition may have appropriated the monument to symbolize a new era in diplomatic relations that would have lent power to the city-kingdom within the contentious geopolitical landscape of Iron Age Cyprus.

“I destroyed their chariotry”: Egyptian Antecedents of Enemy Chariot Pursuits in Neo-Assyrian Reliefs?

Eleanor Beach

Monmouth College

Reading Assyrian annals might lead one to expect clashing chariots in battle scenes on palace reliefs. But despite references to the enemy’s chariot forces being always defeated, they are relatively rare in surviving battle reliefs until Ashurbanipal’s Til-Tuba displays at Nineveh. Kaelin attributes the image of Teumman’s crashed vehicle and criss-crossed horses to Egyptian models in Ramses II’s Kadesh monuments (O. Kaelin 1999. Ein assyrisches Bildexperiment nach ägyptischen Vorbild: Zu Planung und Ausführung der “Schlacht am Ulai.” AOAT 266: 84). However, the stumbling enemy horses pursued by Assyrians in sculptures from Ashurnasirpal II’s Nimrud walls (NW palace slabs B-3, B-4, and SW palace) and Shalmaneser III’s Balawat bands are already well-developed images of the theme. In New Kingdom examples, pharaoh in his chariot, with bow drawn, lifts over disabled enemy chariots and floundering horses in a recurring pattern, with a certain enemy motif often under or immediately in front of pharaoh’s horses. Assyrian sculptors seem familiar with the doomed charioteers’ gestures and contorted horses, but Ashurnasirpal’s chariot pursuit undergoes several variations of both the pursuer and the pursued in succeeding Assyrian palaces, evidence of changing compositional issues, narrative roles, and ideological values. The Til-Tuba scenes reflect a range of these earlier examples, not just one-time borrowing. The related decorative border of the chariot pursuit on an ivory panel (Meggido), gold jug (Nimrud), and Urartian metalwork offers an intriguing parallel

SESSION: 1B. Cultural Heritage: Preservation, Presentation, and Management I (Grand Ballroom B)

Chairs(s): Kiersten Neumann, University of Chicago

Leaving Our Mark: A Collaborative Children’s Book Project in El-Kurru, Sudan

Shannon Ness¹, Heidi Hilliker¹, Anwar M. Mahjoub Ali¹

¹ University of Michigan

Children’s books have become a popular deliverable for community-engaged archaeological projects, especially in Sudan. These products are executed in a variety of ways, but often the intended purpose, focus, and audience is ambiguous. We chose a different approach. As with other projects at El-Kurru, the decision to develop a children’s book grew from the ideas and needs of community members. In addition to classroom resources, some teachers wanted age-appropriate books they could read with their students that discussed the importance of ancient Kush and the archaeological monuments in their village. Although the initial inspiration was to create a book about archaeology, this project has grown into something more. Titled *Leaving Our Mark: El-Kurru Past, Present and Future*, the book follows two children living in El-Kurru as they learn about their village’s archaeological monuments and the stories behind ancient, medieval, and modern graffiti. The text of the story is largely sourced from interviews of local residents and contributions from members of the International Kurru Archaeological Project. In addition to offering children an opportunity to learn about archaeology, this story aims to preserve local voices and traditions, and what heritage means to people in El-Kurru today. Through this process *Leaving Our Mark* has developed into an extended narrative-driven story for middle-grade

readers, the age at which students begin learning about ancient cultures. Rather than self-publishing, we are working with an independent press to publish the book in Arabic and English.

Oasis of Possibilities: Arts Integration as Public Outreach at the UNESCO World Heritage Site of Bat, Oman (Virtual)

Reilly Jensen¹, Cindy Srnka²

¹ Utah Division of Arts & Museums, ² University of Pennsylvania Museum of Archaeology and Anthropology

Children's books have become a popular deliverable for community-engaged archaeological projects, especially in Sudan. These products are executed in a variety of ways, but often the intended purpose, focus, and audience is ambiguous. We chose a different approach. As with other projects at El-Kurru, the decision to develop a children's book grew from the ideas and needs of community members. In addition to classroom resources, some teachers wanted age-appropriate books they could read with their students that discussed the importance of ancient Kush and the archaeological monuments in their village. Although the initial inspiration was to create a book about archaeology, this project has grown into something more. Titled *Leaving Our Mark: El-Kurru Past, Present and Future*, the book follows two children living in El-Kurru as they learn about their village's archaeological monuments and the stories behind ancient, medieval, and modern graffiti. The text of the story is largely sourced from interviews of local residents and contributions from members of the International Kurru Archaeological Project. In addition to offering children an opportunity to learn about archaeology, this story aims to preserve local voices and traditions, and what heritage means to people in El-Kurru today. Through this process *Leaving Our Mark* has developed into an extended narrative-driven story for middle-grade readers, the age at which students begin learning about ancient cultures. Rather than self-publishing, we are working with an independent press to publish the book in Arabic and English.

The Cemetery Route in Tunisia: Ziyara, Pilgrimage and Tourism: The Case of Jewish Cemeteries (Virtual)

Lassaad Dandan¹, Nawel Drissi¹

¹ Manouba University

Scattered across several towns in Tunisia, the cemeteries of Jewish communities are a heritage that is in a critical state. While some cemeteries have been destroyed, either during the urban evolution of certain towns or through neglect, others are now in a state of disrepair. Some cemeteries have survived and continued to exist, while others have disappeared. Indeed, after years of neglect and marginalization, some cemeteries have seen a change in recent years. These cemeteries often attract hundreds of visitors every year. The frequentation of these places has triggered a movement to raise awareness of the need to protect this heritage. Several acts of cleaning, restoration and surveillance have taken place. Some cemeteries have also undergone landscaping work. With this in mind, we are proposing the creation of a cemetery route for the Jewish minority in Tunisia. The aim of this route is to trace an itinerary of visits to Jewish cemeteries in Tunisia. These visits alternate between the "ziyara" of tombs and funerary monuments and the rabbis' pilgrimage. From Bourjel to Tunis, Nabeul and Soliman to Cap Bon, Gabès and Djerba and beyond, we'll be proposing a route of pilgrimage and remembrance tourism. This route will provide the scientific and methodological tools to launch projects to enhance and promote this heritage. The cemetery route will help to raise awareness among local players, natives and visitors of the value of this shared heritage, making its protection a collective affair. Indeed, these places of worship and their visits were the subject of perpetual debate in society. Some monuments were set on fire.

Reviving the Old City of Basra (Virtual)

Mustfaa Alhussiny¹

¹ Basra Province Inspectorate of Antiquities and Heritage, Iraq

Basra is a city located in the far south of Iraq, on the Arabian Gulf coast. The city boasts of a rich and elegant architectural heritage of "Shanasheel," an Arabic term given to an architectural element projecting aerial window enclosed with carved wood dates back to the mid-eighteenth century. Wars in Iraq caused the migration of the original Shanasheel houses inhabitants of Christians and Jews out of the country. As a result, neglect to these structures took place over the last 70 years, at least. Today we return to these architectures with international cooperated effort in a project called "Reviving Mosul and Basra Old Cities." First, we focused on restoring three heritage houses which are still represent the city's cultural side. Those are the House of the Union of Writers, House of Visual Artists, and the House of the Palace of Culture and Arts. Secondly, we directed our effort toward the Armenian Christian neighborhood in Old Basra which contains the oldest church of Saint Thomas. Thus far, eight heritage houses have been completely restored and have been used as schools for children, or as meeting places for different religion sects. Continuing this effort will result in further restoration and protection to other valuable heritage structures in the part of Iraq, and the world. Our work in reviving old city of Basra also raises awareness among the public about the importance of protecting their cultural heritage and reserving it to the next generations.

Community-Driven Heritage Preservation: A Case Study of Anfeh, North Lebanon

Nadine N. Panayot¹

¹ American University of Beirut

The presentation focuses on an interdisciplinary project unfolding around North Lebanon's Anfeh site, showcasing a comprehensive conservation approach that covers both tangible and intangible aspects. Beginning with Anfeh's geographical and geological features, the discussion explores its rich history and recent archaeological discoveries. The outreach efforts of the archaeological team resulted in the designation of Hima and its inclusion on the UNESCO indicative list. Subsequent initiatives, including an urban landscape management plan, archaeological trails, and a proposed Eco Museum, seamlessly blend sea and land, revitalizing the area. Local residents play an active role in preserving their heritage, transforming a once-static space into a lively one, aligning with the 17 Sustainable Development Goals through community-driven heritage preservation.

SESSION: 1C. Jerusalem and the Archaeology of a Sacred City I (Georgian)

Chairs(s): Yuval Gadot, Tel-Aviv University

Early Iron Age Jerusalem and Temple Mount – Not What You Think It Looks Like

Yiftah Shalev¹

¹ Israel Antiquities Authority

For over 150 years, archaeological excavations have been conducted in Jerusalem, specifically in the area now known as the 'City of David'. This area is located on a narrow ridge sloping southwards from Mount Moria. These excavations have revealed parts of the Iron Age city, including structures, installations, and the city wall. Based on these finds, most reconstructions of the city up to the Late 9th - early 8th century BCE depict it as stretching more or less continuously along the ridge, from Shiloh's Area G southward. The main administrative quarter was located at the north part, just to the south of the Ophel. However, as most excavations were conducted on the top of the ridge or along its eastern slope, their results may have offered a possibly incomplete understanding of the city's layout. This lecture will focus on the view from the western slope of the ridge, analyzing the results of recent as well as past excavations. This synthesis presents a somewhat

different view of the Early Iron Age city, with two large construction projects, one defensive and one industrial, located just to the north of this administrative quarter.

Grazing Through Time: How Isotopes Reveal Ancient Jerusalem's Herding Habits

Abra Spiciarich¹, Patrick Roberts², Philipp Stockhammer¹

¹ Ludwig Maximilian University of Munich, ² Max Planck Institute of Geoanthropology

This study explores the evolution of pastoral practices in the Jerusalem region (Iron Age II - Late Hellenistic) through a novel multi-isotope approach (strontium, carbon, oxygen, and nitrogen). Based on the analysis of 135 sheep, goat, and cattle teeth and bone samples from Givati Parking Lot we demonstrate the value of this method in reconstructing past animal husbandry, revealing adaptation and resilience of pastoral communities amidst environmental and socio-political changes. Isotopic analysis indicates local sourcing for most animals, with intriguing outliers from distant regions up to 150 kilometers away, suggesting regional exchange networks. Notably, the Persian period (5th century BCE) exhibits a wider isotope range, implying increased flexibility and exploitation of diverse grazing lands, potentially driven by climate shifts and political upheavals. Conversely, Late Hellenistic (2nd century BCE) livestock displays restricted movement, while showcasing a rise in desert caprines, indicative of increased import compared to the Persian era. These findings highlight the dynamism and adaptability of past pastoral communities, adjusting their strategies in response to various pressures. This study opens new avenues for understanding human-environment interactions in the Levant, and underscores the power of multi-isotope approaches in unraveling intricate socio-economic and ecological dynamics of the past.

The Great Arch (Robinson's Arch) Monumental Staircase: A New Interpretation

Viviana R. Moscovich¹

¹ Hebrew University

In his description of the Western Wall's southernmost entrance to the Temple Mount, Josephus (Ant. XV.11.5) includes a monumental staircase descending to the "Ravine" and then up to an "Ascent." In 1938, Edward Robinson identified a large arch protruding from the Western Wall, known since then as "Robinson's Arch." Over a century later, from 1968 to 1978, the first comprehensive archaeological excavations conducted in the arch area by Benjamin Mazar revealed a monumental staircase, reconstructed by him and his team as descending west over this arch to a large landing space, then south over four graduated vaults, and again east to the Herodian Street. Another staircase, north of the massive pier, ascended from the Herodian Street westward and ended in another Herodian vault. However, a five-year study of the excavation data by the late Dr. Eilat Mazar and myself, together with an analysis of the 19th–20th centuries research on the arch and its surroundings, resulted in a different reconstruction of this structure and its meaning: not a single, one-way staircase descending to the Herodian Street, but a Monumental Four-Way and Two-level Junction or Staircase, the largest and most intricate known so-far from antiquity, where Herod integrated mundane and ritual elements such as Jewish purification baths (miqva'ot) together with a specific architectural concept also found in Pompeii. This lecture presents these new finds and the ideas behind the structure's inception.

Some Notes Concerning the Southern Wall of the Second Temple Period Temple Mount

Yuval Baruch¹, Ronny Reich²

¹ Israel Antiquities Authority, ² University of Haifa

The Southern Wall of the Jewish Herodian Temple Mount is one of the four walls of the sacred precinct, and it can be estimated that in terms of importance it had the status of primacy. The significance of the Southern Wall primarily stemmed from the two main gates to the compound—the Double Gate and the Triple Gate (The two Hulda Gates), located in the center of the Southern Wall. Recently, several archaeological works have been published, dedicated to the walls of the Temple Mount around it. These studies, based on a detailed documentation and excavations along and adjacent to the southern wall, paint a complex picture of an unusual and unique architectural structure. In particular, we focused on three sections: from the Double Gate eastward to the Triple Gate, and from there to the Southeast corner of the compound. In this lecture, we will present the main findings, research methods, and documentation, and offer several interpretations regarding the plan of the gates and their role in this area of the sacred compound.

At the Temple Gates: Pilgrimage in the Late Second Temple period in light of the renewed excavations at the Ophel

Uzi A. Leibner¹, Orit Peleg-Barkat¹

¹ Hebrew University

The pilgrimage to the Jerusalem Temple was one of the major components of Second Temple-period Judaism. Despite the plethora of references to this phenomenon in ancient sources, little is known about its actual reality. The Ophel, at the southern gates to the Temple precinct, was a central public hub for pilgrims flocking there from Judea and the diaspora, gathering here before entering to the Temple. Excavations have been conducted here since the 19th century, the major ones conducted by Benjamin Mazar in the 1970's, uncovering significant remains from this period (largely unpublished). A new project of the Hebrew University investigates the archaeology of pilgrimage to the Jerusalem temple through renewed excavations at the Ophel, combined with the study of remains and finds from Mazar's excavations. The project enables to examine how the area was designed to serve the myriads of pilgrims and reconstruct their social, ritual, and economic activities by the Temple gates by studying: (a) the urban planning of the Ophel and its development from the late Hellenistic period until the destruction of the city in 70 CE; (b) economic and behavioral aspects of the pilgrimage by using advanced research methods to examine the rich assemblage of unearthed artifacts. Together with archaeological evidence on pilgrimage from elsewhere in Jerusalem, and information gained from historical sources and comparative studies of pilgrimage to other destinations, it enables to present a comprehensive reconstruction of the pilgrimage to the Jerusalem temple, which is of supreme historical and religious significance.

SESSION: 1D. Empires of the Broader Ancient Near Eastern World: Power and Control I (Arlington)

Chairs(s): Petra M. Creamer, Emory University | Rocco Palermo, Bryn Mawr College

"One Who is Joyous in the Finding of the Power of Asia" - Priests and Empire in the Southern Oasis

Hong Yu Chen¹

¹ University of California, Los Angeles

Discussions of empire in the First Millennium BCE often involve Egypt. Beginning with being under the control of the Kushite Empire in Napata and as enemies of the Assyrians during their bid for the Levant, without end, Egypt remained deeply entrenched within interregional networks of imperial occupation and resistance. The imperial claim over Egypt by the Achaemenid Persians manifested political, monumental, and economic realities of empire in this western satrapy and reflected a complex system of networking employed by the Persian Empire to mutually benefit imperial elites. As a discourse,

Achaemenid Imperialism is intrinsically tied to processes of globalization and regionalization. Globalization and regionalization were both processes that contributed to and were created by the complexity of imperial control within the vast Achaemenid Empire. Just as the Achaemenid Empire systematically created broader networks of social relations, economic exchange, and intellectual dialogue, so too did the Empire desire to create regional identities, which often manifested in unique, contextual ways of elite resistance. Imperial elites functioned both as participants in the recognized benefits of imperial expansion and consolidation and as indigenous agents of resistance and identity maintenance. This talk presents a clear example of an indigenous reaction by Egyptian priests in Egypt's Western Desert to Achaemenid imperial imposition and demonstrates the complexity with which educated elites of an Empire could negotiate new and complex socioeconomic and geopolitical realities through the development and perpetuation of select historical and religious motifs in their intentional construction of a specific cultural memory.

Drawing a Line in the Sand: Ancient Egyptian Borders as Imagined Mechanisms of Imperial Control

Danielle Candelora¹

¹ College of the Holy Cross

The concept of borders, both in the ancient world and today, is a complex issue encompassing not only politico-territorial boundaries, but also the ideological underpinnings of identity and the separation between 'us and them.' This paper seeks to interrogate both types of borders of the ancient Egyptian state, questioning how they were defined, by whom, and if those lines were redrawn over the course of the longue durée. Textual and archaeological evidence suggests that the ancient Egyptian state had a strong concept of its own borders, marking them not only physically on the landscape but also with religious significance. Yet, and even despite the fact that several borders were monitored by strings of fortresses, it is unclear whether they served as demarcations of exclusion and imperial control, or more fuzzily as permeable borderlands. By examining the evidence more closely, it can be seen that the fringes of Egyptian state control start to appear even within the borders they so confidently claimed, and that what was considered to be 'Egypt' changed over time and across perspectives. Indeed, Egyptian imperial propaganda has given us the impression of solid state borders reminiscent of today's nation-states, but new theoretical work from fields such as Cultural Geography and Political Science has shown that even the modern concepts of borders should be challenged. Therefore this paper will explore if imperial control stemmed from the territorial or ideological borders of Egypt, if that control remained constant, or if it was itself a myth.

Sections of Empire: Strategies of Hittite Imperialism in the Borderlands

Müge Durusu-Tanrıöver¹

¹ Temple University

The physical, political, and cultural landscapes against which Hittite imperialism was enacted were heterogeneous and diverse. To efficiently govern this heterogeneity, the empire devised and implemented a flexible and varied set of strategies in both its center and the borderlands. These strategies differed along both temporal and spatial scales, and ranged from seeking (almost) total political, economic, and cultural control to appointing just a few bureaucrats to the preexisting administrative system without altering the material, cultic, and architectural practices of a city or polity. In this paper, I offer a multi-scalar methodology to study the complex and diverse Hittite imperial system. Inspired by the architectural practice of using sections to demonstrate and analyze different aspects of a structure, I combine a series of diachronic and synchronic "sections" across the empire to analyze Hittite imperial strategies in the borderlands. The diachronic sections are place-based cuts across time that reveal local

trajectories throughout the Bronze Age and demonstrate change and continuity with the coming of Hittite imperial control. In contrast, the synchronic sections are fixed in time (e.g. mid-14th century) but cut through large swaths of land at a specific moment and evaluate them comparatively with respect to Hittite imperial strategies and local responses. By combining these diachronic and synchronic sections, I will offer a bottom-up construction of Hittite imperialism in the borderlands that complements the top-down narratives Hittite textual sources offer us.

Recycling Imaginaries of Old Royal Capitals under the Ptolemies and the Seleukids: Alexandria-Memphis and Antioch-Babylon

Eva Anagnostou-Laoutides¹

¹ Macquarie University

The paper compares the ways in which the first Ptolemies and Seleukids utilized traditions associated with the older metropoleis of their kingdoms to promote their own legitimacy. These older capitals provided influential models for the "policy of images" (Münkel/Seegers 2008) of the successors and created powerful, two-way channels of communication with their native subjects. In Alexandria the Ptolemies sought to enhance the city's cultural connections with Pharaonic religious centres such as Heliopolis, Memphis, and Thebes (Pfeiffer 2021). The underwater excavations of the last two decades revealed numerous "Aegyptiaca/Pharaonica" (Corteggiani 1998), most of which derived originally from Heliopolis, while important spaces in Alexandria were dedicated to Egyptian religion (Carrez 2014). Having spent years under Ptolemy's protection before claiming Babylon as his capital, Seleucos I utilized local traditions likewise. The cosmogonical battle between Marduk and Tiamat, celebrated in the Babylonian Enuma Elish, offered the blueprint for promoting a similar battle between Zeus and Typhoeus as the foundation story of Antioch in the Orontes (Anagnostou-Laoutides 2022). Intent on rivalling Ptolemaic Alexandria, the Seleukid capitals were meant to replace Babylon (Plin. HN 6.122; Str. 16.1.16; Messina 2012). In Antioch, the Seleukids adapted the Babylonian model of world leadership championed by Nebuchadnezzar II (Kosmin 2014; Beaulieu 2014). Thus, just as Ptolemy I posed in his famous stela as "Beloved of Amun, Chosen of Re" (Pfeiffer 2005, 20), so Seleukos and Stratonike posed as Ninus and Semiramis, the legendary founders of Babylon and Nineveh (Dalley 2013).

The Divine Right to Rule: Imperial Control over Historical and Sacred Landscapes in the Levant in Roman, Byzantine, and Umayyad Periods

Matthew Winter¹

¹ University of Arizona

The creation of contested identities within imperial landscapes created geocultures as both a method of resistance to and integration within imperial control over conquered territories. This study focuses specifically on the ways empires legitimize their control through sacred landscapes and imperial cosmologies. By employing a top-down perspective, I examine how imperial geocultures were shaped in the region of Syria-Palaestina across various imperial phases. Utilizing a longue durée approach, I shift the focus from individual sites or periods to the broader conceptualization of sacred landscapes. This paper investigates the strategies employed by imperial hegemony to define, impose, negotiate, and curate a religious and historical geoculture, situating static landscapes within an imperial geography and cosmology through the construction of sacred architecture designed to project power and control.

SESSION: 1E. Archaeology and Biblical Studies I (Berkeley & Clarendon)

Chairs(s): Stephen Cook, Virginia Theological Seminary | Alison Acker Gruseke, Williams College

Religion and Empire in the Archives: The Rev. Dwight W. Marsh, A. H. Layard, and the Nimrud Reliefs at the Williams College Museum of Art

Alison A. Gruseke¹

¹ Williams College

The modern reception history of Ashurnasirpal's Northwest palace at Nimrud varies between fragmentation, reassembly, and loss. Based on Nimrud artifacts now scattered in collections worldwide, scholarship has identified a unified program of art, text, and architecture aimed at communicating two interlinked themes: the Assyrian king's religious devotion and his empire-building prowess (Winter, 1983, 1997; Russell, 2008; Howard, 2024). Nineteenth-century exploration was likewise informed by these twinned notions, albeit in different guises. This paper explores how evangelical Christianity in antebellum New England enacted the New Testament admonition to "make disciples of all nations" through the creation of a global Christian empire (Conroy-Krutz, 2015). Using unpublished letters and archival materials, it traces the thought of Dwight W. Marsh, a graduate of Williams College (1842) and early missionary to Mosul: his pursuit of Layard during Layard's second season (1849-51), his contacts with Christian Rassam, and his acquisition of the first Nimrud reliefs to reach America, gifted to Marsh's alma mater by Layard in 1851.

Babylonian Traditional Religious Culture in Classical and Late Antiquity: Continuities and Transformations

David Danzig¹

¹ New York University

Sporadic discussion has arisen over the last 30 years regarding the continuities of ancient Mesopotamian culture into Late Antiquity, spearheaded by Stephanie Dalley and Markham Geller. The approach has been to seek "cultural survivals," features of ancient culture that persist in Classical and Late Antiquity, from the waning of cuneiform writing in Hellenistic times through Sassanian control. On the other hand, scholars of these periods, often in Jewish, Christian, Greco-Roman, or Iranian disciplines, will indicate ancient forebears of specific cultural items when they appear, pointing out their ancient origin. Little work has been done on bridging these perspectives in order to understand the largely polytheistic Babylonian culture through this time period in relation to its ancient heritage, even as it changed via Greek and Iranian contact and immigration. This paper aims to frame this issue and address one specific feature of Babylonian cultural heritage—understandings about the major ancient Babylonian high gods, Bēl and Nabû— from multiple Jewish, Christian, and Roman perspectives. The use of evidence from non-polytheistic and non-native sources is required in lieu of direct textual sources, but also supplies interesting angles toward understanding Babylonian polytheists and their neighbors. After laying out what is known regarding Bēl and Nabû in Late Babylonian religion in Babylonia and the wider region, I present a passage from the Babylonian Talmud about major temples of the 3rd century CE across the ancient Near East and discuss a similar tradition that is found in the later Jewish and Mandaean magical bowls, and within the Syriac Christian work, *Doctrine of Addai* (5th-7th centuries CE).

Burials, Children, and the Prohibition Against Passing a Child Through Fire: A Hot Take

Kristine S. Garroway¹

¹ Hebrew Union College

Passages referencing passing children through fire have spurred furious debates. Were children being dedicated to a god; consecrated in some ritual fashion; branded; or worse yet, sacrificed? The possibility that passing a child through fire meant child sacrifice is the general consensus. But studies addressing the biblical "fire-texts" were published at a time when there was still much to learn about Phoenician mortuary archaeology and at a time when the topic of

children in the biblical world was not yet a field. A reassessment of the fire-texts is therefore needed. Drawing on both the mortuary archaeology of Phoenicia and that of children in ancient Israel and Judah, I offer the following suggestion for how we might understand the biblical texts concerning passing one's children through fire. I propose that the biblical writer uses the "fire-texts" to create a polemic, specifically a hidden polemic against "un-Judahite burials" that sits hidden under an explicit polemic against child sacrifice. This hidden polemic uses the "fire-texts" as code for cremation burials, which are associated with both as "bad" burials, and foreign burials. My suggestion asks us to think about the possibility that the "fire-texts" are operating on multiple rhetorical levels. To unpack the hidden polemic, I use archaeology to illuminate the biblical text, placing biblical scholarship on fire-texts in conversation with the field of Levantine mortuary archaeology.

Ekphrasis, Visuality, and Biblical Rewriting in Hellenistic Judaism (Virtual)

Kristen Seaman¹

¹ University of Oregon

Since T. B. L. Webster's *Hellenistic Poetry and Art* (1964), scholars have paid much attention to the relationship of art and literature in the Hellenistic world, but they have all but ignored Jewish aesthetics, contributing to what Stephen Fine has called a "rhetoric of Jewish artlessness" (Fine 2010: 47-52; cf. Pearce 2013: 1-9). Yet they have often neglected such aesthetics in works that were written by Greek-speaking Jews. Greek-speaking Jews, however, participated in Greek intellectual life, demonstrated an appreciation of aesthetics and the visual arts, and played with word and image in literary passages such as ekphrasis. In this paper, I explore how these ekphrasis in biblical rewriting engage in Hellenistic aesthetics, foster exegesis, promote the aesthetic experience of Torah, and may perhaps be understood as early contributions to the Jewish exegetical tradition of Midrash. To do so, I focus on examples in Ezekiel's Exagoge, Joseph and Aseneth, and the Letter of Aristeas. I find that these ekphrasis and the literary works that contain them directly deal with divine inspiration, transmission, interpretation, and translation. Moreover, with attention to both word and image, they demonstrate that Greek-speaking Jewish authors were active participants in the interdisciplinary and multicultural discourses of Hellenistic aesthetics in the Eastern Mediterranean. References: Fine, S. 2010 *Art and Judaism in the Graeco-Roman World*, 2nd ed. Cambridge: Cambridge University Press. Pearce, S., ed. 2013 *The Image and Its Prohibition in Jewish Antiquity*, *Journal of Jewish Studies Supplement* 2.

Gath of the Philistines, Khirbet Qeiyafa, and the Metheg-ammah of 2 Samuel 8: Observations, Suggestions, and a Unique Proposal (Virtual)

Jeffrey R. Chadwick¹

¹ Brigham Young University

The Hebrew Bible's cryptic allusion in 2 Samuel 8:1 to King David battling and subduing the Philistines and taking "Metheg-ammah" from their control has had no satisfactory explanation or identification for twenty-five centuries. The biblical Chronicler assumed that Metheg-ammah (Hebrew *meteg ha-amah*, מתג האמה) must refer to the Philistine capital city of Gath and its surrounding villages, seemingly understanding the *amah* (אמה) element as indicating a "mother" Philistine city and its ring (*meteg*, מתג) of associated daughters, reporting that David "took Gath and her daughters (גת ובנותיה) from the hand of the Philistines" (1 Chronicles 18:1). Subsequent passages, however, indicate that Gath remained a robust Philistine city, governed by its king Achish, David's contemporary, well after the capture of Metheg-ammah (1 Kings 2:39-40; 1 Chronicles 20:6). And extensive excavations by the Tell es-Safi/Gath Archaeological Project have demonstrated that no military conquest or other significant destructive disturbance took place at Gath during the 11th-10th

centuries BCE. Rather, Gath's Philistine population thrived and grew during those two centuries, fortifying the vast upper city and lower city areas of the capital during the Iron Age IB-IIA periods. (The presenter served as senior field archaeologist in both the lower city and upper city areas at Tell es-Safi/Gath.) This presentation explores multiple factors, from both the biblical text and archaeological exploration, suggesting that Khirbet Qeiyafa, referred to popularly today as the Elah Fortress, was actually the location 2nd Samuel called Metheg-ammah.

SESSION: 1F. What Happens after Collapse? A Panel Discussion on After 1177 BC - Workshop (Studio 1)

Chairs(s): Christopher Rollston, George Washington University | Assaf Yasur-Landau, University of Haifa

After 1177 BC: The View from Anatolia and North Syria

James F. Osborne¹

¹ Institute for the Study of Ancient Cultures, University of Chicago

This is one of several contributions to the workshop "What Happens after Collapse? A Panel Discussion on After 1177 BC". In this case, the speaker will evaluate the book from his expertise as an Iron Age Anatolian archaeologist.

After 1177 BC: The Case of Cyprus

Artemis Georgiou¹

¹ University of Cyprus

My contribution will entail an up-to-date discussion on the effect of the disintegration of the majority of the palatial and imperial political regimes in the eastern Mediterranean during the years ca. 1200 BC in Cyprus. The prosperity of the Cypriot polities relied heavily on the extra-insular bulk transshipment of copper and, hence, the Mediterranean-wide 'crisis' had a severe impact on the Cypriot communities. The era after 1177BC in Cyprus corresponds to substantial transformations of the island's settlement pattern and material culture, but taking on a macro-historic and contextual approach, the post-'crisis' period does not correspond to the disruption of the island's idiosyncratic politico-economic forms. For instance, the persistence of the indigenous syllabic writing system substantiates an impressive level of continuity. More importantly, it was during this transformative era, characterized by the rise of a dynamic economic system, favouring entrepreneurship in smaller and regional spheres, that the Cypriot communities rose to the forefront of maritime trade.

After Ozymandias: Why Third Intermediate Period Should Not be Considered a Colossal Failure

Ellen Morris¹

¹ Barnard College, Columbia University

Abstract coming soon!

Canaanites after Collapse: The Antifragile Phoenicians

Helen M. Dixon¹

¹ East Carolina University

This brief presentation evaluates Cline's capable synthesis of the perhaps sudden-seeming increase in scholarship and public interest in Phoenician identity, history, and culture from the last ten years. I will offer a few specific examples that illustrate how and to what extent "After 1177 B.C." shifts the narrative away from common historiographic stereotypes of the Phoenicians to new and productive throughlines, including Taleb's 2012 concept of the "Antifragile."

On Collapse, Resilience, and Transformation in the Southern Levant during the Early Iron Age

Ido Koch¹

¹ Tel Aviv University

The collapse of the Egyptian empire and the subsequent emergence of new social structures in the southern Levant have long captured the interest of scholars, dating back to the earliest archaeological investigations of the region. Extensive scholarly discourse has delved into the examination of the innovations evidenced by material remains in the southern Levant and the attribution of these changes to various agents, often associated with ethnonyms derived from textual sources, such as the Israelites and Philistines. Over the past two decades, there has been a growing recognition of evidence indicating the continuity of Late Bronze Age practices, suggesting the survival of certain segments of the local population amidst the upheaval (sometimes referred to as "New Canaan"). In his recent monograph, Cline provides a comprehensive analysis of the complexities surrounding these processes, offering a nuanced reconstruction of the transitional period and the consequent socio-political structure of the Eastern Mediterranean, with the southern Levant included. To honor his scholarly contribution, I intend to explore, in my presentation, some of the key terms used in academic discourse to describe these phenomena and their implications for understanding the shift from the Late Bronze Age to the early Iron Age in the southern Levant.

This-Integration: When Utopia is Dystopia (aka 1176 BCE)

Louis A. Hitchcock¹

¹ Independent Scholar

Archaeologists regard the Late Bronze Age as the high point of Mediterranean civilisations. They are characterised by unprecedented advances in technology and cultural interactions from Sardinia to Sumer. Advances include: maritime technology, navigation, mining, metallurgy, bureaucratic administration, other craft specializations providing previously unknown luxury items. Among the most obvious examples were bronze tools and weapons, vessels of metal, ivory, stone, and faience; perfumed unguents, spices, imported textiles, and other imported stone items. Unity was achieved through stories of origins and heroism, communal feasts sponsored by ruling elites occupying monumental centers, large-scale religious celebrations commemorating life-cycle changes and initiations within the community, diplomatic interactions among elites, extending from Greece to Egypt and adjacent areas, and limited access to luxury goods by farmers and herders. From a distance, these sites might be characterized as utopias, a modern term describing an imaginary society possessing highly desirable or perfect qualities for its members. In contrast, dystopias are also imagined societies characterized by suffering or injustice, as seen in authoritarian rule or post-apocalyptic struggles for survival. Our focus on urban centers contrasted with the marginalization of rural populations glosses over the extreme inequality of the Bronze Age. Hence rural dwellers, slaves, and workers, might regard elite utopias as dystopian. These contrasts will form the background of and be considered from selected examples of dystopian texts from the ancient Near East, the Late Bronze Age collapse, and lead us to considering utopian aspects of the less complex social organizations that followed 1176 BCE.

When Everything Was Over, Everything Went on: Assyria (and Babylonia) after 1177 BC

Eckart Frahm¹

¹ Yale University

An Assyriologist's response to the chapter on Assyria (and Babylonia) in Eric Cline's new book "After 1177 B.C."

Respondent

Eric H. Cline¹

¹ George Washington University

Respondent to the presentations in the workshop.

SESSION: 1G. Archaeology of Jordan I (Studio 2)

Cult and Ritual in the Rural Agrarian Sites of EB IV: The Khirbat Iskandar Sacred Complex

Suzanne Richard¹

¹ Gannon University

Recent work on the Early Bronze IV period of the southern Levant has illuminated many heretofore unrecognized societally complex organizational aspects once considered highly improbable for a period previously thought to be a "dark age." There is a range of subsistence strategies in the period including the permanent agrarian sector with recognizable complexity, e.g., planned sites, monumental architecture, advanced technology, defenses, and interregional trade. By contextualizing rural agrarian practices of cult and ritual within time and space, this paper will make a significant contribution to this enigmatic subject. What is Rural Worship in a post-urban period like the Early Bronze IV of the southern Levant? Today one can speak of sanctuaries and temples, as well as outdoor cult sites. At Khirbat Iskandar, evidence has emerged of an extraordinary public complex that includes a broad-room sanctuary, in which a plethora of ritualistic features and materials has come to light. Moreover, recent research has uncovered a cognate outdoor cult area of multiple ritualistic features which, when combined with the sanctuary, evoke resonances with sacred complexes known from the Early Bronze Age. The paper discusses EB IV cult and ritual in the southern Levant, using Khirbat Iskandar as a case study. The new dataset is just another component of the Ritual Landscape contiguous to the site, including megaliths, circles of stone, standing stones. The paper will attempt to ground the site's Sacred Complex into the broader cultural and historical context of the southern Levantine EB IV period.

Metal Maketh the Man? A "Killed" Bronze Belt from Tomb 89 at Pella in Jordan

Pru Sheaves¹

¹ University of Sydney

Tomb 89 is an Iron IB-IIA collective grave, excavated at Pella in Jordan. One young man in the tomb was buried with an extraordinary set of metal items, including a bimetallic dagger and a bronze belt, both of which were deliberately destroyed or 'killed', as part of the funerary rituals. While the 'killed' dagger can be paralleled in Middle and Late Bronze Age practices from both the Aegean and Hittite spheres of influence, the source of the bronze belt and the cultural practices embodied in its ritual deposition is far less certain. Bronze belts are identified with central Anatolian Phrygia and the Kingdom of Urartu, located in the mountainous uplands spread across eastern Turkey and northwest Iran. The deliberate twisting and bending, or "killing" of the belt, would seem to be a unique occurrence in the south Levantine Iron Age. The cultural origin of 'killed' funerary items in the southern Levant has been hotly debated, with foreign influences from either the Aegean or Anatolia claimed as the source. This paper will examine the potential origin of the bronze belt from Pella, its wearer, and the practices which led to its deliberate destruction.

Getting Plastered in the Iron Age: Social Complexity and Monumental Resource Management at Tall Jalul, Jordan

Robert D. Bates¹

¹ Andrews University

Tall Jalul is one of Transjordan's largest Iron Age sites, with an equally monumental water feature within its walls. Built during the Early Iron Age, this reservoir was the site's main water source for approximately 300 years. It required a large workforce and a considerable supply of resources to build and maintain it, including several tons of limestone, aggregate, and fuelwood. Considering its size and scale, it would have also needed a significant organization and management plan to implement and maintain the reservoir. Although

it was replastered at least three times throughout its history, very little is known about its construction or why it was built. Why did they need so much water? Was this solely for the local population, or did it have other purposes? How was it made? Did local tradesmen build it, or were outside laborers and tradespeople employed to help complete the project? Where did the materials come from? Were they locally sourced, or were they imported? And finally, what type of organization was needed to manage, build, and maintain such enormous public works projects? This paper will examine the size and scale of the Tall Jalul Reservoir and compare it with other water management projects in the region. It will discuss the construction process, including the labor, resources, and management needed to build and maintain such a large project. Using an AI photo generator, the paper will show what the reservoir might have looked like at the end of the Late Iron Age.

The Roman Water Reservoir of Madaba, Jordan: Archaeology and Community Heritage

Eleonore Mulder-Hymans¹, Dennis Murphy¹, Sufyan Al-Karaimeh², Roeland Emaus²

¹ Independent Scholar, ² Universiteit Leiden

The site of the Roman Reservoir is located on private land in the Madaba city center not far from the archaeological museum. A wadi meanders and runs from west to east along the south wall of the reservoir. It was critical to perform a survey and subsequent excavation since the site is slowly disappearing as it is being built upon. This paper reports on the results of the 2019 Madaba Reservoir Survey and subsequent 2021 follow-up excavation. The aim of the 2019 survey was to gather information on the reservoir's water source, function, and construction technique. In addition, and central to this contribution, the remains of water control systems were cleaned, recorded and mapped during the survey. All of the reservoir was mapped with differential GPS in order to calculate the slope and flow directions. In general, some parts of the reservoir and water source were often missing due to collapses, erosion and modern building. These digital measurements however offered the chance to understand how the system worked. The 2021 season concentrated on excavating several squares to find the bottom of the reservoir to determine its depth and calculate its capacity. Interviews of local residents living on and around the reservoir were taken to develop an oral history of the reservoir in order to weave its story into the cultural Heritage of the greater Madaba area.

Understanding the Past, Enhancing the Present: Utilizing 3D Reconstruction for Interpretation Panels at Umm ar-Rasas, Jordan

Sasha M. Abzakh¹, Fadi Bala'awi¹, Asem Asfour¹, Zain Aburomman¹

¹ Department of Antiquities

This paper presents the Department of Antiquities' novel initiative to enhance visitor engagement at the historically significant site of Umm ar-Rasas, Jordan, a UNESCO World Heritage Site. Our project centers on the development and installation of interpretation panels that utilize cutting-edge 3D reconstruction technology to display the once-grand churches that stand as testaments to the region's rich Christian heritage. Underpinned by a meticulous research methodology, the project involved a comprehensive review of existing archaeological reports, surveys, and historical documentation of the churches of Umm ar-Rasas. This in-depth analysis provided a crucial foundation for the creation of historically accurate 3D reconstructions. Each interpretation panel seamlessly integrates a corresponding 3D photo-realistic image, the 3D visualizations effectively bridge the gap between the present state of the ruins and their past architectural splendor, enriching the visitor experience for scholars, history enthusiasts, and the public alike. Furthermore, the interpretation panels will be accompanied by informative text, available in multiple languages, that delves into the historical context, archaeological significance, and ongoing research efforts surrounding the churches of

Umm ar-Rasas. This multifaceted approach, combining cutting-edge technology with comprehensive textual information, promises to transform Umm ar-Rasas into a more interactive and engaging space, fostering a deeper appreciation for the enduring legacy of this remarkable archaeological site.

SESSION: 1H. Archaeology of Egypt I (The Loft)

Chairs(s): Julia Troche, Missouri State University | Jordan Galczynski, University of California, Los Angeles

Dating and Reconstructing the Findspot of the False Door of User (CG 1442)

Grace E. Clements¹

¹ Harvard University

The greywacke false door of User (CG 1442) was found in 1884 by Gaston Maspero and entered into the collection of the Egyptian Museum in Cairo where it stands on display today. Maspero's account of its excavation preserves few details: it was found near the Upper Egyptian village of Khozam, it was hastily removed, and it appears to have been underneath or surrounded by "Eleventh Dynasty" mudbrick walls. Maspero dated the door to the Sixth Dynasty, while others have suggested Eighth, Ninth, Eleventh, and Twelfth Dynasty origins. To establish a dating window and accordingly elucidate the relationship between the false door and its surroundings, this project investigates its unusual linguistic and iconographic features, e.g. elements of the offering formula and bolts. Also, a thorough comparison of the few archaeological publications concerning Khozam yields some clues regarding the monument's findspot. Could similar finds attributed to Khozam indicate an as-yet undocumented cemetery for high-ranking officials around the time of User? Synthesizing linguistic, iconographic, and archaeological conclusions, this project suggests a location for this cemetery and considers User's role in an under-documented social context, the administration of Upper Egypt between the end of the Old Kingdom and the beginning of the Middle Kingdom.

Text in Context: Ritual Dance, Recitation, and Funeral Processions in Ancient Egypt's Third Millennium BCE

Christelle Alvarez¹

¹ Brown University

Ancient Egyptian ritual texts, primarily preserved in the Pyramid Texts and the Coffin Texts, hint at recitations spoken during ritual performances. Conversely, tomb decorations often depict ritual activities and funeral procession scenes that lack the accompanying texts that the figures are depicted as reciting. Thus, determining the oral context of use for these ritual texts is somewhat limited. In this paper, I explore the relationship between textual and visual sources from the third millennium BCE. I focus on a selection of thematically connected texts from the Pyramid and Coffin Texts alongside newly discovered inscriptions from the pyramid of Ibi. The connection between these textual variants and their genre has led scholars to suggest their use in ritual dance performances depicted in tombs. By analyzing these textual variants together with written and visual evidence of performed ritual dances in funerary contexts, this paper aims to shed light on the complex interplay between recitation, performance, and visual representation in ritual contexts. It further addresses methodological challenges associated with comparing such textual and iconographic sources and their implications for the development of ritual practices.

A Boatload of Offerings: Watercraft as Symbols of Plenty in Egyptian Tomb Reliefs

Traci Lynn Andrews¹

¹ Texas A&M University

A common decorative element in the tombs of the Egyptian Old Kingdom nobles was the depiction of offerings providing for the deceased in the afterlife. In some registers, the offerings are carried by

people, either in hand or hanging off of a carrying pole, and in others only the offerings are depicted, lined up and piled high for eternity. Within these reliefs, the familiar outline of both plank boats and reed rafts appear. As with the other offerings, the watercraft are shown being carried by people or lined up in registers of gifts without the inclusion of offer bearers. However, beyond being offerings themselves, the boats also appear to be transport or storage vessels for other donated goods, functioning like baskets or tables within an individual image. Due to the Egyptian style of boatbuilding and load storage attested in both ship remains and nautical iconography, watercraft on the Nile would have stored their cargo in full view of onlookers. Many goods from produce and cows to exotic and luxury items have been depicted in transit and in open air aboard Egyptian vessels. This paper argues that the common appearance of goods of all kinds on the boats of the Nile caused ships to become symbols of plenty, like the classical cornucopia, and provided another layer of eternal provisioning for the departed.

SESSION: 1I. Northwest Semitic Inscriptions, Languages, and Literatures (Whittier)

Chairs(s): Simeon Chavel, The University of Chicago Divinity School

Psalms and the Perils of Travel

David S. Vanderhooft¹

¹ Boston College

Psalm 1 invokes the concept of the "way," דרך, as a figurative reference to individual moral conduct. Yet this term and numerous others in the Psalms also allude to ideas about actual travel in space and time as root conceptions for the more generalized metaphor. Thus, forays onto actual roads, travel to remote and dangerous regions, attacks by brigands and others, or inaccessibility to the Temple—among other concrete references to movement—appear often in the Psalms. Frequently, these references to travel link the broader phenomenon to the necessity to acquire divine support and, more particularly, to divination techniques for obtaining such support. This paper investigates the connection between travel and divination because they form a significant context for divine communication in the Psalter. Archeological correlates such as border shrines, instruments of divination, and glyptic imagery are briefly considered. The paper also highlights ideas about divination and travel from adjacent literary traditions (e.g., the Kirta Epic and Wen-Amon), especially as these pertain to travel of kings or other elites who must journey beyond the effective zone of oversight of their respective gods.

Dumuzi of Mari: Mesopotamian and West-Semitic Traditions

Noga Ayali-Darshan¹

¹ Bar Ilan University

The publication of Mari letter A.1146 in the 1990s, written by an Amorite chief and attesting to Dumuzi's annual return from death, has reignited the debate about the mythologem of the dying and rising god in Mesopotamia. While many scholars argue that this text supports the old theory of Sayce, Frazer, and others from the late 19th and early 20th century (reiterated in the 1960s) regarding the revivification of Dumuzi, they have largely overlooked the document's origin and its distinctive nature. Alongside Inana's Descent, this letter represents one of the only two examples of Old-Babylonian evidence referring to the annual rising of Dumuzi, whereas numerous literary, archival, and calendrical texts, including adaptations like Ištar's Descent, depict Dumuzi as a dead god par excellence. In light of this, the present paper inquires whether, rather than reflecting Mesopotamian influence, this Mari letter implies an Amorite tradition that predates the Ugaritic documents and constitutes the earliest West Semitic evidence for the dying and rising god. If so, it would join additional cultural motifs, such as the treaty ritual qatālum ḥayaram, the Zukrum festival, and the

myth of the storm god's combat against Sea, which although initially mentioned at Mari, originated among peoples inhabiting the Syro-Levantine region from which the Amorites immigrated to Mari and eastward.

Hittite Administration at Ugarit: More Evidence from the House of 'Urtēnu

Andrew R. Burlingame¹

¹ Wheaton College

Recent studies devoted to metallurgical production and distribution at Ugarit have offered new models for understanding the administrative dynamics involved in these procedures, including the roles played within them by the local royal administration and, significantly, by non-Ugaritian administrators as well. In this presentation, administrative documents recovered from the « House of 'Urtēnu » that are relevant to this line of inquiry are discussed, and newly proposed readings and associated interpretations are presented that shed light on Anatolian onomastics and on Hittite political history and administrative activity in Ugarit at the end of the Late Bronze Age.

Had-yiṭī as governor-king of Guzan: Hereditary Governorship and Local Kingship in the "Age of the Magnates"

Jessie DeGrado¹

¹ University of Michigan

In the Tell Fekheriye bilingual inscription (KAI 309), Had-yiṭī ruler of Guzana, adduces two titles for himself. In the Akkadian text, Had-yiṭī is identified as the provincial governor of Guzana. By contrast, in the Aramaic version of the text, Had-yiṭī is named the king of Guzana. Scholars have generally seen these two titles as standing in tension, with the Aramaic text encoding hostility toward Assyrian subjugation. Some even understand Had-yiṭī to be a local client ruler who attempts to subvert Assyrian authority with his Aramaic declaration of kingship. Against this interpretation, I argue that the initial identification of Had-yiṭī's father, Šamaš-nūrī, with the Assyrian official who held the eponymy in 866 BCE is correct. This indicates that Šamaš-nūrī was a magnate from the Assyrian heartland who was rewarded with a hereditary governorship when Ashurnasirpal II provincialized Guzana. Building on recent studies by Jan Dušek and Jana Mynářová, I also argue that the self-styling of Assyrian governor Had-yiṭī as a local king need not be seen as an act of disloyalty to Assyria. Rather, the use of hereditary governorships during the expansion of the Assyrian empire in the ninth century BCE was a continuation of an earlier practice. This likely facilitated the development of long-term ties between new Assyrian administrators and local populations. That this arrangement resembled local kingship, and was described as such in Aramaic sources, may be a feature and not a bug.

Monumental Mimicry and Megalith Mockery: Damnatio Memoriae and the Deuteronomic Anxieties of Imperial Inscription

Eric Jarrard¹

¹ Wellesley College

There is unassailable evidence to suggest that humans have long known the power of material objects to perpetuate social remembering and thereby inform individual and collective identities. This habit is perhaps most widely recognized in the Roman practice of damnatio memoriae, but equally evident in the well documented Christian iconoclasm of the fifth and sixth centuries. Likewise, we might consider the looting and pillaging of cultural artifacts throughout the ancient Near East and into the Roman period, or the use of Roman spolia in early Christian architecture. All these practices suggest the intentional destruction of the original context of an artifact as a quintessential element in its reinvention or elimination. Following the emerging emphasis on the monumental characteristics of the Hebrew Bible by scholars such as Tim Hogue, Alice Mandell, and Jeremy Smoak, I argue that the Deuteronomic angst for addition to and subtraction

from the law (Deut 4:2) emulates certain inscription habits found throughout the ancient Near East. This paper aims to provide a preliminary review of 8th and 9th century Northwest Semitic inscriptions to establish a well attested pattern preserving anxiety for monumental alterations and removal that persists in the biblical record. In so doing, I will demonstrate not only that the concerns surrounding memory erasure through monumental defacement is clearly present in the Hebrew Bible, but also that this unease reflects the monumental landscape of the ancient Middle East out of which the text emerged.

SESSION: 1J. (Post-) Imperial Spaces in the Late Hellenistic Levant and Beyond I (White Hill)

Chairs(s): Rotem Avneri Meir, University of Helsinki | Roi Sabar, Boston University

The City in the Post-Imperial Southern Levant

Benedikt Eckhardt¹

¹ University of Edinburgh

This paper charts the fate of cities in the Southern Levant in the relatively brief "post-imperial" period between Seleucid and Roman rule (129–63 BCE). The foundation of new cities was one of the major imperial techniques employed by Seleucid kings throughout their realm. In the Southern Levant, this mainly took the form of constitutional transformation within existing settlements. The process seems to have been particularly intense in this region, but the backlash was severe when the Hasmoneans took over large parts of the former Seleucid territories. The largest power in the newly emerging political landscape of the Southern Levant completely reframed the relationships between kings and cities: cities were seen as a threat, not as partners in energetic exchange. The limited evidence we have for Iturean activities suggests that the Hasmoneans were not alone in the rejection of cities as core elements of monarchic political formations. Quite apart from ideologies, which may have played a role in Judea, one structural reason for this is relatively obvious: neither the Hasmoneans nor the Itureans ever reached the wealth and the military power that had enabled Seleucid kings to enter reciprocal relationships with cities in the first place. As at least some cities now stood a real chance against rulers, new tools of negotiation would have been needed to avoid conflict between very different types of polity. Neither the new dynasties nor the old city states seem to have come up with a workable solution before the Roman conquest.

Inter-Imperial Jerusalem: The Urbanization Process of the "Upper City" During the Hellenistic-Roman Transition

Asaf Ben-Haim¹

¹ Hebrew University

During the Late Hellenistic (2nd–1st c. BCE) and Early Roman (1st c. BCE–1st c. CE) periods, Jerusalem experienced profound socioeconomic and political changes, which reshaped its urban landscape. The Southwestern Hill, "The Upper City" by Flavius Josephus, encompassing the modern Jewish and Armenian Quarters and Mt. Zion, held a pivotal role in the city's history, as it hosted prestigious Hasmonean and Herodian palaces, markets and the aristocracy's residence. Extensive archaeological endeavors, spearheaded by Professor Nahman Avigad from 1969 to 1985, unveiled its rich remains, intricately illustrating Jerusalem's urban evolution. Other areas on the hill that were excavated by various researchers over the years contributed significantly to this reconstruction. Yet, so far these excavations have not been collectively examined, hindering a comprehensive understanding of the urbanization of Jerusalem's Upper City. This study presents the lion's share of the archaeological work held on the SE hill, published and as yet unpublished, assembled together for the first time into one geo-referenced database. Architectural analysis of the strata, dating from the resettlement of the

hill under the Hasmoneans until the destruction of the city by the Romans, highlights the underlying principles of urban planning traced in the Upper City and their related cultural source: Hellenistic, Roman, or local. Similarly, house plans and other features were examined, allowing more nuanced perspective of inhabitants of the hill: Hellenized Jews of the Judaean elite, making their first steps in the Roman world at the dawn of the empire.

Jewish Resistance to Hellenistic Urbanization in Alexandria? The Case of 3 Maccabees and the Letter of Aristeas

Oana Capatina¹

¹ Harvard University

Angelos Chaniotis has referred to Hellenistic cities as “cities of onlookers,” where kings legitimized their rule and urban populations performed their civic pride through participation in spectacles. My paper explores how the Jewish Diaspora in Ptolemaic Egypt viewed the urban identity of Alexandria. Firstly, I analyze depictions of Alexandria’s symbolic landmarks, including the royal courtyard and the hippodrome, in 3 Maccabees’s fictional narrative of Ptolemy IV’s reign. I argue that 3 Macc drew on historical accounts of the Ptolemaic festival to criticize Jewish involvement in what Chaniotis calls the “theatricality” of social behavior in Hellenistic urban centers. Particularly noteworthy is 3 Macc’s description of Ptolemy IV’s staging of violent entertainment in stadiums and Dionysian processions. In 3 Macc 7:17-23, the founding of a new festival of deliverance in Ptolemais, a city outside of Egypt proper, presents an alternative model of Jewish community that decentralizes the Ptolemaic capital. Overall, 3 Macc suggests relocation to the countryside as a potential solution to inner-city crowding and unrest. Secondly, I examine how the Letter of Aristeas carefully distinguishes between urban and rural spaces through a comparison of Jerusalem and Alexandria’s geography. Aristeas creates a striking contrast (§ 107-111): Jerusalem is an ideal, pastoral city, whereas Alexandria is a city in decline, prone towards “hedonism” (ἡδοναίς). Focusing on 3 Macc’s and Aristeas’s spatial orientations can therefore provide new insights into local attitudes towards Alexandrian urban life and its culture of “onlookers.”

What does Mysia have to do with Jerusalem? Military Recruitment and the Apameian Legal Space of Cis-Tauric Asia

Noah Kaye¹

¹ Michigan State University

In 2023, George Petzl published a new inscription from NE Lydia, honors for an officer in the Attalid army known as the “mysarch” – commander of Mysians. This is the first attestation of the term outside of 2 Macc 5:24 and the Hebrew vorlage of 1 Macc 1:29 (sar missim), and it underscores the role of Anatolian troops and ethnic identity in Hellenistic armies after 188 BCE. What is more, it shows that the Seleucid and Attalid armies were competing for the same manpower in an overlooked challenge to the territorial clauses of the Treaty of Apameia. This paper seeks to measure and locate in time and space this bout of imperial competition by joining the work of Mati Johanoff on the circulation of the bronze coinage of Side in the Levant with new archaeology from Attalid Pisidia and Pamphylia. One must then consider what effect a recruiting war in inner Anatolia should have on our conception of what scholars such as Laurent Capdetrey and Laura Boffo have called the Apameian legal space of cis-Tauric Asia. Finally, this paper investigates the multi-faceted Attalid response to the challenge of military manpower. It is argued that Anatolian “foreigners” played a far greater role than previously assumed in the late Attalid army and administration. The attraction of military elites to the metropole of late Hellenistic Pergamon directly shaped the post-imperial city, its citizenry (OGIS 338), and as Strabo of Amaseia reveals, collective memory and even Hellenism itself in Roman Anatolia.

Imperial Memory, Local Identity: Coinage and the Communities of the Late-Seleucid Levant

Deirdre Klowkow¹

¹ University of Texas, Austin

This paper considers the shifting expressions of cultural, religious, and linguistic identity produced by the diverse local communities of the Phoenician cities of the late Seleucid Levant. Specifically, the numismatic output of the region in 2nd and 1st centuries BCE is examined to contextualize the shifting emphasis on local, pre-conquest identities present in that coinage and its relationship to expressions of imperial identity and hegemony. While Hellenistic scholarship has begun to move beyond a dynamic of imperial weakness and concession for this period, in which cities opportunistically sought advantage in the chaotic dynastic wars at the end of the Seleucid period, the model of rule as a process of negotiation and assent which is accepted in other Seleucid regions has yet to be fully applied to the ancient cities of Phoenicia and the Levant. This paper adopts such a model to examine the use by local communities of the language of imperial dominance, particularly Greek linguistic and iconographic expressions, which profoundly impacted the expressions of local identities in the late Hellenistic period. Expressions of Phoenician identity, including the contentious relationship between Phoenician cities, were deprived in favor of a pan-imperial Hellenistic idiom, evident in the shift away from Phoenician language and religious imagery. This paper argues that the competitive dynamic fostered by Seleucid rule, together with often-indirect external pressures, placed local communities in a new relationship to their own identities and regions as well as to larger structures of shifting power within the region.

SESSION: 1K. The Archaeology of Rural Communities I (Tremont)

Chairs(s): Helen Roth, Tel Aviv University

Khirbet Bet Netofa, a Rural Site in Galilee during the Roman Period (1st-4th centuries)

David Hamidovic¹

¹ University of Lausanne

Excavations in 2022 and 2023 reveal a Roman-period (1st-4th c. CE) farmstead with a double enclosure and two constructed caves. In addition, two oil presses and a wine press were excavated. At the top of the hill, remains of a dwelling have been unearthed, as well as a refuge-cave in use throughout the entire Roman period. Stratigraphy, pottery, coins and micromorphological analyses have enabled us to reconstruct the history of a site that may be considered emblematic of the evolution of rural sites in Galilee during the Roman period.

Rural Production and Regional Distribution of Ceramic Oil Lamps in Roman Galilee

James R. Strange¹, Mordechai Aviam², Yehoshua Dray², Thomas T. McCollough³

¹ Samford University, ² Kinneret College, ³ Coastal Carolina University

Ten years of excavations at Kefar Shikhin in the Lower Galilee have recovered evidence that villagers made oil lamps during the Early Roman period. The earliest Shikhin-made lamp was of the Hasmonean “Pinched” type, typically dated to the second and first centuries BCE, and there is some evidence for the production of the Herodian “Knife-Pared” type at the site, usually thought to have been produced between the last decades of the first century BCE and around 70 CE. Evidence for the common “Discus” type is less clear. The majority of lamps made at Shikhin are of two types typically dated to between 70 and 135 CE: Shikhin Undecorated (also “Northern Undecorated”) and Shikhin Decorated (“Northern Darom”) lamps and some variants, with far more Decorated lamps being made than Undecorated ones. In this paper, the authors state what can be known about the production of

lamp types and offer some hypotheses about the location of Galilean production centers in rural settings.

Puzzling out the Complexities of Rural Medieval Anatolia

Marica Cassis¹

¹ University of Calgary

In order to understand rural Anatolia in the medieval period (4th-15th century CE), we must use all of the resources at our disposal, something that has not been done to date. Indeed, discussions of rural Anatolia during the medieval period (both Byzantine and Seljuk), often rely on a selective group of aristocratic written sources, supplemented by references to the limited archaeological evidence from the region. Yet, there is far more work to do if we are to understand medieval Anatolia. This starts with a new examination of more and different evidence – both written and archaeological – which shows a well-settled, complicated landscape that included several different populations at different periods. For example, Greek and Turkish epics, such as Digenes Akritas and the Danishmendname, as well as less well-known hagiographies and administrative texts, show a society of cultural and religious interaction. Re-examined archaeological evidence from sites excavated at the start of the twentieth century provides more nuanced dates when compared with the data from more recent stratigraphic excavations. And a wealth of unexplored sites can be found in survey volumes, including the Tabula Imperii Byzantini (Vienna), and many of these sites suggest a well-populated but poorly known landscape. By placing my case study, the central Anatolian site of Çadır Höyük, within the context of this other materials, I will provide a framework for both seeing and understanding the complexity of rural medieval Anatolian society by looking at all of the puzzle pieces available.

Land Tenure of Rural Communities in Mamluk-Ottoman Jerusalem's Hinterland: An Archaeological and Historical Perspective (Virtual)

Omer Ze'evi-Berger¹, Nitsan Ben Melech²

¹ University of Bonn, ² Tel Aviv University

Land tenure during the Mamluk and Ottoman periods in general, and specifically in the area of modern-day Israel, was a complex and convoluted system. Generally speaking, ownership during the Mamluk and Ottoman periods can be described as levels of land tenure – while the majority of arable lands were owned by the state and the sultan, a considerable chunk was endowed lands - Waqfs, and a smaller amount was considered private. These categories encapsulate several layers of tenure – whether private, state or endowed areas – lands had a de facto hierarchy of ownership by several people/groups. State-owned lands for example were subsequently distributed between officers and emirs as pseudo-feudal fiefs, or between tax farmers as taxable districts. At the lowest tier of ownership were the fellahin – the farmers who cultivated the land and lived off it. And while the hierarchy of this system was supposedly clear, these layers were held at constant tension. While these definitions may seem complicated at times, it is possible to identify different representations of land ownership during the Mamluk and Ottoman periods. This paper will present and discuss different modes of cultivation, ownership, and land demarcation found in the Western Jerusalem highlands, during the Late Islamic period.

This Catfish is 300 Years Old: Untangling Pastoralism, Agriculture, Water Management and Culture in the Egyptian Eastern Desert

Laurel D. Hackley¹

¹ University of Memphis

This presentation examines new evidence for land use and subsistence activities in the Eastern Desert of Egypt. Based on the large archaeological dataset of the CNRS ERC Desert Networks Project, the results of three seasons of survey, and a growing body of information drawn from conversations with the Maaza Bedouin, the paper presents

how the dense layers of human activity in the desert landscape reveal robust, ecologically responsive, and sometimes surprising strategies employed by the diverse groups who have formed communities in this landscape, which blend mobile pastoralism, flood-water farming, and possibly even aquaculture. Special attention will be given to the evidence for co-existence, collaboration, and technological transmission between ancient pastoralist populations and temporary settlers from the Nile Valley, and the archaeological profiles of pastoralist activity. The paper approaches these groups as simultaneously inhabiting the same spatial and ecological communities while investing in different strategies for responding to the desert landscape.

THURSDAY, NOVEMBER 21, 2024 | 10:40am–12:45pm (EST)

SESSION: 2A. Art Historical Approaches to the Near East II (Grand Ballroom A)

Chairs(s): Amy Gansell, St. John's University | S. Rebecca Martin, Boston University

Ways of Evoking or Telling a Story in the Image: Finds from the 'Maison K' in Girsu as a Case Study

Beate Pongratz-Leisten¹

¹ Institute for the Study of the Ancient World, New York University

Third Millennium finds from the Southern Mesopotamian site of Girsu—Eannatum's Stele of the Vultures as well as the mace heads of Mesilim and Barakisumun, in particular—invite the modern beholder to reflect upon what Gottfried Boehm coined the “deictic” power of the image, i.e., the potential of the image to point to something absent. The talk will explore the relationship between a conceptual metaphor or mental model and the many forms of simultaneity text and image can assume on a monument. It will discuss how, in its manner of “showing,” or “presencing” the image can reveal something invisible and invite the beholder to a narrative reading.

Idols May Moved, But Did They Travel? The Divine Images from Temple V at Hatra (Virtual)

Mariano Colaprete¹

¹ University Di Pisa

From Temple V in Hatra comes an image most likely identifiable as the god Apollo from Hierapolis-Manbog, a city located over 400 km away from Hatra. While the statue of the god is the product of a local workshop, it exhibits features unknown to the Hatrene iconographic repertoire. Its presence at a site so far away from its place of origin has therefore raised several questions in previous scholarship. While some hypotheses have been vaguely proposed to account for the presence of the statue in Hatra, I would like to put forth three potential leads: first, the statue serving as a tool to introduce a cult, functioning as an aphidruma; second, the existence of a Hieropolitan cult community in Hatra; and third, a connection between Apollo Hieropolitanus and the patron deity of Temple V in Hatra. Using an interdisciplinary and multimedial approach - analyzing epigraphic, literary and archaeological evidence concerning the statue's identification and Temple V's patronage - I will lean towards one the hypotheses, which can shed light on the intricate socio-cultural and religious interactions between the North Syrian and North Mesopotamian regions during the Roman era but also introduces compelling perspectives that may resolve lingering debates within the field of Hatrene studies.

The Mausoleum of Halicarnassus and Washington's Wonders of the Ancient World

Elise A. Friedland¹

¹ George Washington University

The Mausoleum of Halicarnassus, alluring for its enormous scale, sculptural majesty, mature Greek style, and function as an eternal memorial, has been echoed in everything from funerary buildings, memorials, and the terminations of modern skyscrapers to paintings, medals, and postage stamps. Because this wonder of the ancient world was destroyed by 1522, however, reception of the building from then until the identification and excavation of the site in 1856 was based on hypothetical reconstruction drawings, rooted to varying degrees in literary sources and artistic imagination. After a brief survey of the monument's reception, this paper will explore one of the most "faithful" adoptions and adaptations of this wonder of the ancient world: John Russell Pope's House of the Temple, the headquarters of the Supreme Council's Southern Jurisdiction of the Scottish Rite of Freemasons in Washington, DC. Though the building was a private commission, this paper will demonstrate that it has much to do with the Founding Fathers and American history. The paper will then argue that Pope's House of the Temple, situated just one mile due north of the White House, played a critical role in extending the Founding Father's goals of planning, building, and decorating the nation's new capital in the style of a classical city. Ultimately, the paper will show that Pope's building added to the urban landscape of Washington, DC, a readily recognizable ancient wonder—and one with ties to both the classical and Near Eastern worlds.

Le Corbusier and Mesopotamian Art: An Unexpected Relationship

Pedro Azara¹, Fernando Albaladejo¹

¹ Universitat Politècnica de Catalunya

The well-known modern Swiss Architect Le Corbusier published *Le Voyage d'Orient* at the beginning of the 20th century (he reached Istanbul), and his architecture was influenced by the traditional Mediterranean cubic terraced houses. But he has hardly been related to any Ancient Near Eastern art. However, the project of the decoration for his Swiss friend the wealthy Marcel Levaillant's known small apartment in Chaux-de-Fonds in 1923-1926, included two Mesopotamian (and two Greek) masterpieces copies he personally bought for the dining room and the sleeping room: two plaster copies of a Gudea head and a neo-Assyrian relief, both made at the Atelier des Moulages of the Louvre Museum from a mould created in the early second half of the 19th century. Three of the copies had not been identified previously. Thanks to documentation at the Atelier des Moulages and the Le Corbusier Foundation, both in Paris, this contribution will deal with the question about Le Corbusier's use of Mesopotamian copies in an iconic modern apartment, and his possible contribution to the dissemination of the taste for Ancient Near Eastern art in the Art Deco period.

SESSION: 2B. Cultural Heritage: Preservation, Presentation, and Management II (Grand Ballroom B)

Chairs(s): Kiersten Neumann, University of Chicago

Forging Paths to Ethical Stewardship and Voluntary Returns: The UCLA Waystation Initiative (Virtual)

Lyssa Stapleton¹

¹ University of California, Los Angeles

During the past two decades, attitudes regarding the ownership, stewardship, and interpretation of archaeological and ethnographic material have changed drastically and institutions as well as individuals are acknowledging illicit and illegal looting networks and a sometimes violent colonial history attached to the collecting of many objects. Every year, UCLA faculty are contacted by members of the public seeking assistance in returning cultural objects. Simultaneously, museums are more frequently refusing to accept donations that lack proof of legal and ethical acquisition. As museums and universities seek to address unprovenanced items already in collections, to decolonize curatorial practices, and to return objects, there is a lack of

established protocols, staff, and training needed to accomplish these tasks. In 2023, with the support of grants from the National Endowment for the Humanities, The Cyrus Tang Foundation, and the Kress Foundation, the Waystation Initiative and the Cotsen Institute of Archaeology at UCLA established a pioneering graduate certificate program in Cultural Heritage Research, Stewardship, and Restitution. This innovative endeavor integrates the components of the Waystation, encompassing community engagement workshops, a diverse stakeholder network, and the development of standards for voluntary returns. The progress and objectives of the Waystation Initiative are demonstrated through three stewardship and restitution case studies: China, Mexico, and Peru. These projects in process have progressed via certificate program coursework and community engagement workshops in which students, community representatives, museums, academics, and government representatives explore approaches to culturally sensitive stewardship and voluntary returns of both archaeological and ethnographic objects.

The Mediterranean Antiquities Provenance Research Alliance (MAPRA): Managing Unprovenanced Antiquities in Academic Collections

Mireille M. Lee¹

¹ Foundation for Ethical Stewardship of Cultural Heritage

Collections of antiquities are ubiquitous at North American colleges and universities; but the provenance of such collections is often problematic. In the best-case scenario, artifacts were collected in controlled excavations, and their exact provenance is well documented. But the vast majority of objects in academic collections were either purchased on the antiquities market or donated by collectors, with little information about provenance, let alone provenance. Even more troubling is the fact that many institutions continued to collect antiquities even after the 1970 UNESCO convention. Although curators are increasingly wary of new acquisitions, they are unsure of how to address the legal and ethical implications of holding unprovenanced antiquities in their collections. With generous funding from the National Endowment for the Humanities, the Mediterranean Antiquities Provenance Research Alliance (MAPRA) brings together academics and museum professionals to create transparency around antiquities collections. While objects and collections are under increased scrutiny, the infrastructure for recovering the histories of unprovenanced objects is severely lacking. The goals of MAPRA are: 1) to consolidate existing resources for provenance research on objects from the ancient Mediterranean; 2) to create a teaching module to train students in provenance research using objects in academic collections; 3) to build a shared, openaccess, database of objects held by American colleges and universities, in order to make "orphan" objects known to their countries of origin. Our hope is that MAPRA will facilitate restitutions, but also to promote bilateral agreements to allow objects to remain in academic collections for study and research.

Rites for the Perplexed: Cultural Rights and an Early Hebrew Codex

Herschel Hepler¹

¹ The Museum of the Bible

This presentation focuses on a rare Hebrew codex and the partnership built around it—a multicultural effort that prioritizes a displaced Jewish community's right to safely access and enjoy this sacred Jewish codex. This study summarizes the significance of the codex, its discovery, the recovery of its apparent provenance and provenance, the nature of the cultural partnership, and cultural commitments moving forward. This codex presents complicated legal and ethical conundrums. Museum of the Bible and the source country worked together towards a "human rights-based approach to cultural heritage", following principles outlined by previous actions of the United Nations and the United States. This examination contributes to

the wider discussion regarding the cultural property rights of a source country, the cultural heritage rights of a displaced religious minority group, and the complexities that arise when those two rights are seemingly uncoupled. In this case, the displaced Jewish community's right to safely access and enjoy this sacred Jewish codex was the top priority—a sentiment shared by both Museum of the Bible and the likely source country.

SESSION: 2C. Jerusalem and the Archaeology of a Sacred City II (Georgian)

Chairs(s): Yuval Gadot, Tel Aviv University | Yiftah Shalev, Israel Antiquities Authority

Worshipping the Moon God's Emblem on a 7th-century Cylinder Seal from Jerusalem: Archaeological and Historical Contextualization

Christoph Uehlinger¹

¹ University of Zürich

This paper will discuss a recently published cylinder seal found in 2005 during excavations at the so-called 'Garden Tomb' in Jerusalem. The iconic scene engraved on the seal depicts a human figure worshipping the emblem of the moon god of Harran. I shall situate the find in its multiple contexts (archaeological, historical, political and religious), pertaining to the Western expansion of the Neo-Assyrian empire, to the role the Assyrians attributed to the moon god of Harran in this process and its impact in the southern Levant, and to regional and local circumstances during the reign of king Manasseh.

An Iron Age IIA Phoenician-Style Basket Pendant from the Ophel, Jerusalem

Brent Nagtegaal¹, Amir Golani²

¹ Armstrong Institute of Biblical Archaeology, ² Israel Antiquities Authority

This paper will discuss a recently published cylinder seal found in 2005 during excavations at the so-called 'Garden Tomb' in Jerusalem. The iconic scene engraved on the seal depicts a human figure worshipping the emblem of the moon god of Harran. I shall situate the find in its multiple contexts (archaeological, historical, political and religious), pertaining to the Western expansion of the Neo-Assyrian empire, to the role the Assyrians attributed to the moon god of Harran in this process and its impact in the southern Levant, and to regional and local circumstances during the reign of king Manasseh.

Shedding New Light on the Destruction of the Sacred City: A Temporal and Spatial Reconstruction vis-à-vis the Ideological Representation in the Canonical Text

Nitsan Shalmon¹

¹ Tel Aviv University

The biblical narratives present the Babylonian destruction of Jerusalem as a sharp turning point in the city's history. They shaped a cultural memory of a devastating trauma that lasted for generations. Nevertheless, archaeological research has shown that despite the harsh blows of destruction and exile, life in Babylonian-period Judah continued to some extent. However, when it comes to Jerusalem, the biblical image of the destruction as a watershed that left the city derelict had a lasting impact on historical reconstruction. This paper presents an analysis of remains dated to the end of the Iron Age throughout the city, enabling a new, nuanced reconstruction of the events. New methodologies were implemented to examine the depositional processes that created the destruction layers alongside reexamining results from old excavation areas. This analysis highlights the complexity and variations of the destruction process in the city, compared to its simplistic literary description. First, the destruction did not manifest uniformly throughout the city, and differential destruction may be suggested. Second, rather than a singular dramatic event, different stages can be identified: abandonment and depletion

before the destruction, the siege, the evacuation of houses before their burning, the actual burning of parts of the city, and eventually, evidence of continuity on a small scale, even within the ruined landscape. This paper presents the real-life complexity of the destruction compared to the ideologized picture presented by the biblical narratives as part of the creation and immortalization of the image of the sacred city.

Sacred Symbols in Action: The Palmette, Jerusalem's Royal Elite and the Assyrian Empire

Reli Avisar¹

¹ Tel Aviv University

The palmette, a representation of the sacred tree, has been a widely known motif in the Southern Levant since ancient times. Its depictions are frequently considered as related to deities and to royal contexts. Since the mid-9th century BCE, the application of ornamented capitals shaped as palm tree has been noted in the monumental architecture of the Kingdom of Israel. It was a popular emblem also in the Kingdom of Judah, whose earliest appearance thus far was documented on bullae from Jerusalem dated to the end of the 9th century. During the 8th and 7th centuries, the palm tree motif appears to undergo a gradual progression towards becoming a central emblem, culminating during the Assyrian rule and subsequently becoming a direct symbol of the king, as it appeared, once again, on decorated capitals in and around Jerusalem. In this paper, I argue that the encounters between Jerusalem's royal elite and the Assyrian Empire and the exposure to imperial visual language changed the way the Judahite kings perceived the palmette and other royal emblems. I will examine further the possible changes in the meaning and distribution of royal symbols in Judah as a result of the contact with the Empire.

Inscriptions and Heraldic symbols from Cenacle on Mount Zion: Material Evidence of Christian Pilgrimage in Mamluk Jerusalem

Michael Chernin¹, Shai Halevi¹

¹ Israel Antiquities Authority

The palmette, a representation of the sacred tree, has been a widely known motif in the Southern Levant since ancient times. Its depictions are frequently considered as related to deities and to royal contexts. Since the mid-9th century BCE, the application of ornamented capitals shaped as palm tree has been noted in the monumental architecture of the Kingdom of Israel. It was a popular emblem also in the Kingdom of Judah, whose earliest appearance thus far was documented on bullae from Jerusalem dated to the end of the 9th century. During the 8th and 7th centuries, the palm tree motif appears to undergo a gradual progression towards becoming a central emblem, culminating during the Assyrian rule and subsequently becoming a direct symbol of the king, as it appeared, once again, on decorated capitals in and around Jerusalem. In this paper, I argue that the encounters between Jerusalem's royal elite and the Assyrian Empire and the exposure to imperial visual language changed the way the Judahite kings perceived the palmette and other royal emblems. I will examine further the possible changes in the meaning and distribution of royal symbols in Judah as a result of the contact with the Empire.

SESSION: 2D. Empires of the Broader Ancient Near Eastern World: Power and Control II (Arlington)

Chairs(s): Petra M. Creamer, Emory University | Rocco Palermo, Bryn Mawr College

Rurality in the Neo-Assyrian Imperial Heartland

Timothy Matney¹

¹ University of Akron

The concept of 'rurality' refers to both a geographical place and to the culturally-specific meanings of tradition, value, community, relations, and identity ascribed to that place by its inhabitants and by outsiders. In this paper rurality is used to explore the smallest

settlements of the Neo-Assyrian period. Recent intensive surface mapping of the Neo-Assyrian imperial heartland has expanded our depth of knowledge regarding settlement patterns in places like the Erbil Plain. Likewise, cuneiform texts, including royal inscriptions, proclaim the top-down value of improving unused or barren land for imperial purposes, both in functional as well as ideological terms. What is lacking in our modern scholarship is a strong sample of excavations of Neo-Assyrian villages, hamlets, and farmsteads. Existing general models of settlement policy include the Middle Assyrian dunnu system model and the 'infill model' of Assyrian deportation and population resettlement. These models differ in many important respects such as land tenure and ownership, regional community relationships, and in the case of deportees, in issues of assimilation and identity. Likewise, existing models that explain conditions in the newly-Assyrianized imperial peripheries might require rethinking when applied to the imperial heartland of the Erbil Plain. Here military threats were fewer or at least more distant, but imperial control over traditions, community, and identity in the rural heartland remained important, and have yet to be fully explored. This paper suggests ways in which small settlement archaeological excavations can impact our understanding of the Erbil Plain within the larger context of imperial rurality.

Understanding Power and Control via Ceramic Manufacture at Qach Rresh, Iraqi Kurdistan

Kyra Kaercher¹

¹ Montana State University-Northern

The manufacture of ceramics is a learned process which is influenced by raw materials available and demand of consumers. This manufacturing process (or Chaîne Opératoire (CO)) can be highly controlled (i.e. Workshops) or loosely organized (i.e. local potters). If, via the CO, ceramics with the same form and function are manufactured in the exact same way, this may indicate a controlled process. However, if the ceramics with the same form and function are manufactured in multiple ways, this could indicate a loosely organized process. The CO can then be used as a proxy for understanding the control of craft production at various sites. The ceramics from Qach Rresh (QR), Iraqi Kurdistan provide a large corpus for analyzing the control of craft production and linking this to overall control. During the Neo-Assyrian Period (ca. 800-600 BCE), QR was founded on the Erbil Plains. The ceramics of this period are mainly wheelmade with vegetal temper, in various forms and functions. QR also has a large assemblage of post-Assyrian (ca. 600-300 BCE) ceramics. These ceramics are mixed between wheelmade and handforming techniques with a much higher mineral temper; also in various forms and functions. In comparing these two assemblages from the same site, we can begin to see changes in raw material procurement (temper), forming of vessels (possibly controlled to uncontrolled), and firing mechanisms. This in turn can be used to look at overall control of craft production at a rural site in Iraqi Kurdistan.

Far From (Imperial) Power, Off the Yoke. Practices of Resistance and Narratives of Subalternity in 1st mill. BCE/CE Mesopotamia

Rocco Palermo¹

¹ Bryn Mawr College

This paper discusses the role of rural communities of Mesopotamia between the mid- 1st millennium BCE and the early centuries of our era through the lens of post-colonial approaches to subalternity in archaeology. Moving from the Gramsci's definition of hegemony as a phenomenon to understand the complex relationships between peasants and practices of resistance to the State, I will specifically focus on how post-Assyrian, Hellenistic, and Parthian-Roman period non-elite communities reacted to imperial power(s) by employing various sets of rules to (re)affirm their role as local actors in the wider colonizing process of large-scale, territorial empires. Archaeology

makes it indeed possible to trace down daily lives and habits of different groups in colonial encounters. I will argue that the material culture (broadly defined) of this long century was used to (consciously?) reinforce unique forms of political resistance, whose outcomes were perfect balances of localizing cultural traits and adaptations of external trends.

Seleucid Rural Frontier Fortifications in Light of the Kultobe Inscription and Aramaic Documents of Bactria: Some New Speculations

Zachary Silvia¹

¹ Brown University

Recent research on fortification strategies in Hellenistic Sogdiana (modern Uzbekistan) have emphasized a Seleucid frontier strategy of containment of nomadic threats and control over key interregional trade arteries. This paper reevaluates archaeological evidence for Sogdian border policy during the Hellenistic period (3rd c. BCE) in light of recently discovered administrative texts and monumental political inscriptions dating to before and after Macedonian rule. Through bridging textual and archaeological evidence, we are able to draw inferences about Seleucid frontier strategy in Central Asia that move beyond exercising "power and control" over trade and raids. Instead, it is suggested that many Seleucid border fortifications might have been built and manned by local rural populations, continuing Achaemenid practice in this region. Through linking historical evidence for local, non-imperial Sogdian political governance before and after the Seleucid period, it is speculated that Sogdians had more political power under Macedonian rule than is currently appreciated.

Infrastructural Intensification as Imperial Control: Agrarian Investment, Agricultural Expansion, and the Transformation of the late antique Landscape in Sasanian Ērānšahr

Mark R. Gradoni¹

¹ University of California, Irvine

This paper explores the ways in which Sasanian Ērānšahr employed infrastructural intensification, both canals and walls themselves as well as the human labor that built them, as a technology of imperial control in Late Antiquity. Drawing upon archaeological surveys of hydraulic works in Sasanian Āsōristān, the Mughan Steppe in the foothills of the southern Caucasus, and explorations of the Great Wall of Gorgan, this study considers these infrastructural programs as both projections of imperial control and internal attempts to reify dynastic legitimacy and hegemony. Through canal and wall building, direct imperial investment in the Mesopotamian core and the northern frontiers might have laid the groundwork for state centralization; or it might only reflect the evolving geopolitical and environmental situation facing the Sasanian empire at the end of antiquity. Throughout much of the long twentieth century, historiographies of the succession of ancient empires in the Near East and Central Asia have adopted a decidedly declensionist orientation. From Wittfogel onward, treatments of both ancient Near Eastern polities long presumed a teleological arc beginning with the efflorescence of agriculture from the earliest territorial states of Mesopotamia, followed by the intensifying overexploitation that produced the desert conditions characterizing much of the region today. However, recent archaeological work offers an alternative interpretation. This paper explores both how landholders in the late Sasanian state affected these infrastructural investments and interrogates whether this phenomenon reflects a revolutionary change in the exercise of empire or if it constitutes a pragmatic attempt to perpetuate the status quo.

SESSION: 2E. Archaeology and Biblical Studies II (Berkeley & Clarendon)

Chairs(s): Stephen Cook, Virginia Theological Seminary | Alison Acker Gruseke, Williams College

Grindstones and Goddesses: (Cultic) Life at Khirbet Qeiyafa's Building C10 (Virtual)

Andrew Peecher¹

¹ Princeton Theological Seminary

Building C10 at the late Iron I/early Iron IIA site of Khirbet Qeiyafa is notable for its numerous cultic objects and installations, including two portable shrines. Previous scholarship has interpreted these finds, particularly the shrines, as attesting an early Judahite aniconic cult and has related the entire building to a maṣṣebah in the piazza immediately to the east. In this view, Building C10 should be understood as a gate sanctuary. Meanwhile, its architectural features, cooking and storage vessels, and seemingly superabundant cooking installations are subordinated to this proposed cultic function. I turn this cult-centric interpretation of Building C10 on its head—yet without lessening the significance of its cultic spaces and objects. Utilizing a spectrum approach, I interpret the building's cultic finds in light of its culinary functions and depict the building as a site for communal food storage, production, and distribution. I show how certain cultic objects, especially the shrines and stamp seals, press against an unequivocally "Judahite" or "aniconic" interpretation and instead seem most readily tied to a goddess cult integrated within a women-dominated space. This integrated understanding of Building C10 further suggests how life at the site may have been structured both socially and economically. My conclusions offer an avenue to conceive of Khirbet Qeiyafa's political significance and ethnic makeup in the late Iron I/early Iron IIA Shephelah beyond an association with a Judahite highland polity.

The Building Blocks of Babel: Archaeology, Poetry, and the Structural Analysis of the Tower of Babel Story (Gen 11:1–9)

Takayoshi Oshima¹

¹ Northeast Normal University

This paper is an attempt to discover the actual tower to understand the literary history of Gen 11:1–9 based on philology and archaeology.

The Sirqu Stela Once Again

K. Lawson L. Younger Jr.¹

¹ Trinity Evangelical Divinity School

A basalt stela, discovered by accident at ancient Sirqu (modern Tell 'Ašāra), depicts the storm-god in the act of smiting a large double-horned snake with his battle-axe. It also portrays a fish-apkallu and another person. While the stela contains a Neo-Assyrian inscription of Tukulti-Ninurta II, it is not an Assyrian work. Although known and discussed by scholars for a number of years, this paper will readdress the stela's motif in light of further discoveries to demonstrate its contribution to the understanding of a well-known ancient Near Eastern and biblical motif.

The Visual Storytelling on Sennacherib's Throne-Room Wall: New Insights into His Invasions of Ushu and Jerusalem

Stephen C. Compton¹

¹ University of South Africa

In the largest ancient Assyrian room ever excavated, on the long wall to the right of Sennacherib's throne, carved stone panels depicted his 701 BCE invasions of Phoenicia, Philistia, and Judah. It will be shown that the opening scene depicts his conquest of Ushu and locates this important Phoenician city at the site that later became Alexandroschene (Alexander the Great's fortress against Tyre) and, still later, the Crusader fortress Scandelion. The next scene depicts his triumph over Egyptian and Kushite cavalry and charioteers near Eltekeh in Philistia. For the third and final scene, Christoph Uehlinger has proposed (and the context explored in this study confirms) that it depicts Jerusalem. However, unlike other besieged cities, Jerusalem is not shown being conquered, looted, or burned but surviving intact, its walls unbreached and its king, Hezekiah, alive and free. The rebels surviving cannot have been what Sennacherib intended to feature as

the final image to the right of his throne. Rather, it will be argued that the four uncarved panels that followed were deliberately left blank in order to portray a planned return to and sack of Jerusalem. However, Sennacherib's second invasion was forestalled by a massive tribute payment from Hezekiah and a rebellion in Babylon, leaving the final section of panels blank ever after.

Who—or What—are "The Souls They Made"? Genesis 12:5 in Light of Syro-Hittite Mortuary Stelae

Jonathan Greer¹

¹ Grand Valley State University

Genesis 12 describes the call of Abram to leave his native land and travel to Canaan, as well as his subsequent preparations for departure that include taking את-הנפש אשר-עשו (Gen 12:5). This phrase, literally translated as "the souls they made," is typically understood to refer to enslaved personnel in the patriarch's entourage. In this paper, however, I argue that the phrase refers not to people but to carved stone mortuary stelae basing my argument on philological and archaeological data with reference to Syro-Hittite mortuary traditions, in general, and to the Katumuwa stela, in particular. This interpretation roots the story of the call of Abram in the broader Syro-Hittite cultural context of the first millennium BCE and has implications not only for the provenance and dating of the composition, but also for understanding the aims of the later authors.

SESSION: 2F. Maritime Archaeology (Studio 1)

Chairs(s): Tzveta Manolova, Université Libre de Bruxelles | Traci Lynn Andrews, Texas A&M University

Coastal Lights in Night Navigation in Antiquity: A Quantitative and Qualitative Study (Virtual)

Chiara M. Mauro¹, Fabio Durastante², Carlos Díaz-Sánchez¹

¹ Complutense University of Madrid, ² Università Di Pisa

As the archaeological record and written sources suggest, night navigation was practiced to a certain extent in Antiquity. Although night sailing certainly allowed to reduce the duration of voyages, it also posed a series of difficulties, like, for example, drastically reduced visibility. As a result, seafarers sailing at night had to resort to alternative strategies to find their way across the sea. While a sense of the sea and the use of navigational instruments might have certainly facilitated night sailing, in the Mediterranean—since the Bronze Age—there is evidence suggesting that coastal lights were commonly used to help seafarers to get their bearings at night. Accordingly, the intention here is to determine, both quantitatively and qualitatively, the extent to which the use of coastal lights might have facilitated night sailing in Antiquity.

Desolate Shores: Late Bronze Age Aegean Harbours as Heterotopias

Elliott Fuller¹

¹ University of Toronto

Foucault's concept of the "heterotopia" as an "other" space—associated with marginality, crisis, and transition—offers a compelling framework for thinking about interaction in maritime spaces. Harbours, represent liminal areas and can thus provide fruitful ground for empirically investigating the concept of maritime heterotopias. I situate my analysis within the historical context of the Late Bronze Age Aegean, ca. 1700-1200 BCE, a period which achieved a high degree of connectivity enabled by a constellation of ports along key trade routes that facilitated the movement of goods, people, and ideas. Through three case studies, I explore how harbours embody contradiction in ways which make them distinctly "other." Firstly, they incorporated several economic activities which were central to the functioning of the Eastern Mediterranean world-system but whose operation was displaced onto marginalized maritime agents because of the risk, disrepute, and unpleasantness associated with them. These include

metalworking, trade, and hexaplex dye production. Secondly, harbours existed within several distinct temporalities—or “heterochronias.” They were often imbued with monumental architecture, and yet they existed within a shifting, dynamic coastal landscape. This dynamism could alter the historical trajectory of these places dramatically, thus undercutting the idea of continuity in an inherently unstable environment. Finally, harbours were areas of encounter between maritime agents and their settled counterparts. These encounters were fraught with risk—therefore, they required mediation through acts of commensality. As spaces of mediation, harbours have produced distinctive lifeways. Maritime heterotopias thus challenge traditional notions of political economy, monumentality, and cultural purity.

Maritime Religion in Context: A GIS Consideration of Kition’s Ancient Coastline and Preliminary Analysis of Kition’s Anchors (Virtual)

Jaris Darwin¹

¹ University of Cyprus

This paper uses GIS to reconstruct the hypothetical ancient coastline of Kition, Cyprus, based on geomorphological work that has been conducted in the area. A subset of the author’s master’s research on anchors at Kition, this work allows for the recontextualization of the Late Bronze Age religious practices conducted at the site. Large numbers of stone anchors have been recovered at the sacred area of Kition-Kathari, over twenty ship graffiti have been carved on the wall of Temple 1 and the altar of Temple 4, and upwards of 80 shells have been collected throughout the temple complex. While the maritime nature of religion at Kition has been discussed periodically since its excavation, this interpretation has not been unanimous. The GIS analysis Kathari’s coastal position is used to support the hypothesis of this site’s maritime religious character, placing evidence for maritime ritual within its coastal context. The results of this work reveal strong visible control from the site towards the ancient sea. This demonstrates potential preoccupation with north-eastern sailing routes. The result of viewshed analysis also contributes context to the ship graffiti and thus maritime ritual in general; viewers facing the graffiti face towards the sea as well, and thus they may have experienced the same visible control demonstrated through the analysis. Finally, preliminary results of analysis of the anchors found throughout Kition-Kathari will be presented to better understand the maritime nature of ritual within its coastal context.

Thought-Provoking Results of NAA Analysis on Ancient Maritime Ceramic Trade

Michal Artzy¹, Yossi Salmon¹

¹ University of Haifa

A re-evaluation of Neutron Activation Analysis performed on ceramics belonging to the Mid-Second Millennium BCE Bichrome Ware family at LBL in 1970’s, affirmed the original conclusion that the majority of the samples were imports from eastern Cyprus. A re-study and applications of finer statistical methods, as well as a fresh perception of the results, enabled insight into maritime trade which might apply to other studies involving ancient ceramics ‘trade’. While there are several sub-groups of Eastern Cypriot clay variants, a substantial number of the ca. 60 analyzed samples fall into a clear, tight (eastern Cypriot), chemical group. These samples do not originate from the same vessel but are of sundry types of vessels, yet are, chemically, very similar to one another. We venture to suggest that they originated from the same ceramic production and shipping consignment. An important fodder for thoughts in dealing with imported ceramics.

SESSION: 2G. Archaeology of Jordan II (Studio 2)

Chairs(s): Monique Roddy, Walla Walla University | Craig Tyson, D’Youville University | Stephanie Selover, University of Washington

Tell el-Yahudiyeh Ware in the Jordan Valley: New Insights about Pottery Production and Iconography in the Levant during the 2nd Millennium BCE (Virtual)

Samar Shammas¹

¹ University of Munich

Probably no other pottery type, both in the Levant and Egypt has been a subject of controversial discussions and debates in recent decades, such as Tell el-Yahudiyeh Ware. It embraces dark burnished juglets with punctures and incised decoration, dates to the Middle Bronze Age, and is distributed in numerous sites in the Levant, along the Nile Valley, and on Cyprus. Transjordanian sites such as Pella, Amman, Tell el-Husn, and Irbid, and sites of the Jordan Valley, mainly Jericho, and Beth-Shean, produced a significant corpus of Tell el-Yahudiyeh Ware, which was still waiting for an intensive examination. This paper will present the new results of my research on Tell el-Yahudiyeh Ware vessels preserved in Jordanian museums, which I conducted in 2022. It will include a few unique examples of the ware and introduce the insights I obtained on the chronology, pottery production, iconography, and, most importantly, the exchange relations between the northern and southern Levant during the 2nd Millennium BCE.

Copper Trade in Moab: An Incentive to State Formation - or not?

Margreet L. Steiner¹

¹ Independent Scholar

A copper ingot was supposedly found in a large Iron I oven at Tell Deir Alla in the Jordan Valley. According to recent research the ingot came from Timna in the Wadi Arabah. This discovery was taken as evidence for a trade route of copper traversing Transjordan more or less along the route of the later King’s Highway. To protect this copper trade the small but heavily fortified sites in the Wadi Mujib region were established, several scholars assumed. And the administrative centre of this small polity had to be Khirbet Balua, at least 5 ha large in Iron I. A neat scenario. But what if the copper ingot was not found at Deir Alla? What then remains of the copper trade along the later King’s Highway, the *raison d’être* of the Wadi Mujib sites, signifying the beginning of state formation in Moab? Not much, to be honest. Then how to interpret the function of these sites including Balua? What was happening in Central Jordan in the Iron I period? An alternative scenario.

Bridging the Gap: Investigating Pre-Nabataean Jordan

Jennifer H. Ramsay¹, Björn Anderson², Craig A. Harvey³

¹ SUNY Brockport, ² University of Iowa, ³ University of Alberta

The question of the origins of the Nabataeans has long vexed scholars, chiefly because the archaeological record for the Persian Period in southern Jordan is poorly understood. The vast Achaemenid Empire surely included the region that would become Nabataea within its satrapal administrative structure, but it left behind only scattered traces on the ground. Evidence from literary sources is problematic and at times contradictory. Even after decades of debate, we are still uncertain of the connections between the Edomites, Ituraeans, Qedarites, and other groups to the eventual inhabitants of the Nabataean kingdom. The Exploring Continuity and Transition in Southern Jordan Project seeks to clarify this matter. In this presentation, we analyze findings from our 2024 feasibility study on cultural activities (rituals, funerary practices, agriculture, and engineering) at archaeological sites between Petra and Humayma in southern Jordan, highlighting continuity or shifts in cultural practices. While several sites in the region have undergone preliminary surveys noting material culture from various periods, only a few have been extensively excavated. As a result, there is very limited information and no chronological verification from excavations. A review of published archaeological findings in the area has revealed this gap in our knowledge of this period, which has prompted this research inquiry.

Ultimately, our goal is to deepen our understanding of the origins of Nabataean cultural practices.

A Node on a Network: The Region of Aqaba as a Node on Long-Distance Exchange Networks in the Near East

Joseph A. Greene¹

¹ Harvard University

The region of Aqaba is a remote landscape with scant resources, yet for millennia it was an important node on the long-distance networks that by land and by sea connected the Nile with Arabia, the Mediterranean with the Red Sea and Greater Syria with the Horn of Africa. One would expect archaeological traces there of a large, long-lived settlement. At Aqaba not one node but rather a succession of nodes, each active for a time and afterward abandoned for reasons ill-defined—environmental, economic, social, geo-political. We know the names, dates and places of some—Roman-Byzantine Aila, Islamic Ayla, medieval Jazirat Faroun, Ottoman Aqaba. For others, there are archaeological ruins with local names, Chalcolithic Tall al-Magass and Hujayrat al-Ghuzlan, Iron Age Tell el-Kheleifeh. Others survive in name only—“Ezion-Geber,” “Elah”—lost now except to memory. Thus a succession of settlements from the 4th millennium B.C. to the 20th century A.D. formed this “node on a network,” but none was built exactly atop its predecessor. At Aqaba, there is no single multi-period archaeological tell, but rather a scattering of smaller sites, each with its own history of founding, expansion and abandonment. Understanding this pattern of settlement and the historical, economic and environmental processes that shaped it will help explain the role the Aqaba region played in the long-distance networks that fostered recurring exchanges of things and ideas across vast expanses of the ancient, medieval and early modern Near East.

The Ecclesiastical Complex of Tel ‘Umm al-Amad (Abila, Jordan)

Charles A. Stewart¹, David H. Vila², Philip A. Webb³, Jeffrey W. Prager⁴, Thomas W. Davis⁴

¹ Benedictine College, ² John Brown University, ³ Independent Scholar, ⁴ Lipscomb University

For over 40 years archaeological excavations has been carried out at the ancient city of Abila, Jordan. Beginning in 2023, a new partnership between the Abila Archaeological Project (AAP) at John Brown University and the Lanier Abila Project (LAP) at Lipscomb University was established. One component of the LAP’s objectives was to reassess the architecture of the urban landscape at Tel ‘Umm al-Amad. Since many structures were already exposed by previous excavations, LAP included methods known as *Bauforschung* (i.e. the archaeological study of standing buildings and structural remains). Our survey uncovered new data for the chronological phasing of the monuments. In processing this information with previous excavation records, a new interpretation of the site has emerged. The Ecclesiastical Complex conformed to wider trends of Late Antique architectural design and functionality, especially pilgrimage sites that were developed during the Theodosian Dynasty. Dramatic changes took place in the 8th century during the Umayyad Period when the site was repurposed for other non-religious activities.

SESSION: 2H. Archaeology of Egypt II (The Loft)

Chairs(s): Julia Troche, Missouri State University | Jordan Galczynski, University of California, Los Angeles

The Nature of Amenemhat IV’s reign and Its Implications for the End of Egypt’s Middle Kingdom

Amalee Bowen¹

¹ Yale University

Amenemhat IV, the second to last pharaoh of Egypt’s 12th Dynasty, is often portrayed as a weak or insignificant king whose failing power is responsible for the decline of Egypt’s Middle Kingdom. This leads to

some scholars placing the beginning of the Second Intermediate Period at the beginning of the 13th Dynasty. However, a brief look at the administrative structures operating during Amenemhat IV’s reign, artifacts and inscriptions within the Nile Valley, along Egypt’s borders, and even in neighboring countries demonstrates a continuation of Egyptian political power, rather than a significant weakening, under the reign of Amenemhat IV. Officials’ titles demonstrate a continuation of all the administrative offices present under the reign of Amenemhat III. Temples, stelae, statuary fragments, and inscriptions demonstrate a presence throughout most of Egypt. Inscriptions and stelae present at Egypt’s borders, including in Nubia, the Sinai region, the Eastern Desert and Red Sea coast demonstrate that Amenemhat IV had enough power to maintain Egypt’s borders, send expeditions, and extract resources from important mining sites. Furthermore, artifacts found at sites such as Byblos could indicate that Amenemhat IV also maintained relationships with foreign nations during his reign. Thus, when seeking when to place the beginning of the Second Intermediate Period and when seeking an explanation for the end of Egypt’s Middle Kingdom and the rise of one of Egypt’s few female pharaohs, the weakness of Amenemhat IV’s reign cannot be used as the primary reason.

Deir el-Ballas and the Hyksos Expulsion

Peter Lacovara¹

¹ Ancient Egyptian Heritage and Archaeology Fund

Deir el-Ballas in the Qena district of Upper Egypt was first excavated by George Andrew Reisner, for the Phoebe A. Hearst Expedition, in 1900-1901. The expedition records were never published and we returned to the site in the 1980’s to elucidate the summary record. We have been working to assess the condition of the site and possible ways to protect it, as well as completing the publication of the original fieldwork. The ancient settlement was centered on a large royal palace situated in the middle of a wide bay opening up in the limestone cliffs along the west bank of the Nile. A lintel of Sekenenre Tao appears to have been removed from the North Palace indicating the founding of the site was an opening volley in the Theban campaign against the Hyksos. Grouped around the palace to the north and south were private houses, which along with a workmen’s village in a pattern similar to that of the site of Tell el-Amarna. The southern extent of the settlement at Deir el-Ballas was marked by a rectangular mudbrick platform called by Reisner, the “South Place.” It was however, markedly non-residential and its design and situation of the South Palace suggest that it must have served principally for observation of both the river and the southern approach to the settlement. Artifactual and textual material recovered also underscore its critical role in the Theban campaign.

A Unique ‘Community of Practice’ in New Kingdom Saqqara

Natasha Ayers¹

¹ Österreichisches Archäologisches Institut

Evidence for diversity in material culture and social practice in ancient Egypt is often subsumed into a rigid typological system that hinders the visibility of complex communities. This is exemplified by the ‘Egyptian’ vs ‘Nubian’ labels stemming from the outdated culture-historical approach. A group of intrusive burials of the early New Kingdom (ca. 1550–1450 BCE) at Saqqara provides the opportunity to test the applicability of a ‘communities of practice’ approach to this type of context in Egypt for the first time. These burials reveal a multifaceted combination of burial practices and material culture with connections to Egypt, Nubia, the Aegean, and the Levant. Although the burials were excavated in the 1950’s and 1960’s by Walter B. Emery, the existence of the burials has remained mostly unknown until now. After a fresh appraisal of Emery’s excavation records and re-recording of objects through the implementation of both well-established and new technologies (e.g. RTI), the result of this investigation is strong evidence for a ‘community of practice’ at Saqqara that appears to be

unique in Egypt and unexplainable with the simplistic 'Egyptian' vs 'Nubian' labels. Using a 'communities of practice' approach, these burials now can be viewed outside of the limited culture-historical lens, while also expanding our understanding of the diverse identities and concepts of community that co-existed in ancient Egypt in the early New Kingdom.

Reconstructing the Chain of Production and Processing of Cucumbers/Melons/Gourds

James D. Moore¹

¹Ohio State University

This contribution is an experimental case study that aims to interpret archaeological and documentary textual evidence through the lens of the archaeological approach known as *chaîne opératoire*. I limit the dataset to the production and use of cucumbers/melons (Aram. QṬYN), which appear in the archaeological record and in eight Aramaic documents from Persian period Elephantine. The texts' writers were administrators of the Yahô temple, and therefore, a study of the production of cucumbers/melons sheds new light on labor in temple economies. Studying the documentary evidence through the lens of *chaîne opératoire* forces one to consider nuances regarding farming, storing, and the dissemination of this perishable commodity. By focusing on textual allusions to the social factors involved in the fresh produce industry conclusions can be drawn that go beyond those made when considering the current archaeological evidence alone.

Weaving Communities in 21st Dynasty Thebes

Heidi Hilliker¹

¹University of Michigan

Understanding the craftspeople at the heart of the ancient Egyptian textile industry is a challenging task as these individuals are relatively invisible in the historical and archaeological record; however, there may be a way to access these artisans by examining the textiles themselves. Each thread that was spun and woven was created by communities of practice, which developed a shared repertoire of techniques, skills, and preferences through a process of situated learning. When we look at a handmade textile, whether ancient or modern, we see the results of the myriad choices made in each stage of its production. While some choices are less legible than others, a collection of mortuary textiles from Theban tombs of the 21st Dynasty exposes local similarities and differences in cloth production. The textiles in question come from tombs at Deir el-Bahari (including TT320 and Bab el-Gasus) and exhibit striped patterns in undyed, blue, and red thread along the selvage (the vertical edge cloth formed during the weaving process). While there is no doubt that these patterns served some cultural preference or decorative purpose, this paper argues that they also communicate information about the makers themselves. A communities of practice approach suggests that these striped markings retain the specific traditions learned within a network of weavers existing at a discreet place, time, and cultural moment, and further, they may even represent intentional forms of maker's marks used by workshops, groups, or individual weavers.

SESSION: 21. Gardens of the Mediterranean and the Ancient Near East – A New Perspective I (Whittier)

Chairs(s): Rona Shani Evyasaf, Technion – Israel Institute of Technology

Garden of the Gods: Who, What, When, Where, and Why?

Ilona Rashkow¹

¹State University of New York, Stony Brook

There are three basic types of gardens in Ancient Near Eastern literature: royal parks; cultic/temple gardens; and forests at divine/human borders. All of these gardens have several similar classifying features, such as lush and exotic foliage, abundant waters, and limited access. The most well-known garden in the Hebrew Bible is

the Garden of Eden. A garden discussed less frequently is the "Garden of the Gods" which Ezekiel describes as a place of great luxury: "...every precious stone ...: carnelian, chrysolite, and amethyst; beryl, lapis lazuli, and jasper; sapphire, turquoise, and emerald; and gold beautifully wrought...". Similarly, the "Jewel Forest" described in Gilgamesh contains trees with precious gemstones bearing fruit: "...fruit of carnelian...lapis lazuli leaves... hematite and rare stones, agate, and pearls from out of the sea". While some scholars view the garden of the gods as a parallel to the garden of Eden, I disagree. Some of the main features of Ancient Near Eastern "gardens of the gods" is the presence of deities, lavish jewels, a monstrous-looking guard, and a lack of humankind. This paper examines the similarities and differences between the biblical garden of the gods and the "Jewel Forest" described in Gilgamesh. What interests me is: who has access to the garden of the gods; who are the guards; where is it; and why all of the jewelry....?

Why Plant a Citron Tree (*Citrus medica* L.) in Your Garden?

Norma J. Franklin¹

¹University of Haifa

Citrons originated in the foothills of the Himalayas and as the fruit's fame spread from the far east to the near east it acquired a confusing multiplicity of names on the journey - jambila, māṭuluṅga, kitromelon, melea medike, citrium, and possibly mullilu. In 5th c BCE Judah, citron trees flourished there in an ornamental Persian-style garden, and by the 2nd c BCE the citron had acquired another new name, etrog, an essential part of the Jerusalem, temple-based, festival of Succoth. The fruit of the citron is edible, it can be eaten straight from the tree, and may have been the forbidden fruit eaten by Eve, who found it good. The citron is often depicted held in the hands of gods or genii. What made this strange, juiceless fruit, so special? The answer is the oil contained in its thick peel, an easily extracted sweet scented essential oil which is an amazing multipurpose medicinal agent and insecticide. Every garden should have a citron growing in it!

"Gardens of Delight": Female Sexuality and the Curated Landscape in the Prehistoric Aegean

Brandelyn M. Andrews¹

¹Yavapai College

Archaeological and artistic evidence indicates that gardens of varying iterations were found throughout the island of Crete. This paper investigates those affiliated with non-royal spaces through an analysis of two painted garden scenes that date to Middle Minoan III/Late Minoan IA: "Fresco of the Lilies" (Villa of the Lilies, Amnissos) and "Monkeys and Birds Frieze" (House of the Frescos, Knossos). The elite contexts of these frescoes correlate with the 2nd millennium Mesopotamian pleasure garden and its associations with socioeconomic prestige and leisurely pursuit of sensual enjoyment. Near Eastern influence is also evident in the plants depicted, which contain symbolism that can be traced back to Sumerian literary metaphors that celebrated female erotic desire. Within these overlapping intersections of east meets west and nature meets culture, the Cretan garden was transformed into a site of power and empowerment, where elite women became familiarized with assertive sexuality and corporeal agency. Both artworks in this study locate this imported symbolism within depictions of deliberately constructed natural environments in terms of the flora that populated the space and a design that reinforced both the function and the underlying ideology of the landscape. Such intentionality encourages an examination of the plants' iconographic significance alongside the analytical framework of actor network theory to assess how certain gardens (or their representational proxies) operated as active participants in social networks that were centered around gender identity and its performance. These relational structures may provide

insight into the dynamics of romantic relationships among the people of Crete.

Cultural Influences vs. Innovations in the Hellenistic Gardens of the Judean Kingdom

Rona Shani Evyasaf¹

¹ Technion — Israel Institute of Technology

Gardens were an integral cultural element throughout the Mediterranean and the Ancient Near East, mirroring society, its beliefs, and values, and their design was shaped by the local environment, agriculture, and technology. Furthermore, factors such as topography, water regime, masonry, and watering technique greatly impacted the layout and style of gardens and led to innovations and new designs. The Mediterranean networks led to an exchange of knowledge and symbols. This encounter is also reflected in the design of local gardens, mainly the royal ones. Not surprising, as elites often served as means for cultural exchange. This paper will present the garden's layout and different components from this cultural exchange perspective. Elements such as visual axis, pools, water channels, planting scheme, species, and use and manipulation of topography, will be analyzed as cultural agents. The Mediterranean Hellenistic royal gardens, mainly those of the Judean Kingdom, will be examined against Persian and Egyptian influences. Both Empires greatly impacted the material culture of the Hellenistic kingdoms, and this, in turn, also manifested in the gardens. However, as I will show, this cultural exchange is not limited to the Hellenistic kingdoms, as gardens remained have been an inevitable part of culture since Antiquity.

SESSION: 2J. (Post-) Imperial Spaces in the Late Hellenistic Levant and Beyond III (White Hill)

Chairs(s): Rotem Avneri Meir, University of Helsinki | Roi Sabar, Boston University

Constructing the Hasmonean Dynasty: Building and Territory in the Southern Levant

Rotem Avneri Meir¹

¹ University of Helsinki

Few would dispute the importance of the Hasmonean dynasty for Southern Levantine politics of the second and first centuries BCE. But how did the Maccabean rebels ever become a “dynasty,” consolidating their rule and tying together local agents and territories? This paper takes “dynasty” not merely as a biological-genealogical reality but also as a discursive and literary-historiographical construct; it requires connections and relationships between individual members of a ruling group to be reinforced through a variety of means, in order to validate incumbents and establish powers that survive beyond an individual lifetime. I argue that the depictions of building projects conducted by the Hasmoneans found in their historical narrative of 1 Maccabees present us with a privileged means of understanding how Hasmonean power brokers tried to assert their dynastic power in the Southern Levant. The paper examines how the accounts of temple renovation, fortification, and other monumental construction in 1 Maccabees craft a “post-imperial landscape” in Judea, one in which physical structures serve as edifices for dynastic validation. I will conclude by exploring how these structures reveal, not only how the Hasmoneans cast their dynasts as effective historical actors, but also the material aspects of identity and group formation that can shape post-imperial settings and ancient notions of territoriality more broadly.

Reshaping Late Hellenistic Rural Spaces: A View from the Galilee

Roi Sabar¹

¹ Boston University

The Galilee, in northern Israel, lies outside the focus of most historical accounts regarding the Hellenistic period. This lacuna furnished many theories and disputes about the identity and affiliation

of Hellenistic-period Galileans, as well as on the origin of Galilean Jews. Recent years have seen a growing number of archaeological studies on the Hellenistic Galilee, which indicate the region was part of an agrarian settlement system, affiliated with the Phoenician coastal cities of 'Akko-Ptolemais and Tyre, that came to an abrupt end in the mid-2nd century BCE. In this paper I will examine a process that followed this collapse, i.e. the Hasmonean consolidation in the Galilee. This paper is based on an exhaustive data collection of Hellenistic-period finds in the Galilee, which I carried out during my PhD studies. The study allows to reconstruct this process from a regional-archaeological perspective. A shift in the material culture across the region, identified by several scholars in the past, suggest this process occurred in the late 2nd /early 1st century BCE. Mapping those material culture markers uncover the geography of this shift. It also uncovers a rural settlement pattern under the Hasmonean rule, as well as their policy for administrating and securing this marginal rural space.

Weaving the Threads Together - The Tulul adh-Dhahab in Jordan during the Hellenistic Period (Virtual)

Asuman Lätzer-Lasar¹, Julia Hertzner¹

¹ Philipps-University Marburg

The twin mounds of Tulul adh-Dhahab are located in a geostrategically favorable position in the valley of the river Zarqa in the eastern Jordan Valley, which offers a good water supply and transport infrastructure. The hills were already inhabited in prehistoric times, and settlement was probably continuous from the 2nd millennium to the Roman period. During the 2nd and 1st century BCE, the region was subject to dynamically changing governmentalities, the boundaries and affiliations of which are still unclear. However, there are already indications of an ethnically diversified local society, including mercenaries from Asia Minor, for instance. In addition, religious diversity can also be traced based on the material in which, for instance, testimonies of Greek deities appear, or religious practices can be reconstructed based on architecture, such as the stepped basin, which is probably one of the earliest mikva'ot. Consequently, the aim of my presentation is to outline the diachronic settlement dynamics and developments during the Hellenistic period based on a synthesis of the Hellenistic finds, such as fortification buildings and residential architecture, and small finds, such as ceramics, militaria, coins etc., which were excavated between 2006 and 2017 and are currently being evaluated.

Ancient Sovereign States(?): Phoenicia in the late-Seleucid Levant Tar Ish-Shalom¹

¹ University of Southern California

Recent scholarship significantly advances our understanding of the Seleucid empire. Studies of the relations of empire and local communities proved particularly fruitful. The emerging consensus is of a late-Seleucid empire which, at least from the mid second-century BCE, was increasingly trapped in a vicious cycle of a “concessionist” dynamic: vying to secure their loyalty in the context of dynastic conflict, rival Seleucid dynasts offered ever increasing concessions to local communities. The framing of empire and its decline in terms of negotiation, concession, and “fuzzy” distinctions between intertwined and nested polities, aligns well with the long-reigning consensus that draws sharp distinctions between a pre-modern world of empire and the rise of the sovereign nation-state as a quintessential story of modernity. This paper seeks to complicate this picture. Drawing on epigraphic and numismatic sources (some unpublished), it argues that Seleucid relations with some communities, such as the cities of Sidon and Tyre in Phoenicia, should be better understood under a contrasting, “secessionist” model. Rather than gradually gaining autonomy within the dynamics of imperial competition, these communities formally seceded from empire through a declaration of independence, a watershed in their political and cultural histories.

Investigation of these case-studies will elucidate the complexities of Seleucid disintegration and the challenges of post-Seleucid state formation, help reassess the role of the Ptolemies and the Romans in the late-Hellenistic Levant, and demonstrate the utility of reintroducing the concept of sovereignty to the analysis of ancient political history.

The Winter Palaces in Jericho - A Hasmonean Bricolage

Orit Peleg-Barkat¹, Rachel Bar Nathan²

¹ Hebrew University, ² Israel Antiquities Authority

The Hasmonean Winter Palaces in Jericho have been widely published and are well-known to scholarship. Nevertheless, a series of recent studies presents new, at times contradictory, interpretations of the nature of the palaces, the origins of their architectural influence and the way in which they reflect the Hasmonean ideology of kingship. Held and Hertzler, for example, identify evidence for the continuity of Persian influence in the architecture of the palaces. In contrast, Evyasaf claims that the palace gardens are closer in style to the Egyptian Ptolemaic gardens and regards them as reflecting an Alexandrian influence. Kopasachieli states that the Hasmonean palaces reflect a strong local architectural tradition and represent the concept of the Hasmonean dynasty of priestly kings. A similar approach was promoted Regev, although he more recently chose to emphasize elements that point to Hellenistic influence on the Palaces. The talk aims to clarify some of these issues and exemplify the various ways in which the Hasmonean palaces attest to the rulers' integration in the Hellenistic world, precisely because of their blend of East and West. It also emphasizes the innovations expressed in Hasmonean architecture that were largely ignored in academic research since they were 'overshadowed' by the architectural legacy of Herod the Great. The main aspects to be discussed are the overall architectural concept, architectural elements reflecting a Hellenistic influence, such as the peristyle courtyards and bath wings, the fortification elements introduced by Jannaeus, and the gardens and surrounding architectural elements—the pavilion, pools and garden triclinia.

SESSION: 2K. The Archaeology of Rural Communities II (Tremont)

Chairs(s): Helena Roth, Tel Aviv University

Small-Scale Complexity in the Zagros Mountains during the Early Bronze Age: Collective Food Production, Storage, and Distribution (Virtual)

Steve Renette¹

¹ University of Cambridge

The second half of the fourth millennium BCE in Mesopotamia was largely characterised by the globalising Uruk network that was structured around the movement of resources toward rapidly growing urban centers. Following the collapse of this network around 3200 BCE, regionalized cultural traditions emerged across a landscape of mainly small villages throughout northern Mesopotamia (3200–2700 BCE). These small-scale societies appear to have been structured based on principles of egalitarianism and communitarianism. Evidence for large, communal storage facilities at northern Mesopotamian settlements indicate collective organisation of food production, storage, and distribution. New evidence from Kani Shaie in southern Iraqi Kurdistan and from Chogha Maran in western Iran confirms that such forms of social organization were also adopted in the Zagros Mountains. Yet the discovery at both these sites of large concentrations of door and container sealings with a wide range of seal impressions reveals an unexpected degree of organizational complexity as well as restrictions of access. Furthermore, signs of long-distance movement of goods connecting this region with the Levant and eastern Iran counter the impression gained from ceramic styles that these small communities were only connected within a small region. Rather than the main

Mesopotamian model of increasing demographic conglomeration as a catalyst for social complexity, Early Bronze Age rurality presents an alternative trajectory of complex socioeconomic organization in which small, communitarian groups sustain productive subsistence systems, access to non-locally available resources, and interregional interaction networks.

Creativity in Organization without Monumental Central Institutions: The Villages of the EB II Upper Euphrates Region

Akiva Sanders¹

¹ Pratt Institute

This contribution discusses the places of communal gathering and work in the villages of the Early Bronze (EB) II period (ca. 2850-2500 BCE) in the Upper Euphrates region of Eastern Turkey. This period is one in which settlements in the region experimented with differing ways of organizing community life following the destruction of monumental central institutions in the late fourth millennium and the succeeding centuries of continuous inter-settlement violence. The organizing communal institutions were highly varied in symbolism and economic and ritual functions between villages in the region and from one construction phase to the next. For the most part, the types of power wielded within these spaces were connected to domestic household life, evidence a great deal of personal creativity, and were strikingly ephemeral. This discussion is based on published descriptions of the excavations at Pulus and unpublished excavation notes from the sites of Korucutepe, Norşuntepe, Tepecik, and Arslantepe.

Metal Working at Nahal Repha'im: A Case for an Independent Rural Production Mode

Helena Roth¹

¹ Tel Aviv University

This paper presents evidence of bronze remelting practices at Nahal Repha'im, a Middle Bronze Age II (ca. 1750–1550 BCE) village located in the Judean Highlands. By examining production methods, artisanal expertise, and resource management, the study provides insights into the metallurgical practices of this rural community during the early-mid second millennium BCE. Metalworking evidence was concentrated in three residential structures, revealing a scrap-metal hoard, a possible household-based workshop, and a fragment of a casting mold. The hoard contained broken artifacts, metal prills, and casting spills, indicating on-site remelting activities. Additionally, the discovery of speiss within the hoard suggests local procurement practices and possible connections to long-distance trade. These findings are analyzed within their spatial contexts and compared to broader metallurgical traditions of the Middle Bronze Age, as well as contemporary urban metalworking technologies, offering a deeper understanding of ancient craft practices in rural settings.

Tel Hadid in the Neo-Assyrian Period: A Rural Community on the Colonial Margins

Ido Koch¹

¹ Tel Aviv University

Salvage excavations at Tel Hadid, central Israel, unearthed two inscribed clay tablets over 25 years ago. The tablets document economic transactions, formulated according to traditional Assyrian conventions, involving individuals bearing Akkadian and Northwest Semitic names. Soon after their publication, the tablets began being considered as indicating the presence of an administrative center populated by deportees in the service of the empire. However, current evidence in hand suggests otherwise. Indeed, such a center could have been located on the higher mound that remained, thus far, largely unexcavated, but the architecture where the tablets and other artifacts were found indicate a settlement of a somewhat rural character. Moreover, burial practices and epigraphic finds (the tablets included) suggest the presence of locals alongside the newcomers. In my talk, I

will overview these remains in their context and suggest a different framework for understanding Tel Hadid during the Neo-Assyrian period.

THURSDAY, NOVEMBER 21, 2024 | 2:00pm–4:05pm (EST)

SESSION: 3A. Ten Years of ASOR Cultural Heritage Initiatives – Workshop (Grand Ballroom A)

Chairs(s): William Reynolds, American Society of Overseas Research | Andrew Vaughn, American Society of Overseas Research

The Beginnings of ASOR Cultural Heritage Initiatives

Susan Ackerman¹

¹ Dartmouth College

This presentation discusses the beginnings of ASOR Cultural Heritage Initiatives in 2014: ASOR's initial grant award from the Department of State and subsequent addenda; the scope of ASOR CHI's early work; the successes and challenges as the CHI program got off the ground; and the integration of the new CHI endeavors into ASOR's other programs.

The First Five Years of ASOR CHI—A Focus on Monitoring, Reporting, and Fact-Finding

Michael Danti¹

¹ Iraq Heritage Stabilization Program, University of Pennsylvania

From 2014 to 2018, the American Society of Overseas Research conducted the first phase of a groundbreaking program to facilitate the preservation and protection of cultural heritage in Syria, Iraq, and Libya during interconnected armed conflicts. This multidisciplinary effort, named the Cultural Heritage Initiatives (ASOR CHI), was initially funded through a series of cooperative agreements awarded by the US Department of State and expanded through other grants and donations. Combining geospatial analyses, open-source information, and ground-level observations, ASOR CHI provided timely and accurate reporting on the state of cultural heritage in these conflict zones through weekly reports and a series of special reports on priority topics while collecting important baseline data and evidence for future restoration efforts and investigations of crimes involving cultural property, art, and antiquities. The program also engaged in emergency response and restoration efforts when practicable. This presentation briefly reviews the achievements of ASOR CHI as well as some of the challenges, risks, and lessons learned during this period characterized by frequent, severe, and often deliberate attacks on tangible and intangible heritage.

Geographical and Programmatic Expansion of ASOR CHI

Will Reynolds¹

¹ American Society of Overseas Research

Following ASOR's successful monitoring, reporting, and factfinding work in Iraq/Syria/Libya, regional partners expressed a desire for ongoing cooperation. Our programming expanded to include post-conflict recovery, education/heritage stewardship projects, efforts to prevent the illicit trafficking of cultural property, and small grant opportunities to advance heritage protection. Beyond government ministries and universities, ASOR increasingly found credible partners in civil society organizations dedicated to this important work. When conflict subsided in Iraq and Syria, the geographical emphasis of ASOR's work shifted to North Africa and the Sahel regions. There, ASOR has continued to see its program grow with promising new partnerships. As ASOR's internal capacity for cultural heritage work increases, we anticipate providing programming for an even wider geography in the years to come.

Panelist

Eric Meyers¹

¹ Duke University

Eric Meyers will serve as a panelist for the workshop, Ten Years of ASOR Cultural Heritage Initiatives.

Panelist

Timothy Harrison¹

¹ University of Chicago

Timothy Harrison will serve as a panelist for the workshop, Ten Years of ASOR Cultural Heritage Initiatives.

Panelist

Andrew Cohen¹

¹ ASOR Cultural Heritage Committee

Andrew Cohen will serve as a panelist for the workshop, Ten Years of ASOR Cultural Heritage Initiatives.

Cultural Heritage Documentation for Advancing Religious Freedom: Insights from the Maghreb Region

Hanan Mullins¹

¹ American Society of Overseas Research

This paper explores the role of ASOR Cultural Heritage Initiatives in documenting cultural heritage to promote and advance religious freedom in the Maghreb region. It summarizes ASOR's work in the Maghreb and the Sahel, focusing on promoting religious freedom and cultural heritage as fundamental human rights. ASOR's initiatives include conducting comprehensive documentation of cultural heritage sites, artifacts, and traditions, collaborating with local communities, and advocating for strategies that safeguard religious diversity and heritage preservation. The paper discusses the challenges faced in these efforts, such as political instability, conflict, and cultural tensions, and highlights the importance of community engagement. By showcasing ASOR's initiatives and their impact on promoting religious freedom and preserving cultural heritage, this paper contributes to the ongoing discourse on the intersection of heritage documentation and human rights in the Maghreb.

The Cultural Heritage Committee and CHI

Jane DeRose Evans¹

¹ Temple University

As one of the newer standing committees of ASOR, the Cultural Heritage Committee has sought to join efforts of the CHI to further ASOR's mission to encourage public understanding of the history and cultures of the MENA region - a public which includes ASOR members as well as the communities in North Africa and the Levant. I will explore ways that the relationship between the Cultural Heritage Committee and CHI can be enhanced, in order to strengthen ASOR's cultural heritage work.

ASOR CHI—Thoughts For the Next 10 Years

Andy Vaughn¹

¹ American Society of Overseas Research

ASOR Cultural Heritage Initiatives (ASOR CHI) has become an integral part of ASOR in just a decade. From a budgetary standpoint, ASOR CHI often accounts for 40-50% of ASOR's expenditures. More importantly, cultural heritage is a core part of ASOR's mission statement and most recent strategic plans. Programmatically, ASOR CHI has grown from primarily conducting monitoring, reporting, and fact-finding to educational and stewardship programs. Most recently ASOR CHI has undertaken brick and mortar conservation projects. The geographic scope of the projects has also seen ASOR move from its traditional regions of focus into wider parts of the Middle East and through the Maghreb and Sahel regions of Africa. In short, ASOR CHI and its mission reflect the expanding and growing interests and membership of ASOR. This presentation will reflect on ways that ASOR

CHI may continue to grow and expand in the next 10 years, and it will discuss how cultural heritage can be used to engage the public in the usefulness of ASOR's historical areas of research. In an age of increasing conflict, protecting and understanding the diversity found in the cultural heritage of the wider Mediterranean regions has never been more important.

Panelist

Lisa Ackerman¹

¹ Columbus Citizens Foundations

Lisa Ackerman will serve as a panelist for the workshop, Ten Years of ASOR Cultural Heritage Initiatives.

Panelist

Sharon Herbert¹

¹ American Society of Overseas Research

Sharon Herbert will serve as a panelist for the workshop, Ten Years of ASOR Cultural Heritage Initiatives.

SESSION: 3B. Urbanism and Politics in the Bronze and Iron Age Levant (Grand Ballroom B)

Chairs(s): Omer Sergi, Tel Aviv University | Daniel Master, Wheaton College | Karen Covello-Paran, Israel Antiquities Authority

Urban Development in the MBA southern Levant

Susan Cohen¹

¹ Montana State University

The characterization of the Middle Bronze Age in the southern Levant is well-known, clearly established, and reflects a long-standing tradition of scholarly interpretation of the socio-political landscape of the region. Simultaneously, in recent decades, the Middle Bronze Age rural hinterlands and the existence of complex, resilient, local social and economic systems also have become increasingly visible and well-understood. Together, these two lines of inquiry raise questions about the nature of urbanism in the southern Levant, the way(s) in which it developed, and ask what it means to speak of "urban" society during this era. What, precisely, is meant by "urban" and "urbanization"?

Given the increasing evidence for regionalism throughout the early phases of the MBA in the southern Levant, how can these phenomena be identified, found, and tracked at different sites? And finally, once (if) successfully identified, how do these "urban" entities further change the landscape and influence the subsequent development of the region? Using evidence from urban and rural sites in the northern regions of the southern Levant, this paper seeks to establish a framework in which to examine these questions and to further understand the "urban" character and development of the MBA.

From Vine to Wine: Evidence for Palatial Economy in the Middle Bronze Age Jezreel Valley

Karen Covello-Paran¹

¹ Israel Antiquities Authority

Following the abandonment of Intermediate Bronze Age sites in the Jezreel Valley, a discernible transition from a dispersed rural network towards a centralized urban or multicomponent settlement system characterizes the Middle Bronze Age. This shift is marked by heightened social complexity, augmented wealth, and evident conspicuous patterns of consumption, all of which align with a more hierarchical settlement structure. These developments facilitate the recognition of emerging polities and furnish data for contemplating their economic control. These polities began to coalesce notably in the latter half of the Middle Bronze Age, marking a zenith in the Canaanite political structure during this epoch. Among the principal mechanisms underpinning the formation and sustenance of these polities, both internally and in their interrelations, is the institution of feasting and commensality, often centered around the consumption of wine. In this

context, it is posited that the expansion of wine production in the hills surrounding the Tel Shimron polity is intricately linked not only to the escalating need for commensality/drinking, but more specifically, this same wine production was an integral feature of the royal economy. It argues that wine production in this setting was centrally controlled by the rulers of Tel Shimron.

Tel Shimron and the Urban Fabric of the Middle Bronze Age

Daniel M. Master¹

¹ Wheaton College

In the Middle Bronze Age, Tel Shimron (Shumu-'anu of the execration texts) was the largest city in the Jezreel Valley, dominating the valley's route between the Mediterranean and Arabia. Recent excavations have uncovered an array of contexts which provide a glimpse into the way in which the site functioned as an urban center and polity during the first half of the second millennium. This paper will discuss the new Middle Bronze Age discoveries uncovered by the recent excavations and their significance of these finds for understanding the role of the site in the networks of the Bronze Age.

The Rise and Fall of Urbanism at Hazor in the Second Millennium BCE

Shlomit Bechar¹

¹ Haifa University

Tel Hazor is one of the largest and most important Canaanite cities in the southern Levant, comprising both a lower city and an acropolis. Hazor was established as a large urban center in the Middle Bronze Age and continued to flourish in the Late Bronze Age as well. However, major events occurred between these two periods, which led to profound architectural changes within the city itself, as well as a change in the nature of some of the areas within the city. At the end of the Late Bronze Age, Hazor suffered a huge destruction, evident by burnt and fallen mudbricks, burnt wooden beams and broken pottery vessels found in every structure in the city. A short-term settlement, confined to the lower city, followed this destruction, and after its abandonment, the lower city of Hazor was never settled again. This talk focuses on the rise and fall of the city of Hazor during the second millennium BCE, beginning with 'Greater Hazor' in the Middle Bronze Age until the end of the Late Bronze Age with the short-term settlement in the lower city. The results of the recent excavations near the Orthostats Temple in the northernmost part of lower city of Hazor, which began in the summer of 2023, will also be presented. These excavations greatly contribute to our discussion of urbanism and demise in the second millennium BCE at Hazor.

Pigment Studies and the Southern Levantine Bronze Age Society

Yelena Elgart Sharon¹

¹ Eretz Israel Museum and Tel Aviv University

Recent decades have seen a surge of interest in pigment studies, shedding light on ancient societies, their interconnections, and patterns of trade and production. This lecture unveils findings from the analysis of 30 pottery sherds, conducted using Portable XRF, Raman Spectroscopy, and SEM-EDS to examine their chemical composition. Originating from two significant Middle Bronze Age sites in the Southern Levant – the seaport of Ashkelon and the inland site of Tel Azekah – these sherds belong to the Red, White, and Blue ware (RWB) family. Characterized by bichrome pottery applied against a white slip, this type is sparsely documented in Middle Bronze Age contexts. While the vessel morphology appears conventional, the uniqueness of this pottery likely stems from its pigments, potentially representing the earliest evidence of blue pigment usage on Southern Levantine pottery. The results of this analysis will be juxtaposed with published data from other Southern Levantine sites, offering a comprehensive view of interconnections and innovations discerned through pigment analysis. This presentation aims to enrich our understanding of ancient societies in the region by highlighting the significance of pigment

studies in deciphering cultural practices and technological advancements during the Southern Levantine Bronze Age.

SESSION: 3C. Jerusalem and the Archaeology of a Sacred City III (Georgian)

Chairs(s): Yiftah Shalev, Israel Antiquities Authority

Toward a Conceptual Reintegration of Jerusalem's Western Hill in Iron Age IIB-C

Chandler Collins¹

¹ Jerusalem University College

From the beginning of archaeological research in the 19th century, scholars assumed that Jerusalem's Western Hill was the ancient core of the city and the location of the famed City of David. By the early 20th century, an archaeological revolution had displaced this celebrated hill in favor of the much smaller Southeastern Hill near Jerusalem's perennial spring. In the subsequent minimalist-maximalist debate of the mid-20th century, the majority of scholars came to believe that the Western Hill had not been occupied in any significant way during the Iron Age. A series of excavations beginning in the early 1960s revealed notable Iron Age occupation on the Western Hill, including domestic structures, installations, tombs, and fortification walls. This presentation will argue that although scholars today are in agreement that the Western Hill was occupied during the 8th-early 6th centuries BCE, this hill has not yet been conceptually reintegrated into the city's urban fabric. Instead, the focus in biblical and historical studies of Jerusalem, as well as most active archaeological work in the city, remains largely centered on the eastern ridge. We will propose a holistic approach to the topography of Iron Age IIB-C Jerusalem, one that importantly situates the city's cultic precinct in the shadow of the newly formed quarter on the Western Hill.

Radiocarbon Chronology of Iron Age Jerusalem Reveals Calibration Offsets and Architectural Developments

Johanna M. Regev¹, Yuval Gadot², Joe Uziel³, Ortal Chalaf³, Yiftah Shalev³, Eugenia Mintz¹, Lior Regev¹, Elisabetta Boaretto¹

¹ Weizmann Institute of Science, ² Tel Aviv University, ³ Israel Antiquities Authority

Reconstructing the absolute chronology of Jerusalem during the time it served as the Judahite Kingdom's capital is challenging due to its dense, still inhabited urban nature and the plateau shape of the radiocarbon calibration curve during part of this period. We present 103 radiocarbon dates from reliable archaeological contexts in five excavation areas of Iron Age Jerusalem, which tie between archaeology and biblical history. We exploit Jerusalem's rich past, including textual evidence and vast archaeological remains, to overcome difficult problems in radiocarbon dating, including establishing a detailed chronology within the long-calibrated ranges of the Hallstatt Plateau and recognizing short-lived regional offsets in atmospheric radiocarbon concentrations. The key to resolving these problems is to apply radiocarbon-aimed field sampling methodologies using microarchaeology, leading to densely radiocarbon-dated stratigraphic sequences. Using these sequences, we identify regional offsets in atmospheric radiocarbon concentrations c. 720 BC and in the historically secure stratigraphic horizon of the Babylonian destruction in 586 BC. This application of intense radiocarbon dating sheds light on the reconstruction of Jerusalem in the Iron Age from the 12th century BC until the 586 BC Babylonian destruction.

Jerusalem's Eastern Frontier

Joe Uziel¹

¹ Israel Antiquities Authority

Even at its peak, most studies on the kingdom of Judah and Jerusalem focus on the green peaks of the hill country and the rolling hills of the Shephelah, Judah's breadbasket. Jerusalem's position

however, located on the edge of the fertile lands, faced not only the green to the west, but the golden desert hills to its east. In the following lecture, we will explore the importance of the desert region to Judah, focusing on the unique nature of this region. As opposed to its western borders, so often affected by competing polities and empirical intervention, Jerusalem's elites could enjoy the resources available in its desert region, protected by natural physical borders. The small kingdoms to its east (at times dominated by their western counterparts), were largely limited in their western expansion, due to the geographic border provided by the desert. In addition, the desert served as a haven for refugees both during the time of Judah's heyday as well as its downfall. The following lecture will explore recent findings in the vicinity of Jerusalem that relate to its eastern frontier, as well as in the Judean Desert, including the major sites of En Gedi and Qumran. In addition, the occupation of the desert caves and the documents discovered in the desert region will be discussed, in order to reexamine the relationship between Judah's capital and the supposed harsh environment to its east, which will show was an integral part of the kingdom.

Mount Zion in the Late Roman period

Marion Sindel¹, Yehiel Zeligler¹

¹ Israel Antiquities Authority

As the city of Jerusalem was destroyed and emptied of its population in 70, a military camp of the Roman army's tenth legion was established to guard the ruins of the city and prevent the return of the rebels. Civilian presence only resumed in the city when the roman colony of Aelia Capitolina was founded by Hadrian in the early second century. The layout and extent of Aelia Capitolina is debated but it is generally accepted, considering both the literary and archaeological evidence (or lack thereof) that the western hill was left outside of its walls and remained unsettled until the Byzantine period. The discovery, during recent excavations, of remains from the Late Roman period on the slope of Mount Zion challenges those previous conceptions. Those remains, dated to the early years of the colony, are exceptional in their nature as well as their location. They suggest that today's Mount Zion was integrated in the planning of the roman urban street system and point to the high socio-economic status of the residents who settled this area.

12th Century Street View- A Frankish Complex at the Old City of Jerusalem

Yehiel Zeligler¹, Vardit Shotten-Halle¹

¹ Israel Antiquities Authority

Ahead of renovation works, a short excavation was carried out within a large complex located along the northern face of the Street of the Chain. To its east, the complex is bordered by the Mamluk Kīlāniyya Mausoleum; while across from it to the south is the Mamluk Ṭashtamuriyya Madrasa. An initial survey revealed two structural levels and four distinct architectural phases: the earliest being pre-Crusade, followed by two Frankish phases (12th century), and in a fourth Mamluk phase (late 14th century). We propose to view the complex as part of the extensive market and storeroom facilities erected by the Franks in the heart of the city, alongside one of the main pilgrimage routes that led to the Temple Mount. Known from a number of 12th-century sources as vicus ad Templum Domini, this street is possibly located on the same course of the original Roman Decumanus. The significance of the excavation lies therefore not only in the new data it can impart to our knowledge of the Frankish city's secular sphere and urban layout; but also in the light it can shed on our understanding of the route and appearance of the Decumanus throughout its history—from the days of Aelia, past the Byzantine and Early Islamic periods, and until the time of Frankish Jerusalem.

SESSION: 3D. Empires of the Broader Ancient Near Eastern World: Power and Control III (Arlington)

Chairs(s): Petra M. Creamer, Emory University | Rocco Palermo, Bryn Mawr College

Projected Power: Sargonic Toponymy and the Geographic Imaginary Seth F. Richardson¹

¹ University of Chicago

The narratives in original royal inscriptions of the Akkadian empire, later copies, and much later legends relied heavily on toponyms—often long lists of them—of foreign places conquered by Sargon and his successors. This overburden of place-names was largely responsible for generating the sense that the empire existed and continued to serve this function in reception and memory. It has mattered little to historical reconstructions that we know almost nothing of these conquered places, and more that the geographic range suggests the spatial reach and intensity of power we associate with empire. But it remains significant not only that so few of these toponyms can be located on a map but are even that most are not even otherwise textually attested. This paper re-analyzes the corpus of toponyms to argue two points. First, the place-names chosen were deliberately obscure, even unique, suggesting privileged knowledge of the world outside of Mesopotamia as a basis for imperial rule. Second, the sources from third to first millennium are, on close inspection, more commonly focused on themes of speed and space than on combat or conquest. The Sargonic imperial legacy thus built on two claims to power: a constructed geography retailed as an exclusive ontology, and a capacity to collapse spatial expanses more than to control far-flung points of conquest.

Supplicating Sovereigns: Prayers and Social Structure in Imperial Egypt, Hatti, and Assyria (Virtual)

Tzu-Jang-Wang¹

¹ University of Chicago

This paper examines prayers and supplications in three ancient Near Eastern empires: Middle and New Kingdoms of Egypt, Hatti, and Assyria. Imperial prayers reveal mentalities of rulers and provide insight into the personal, intimate attitudes of ruling elites towards their deities, offering a glimpse into the esoteric aspects of imperial ideologies beyond official, exoteric propaganda. Since cults and religion can be seen as social constructs, these prayers could serve as indicators of the configuration of social structures, such as the scale of centralization, distribution of power, and social stability. The paper argues that the content, rhetoric, imagery, and linguistic register of prayers in these empires correspond to their respective social structures and environments. Specifically, in Egypt, where kingship was perceived as the most stable, rulers were regarded as incarnations of Horus, son of Re, they bargaining with superior deities for power. In contrast, Assyrian kings, as deputies of the true ruler Ashur of the homonymous city, relied heavily on divine support even in the dominant times, reflecting the evolutionary process of the state religion from the city-state of Ashur to a great territorial power. Lastly, in Hatti, although some rulers were powerful, the kingship appeared to be the most unstable, as kingship frequently faced internal and external threats, the Hittite prayers mirrored the fragility of the political structure.

Movement and Space in Esarhaddon's Fragment F

Jacob Glenister¹

¹ University of Pennsylvania

Esarhaddon's Fragment F (K 3082+; RINAP 4 no. 34) is a partially-preserved text whose surviving contents chiefly concern Esarhaddon's second campaign to Egypt. It describes in great detail the journey from Aššur to Egypt with a particular focus on the difficult trek across the Sinai. The descriptions of the Sinai include evocative imagery (double-

headed snakes, sand dunes and alum stones) and specific logistical details of the march in both time and distance. This contrasts with most other Sargonid royal campaign inscriptions, in which the narratives primarily focus on the victory of the Assyrian monarch and the wealth extracted from conquered lands. Even when movement is mentioned, it is almost never in the exacting, day-by-day detail found in this tablet. What rhetorical purpose does such a detailed travel narrative serve? How does this relate to Assyrian royal ideology, particularly with regard to the empire's and king's idealized relationship with the physical space it controlled (or hoped to)? This paper will explore these questions in order to obtain a better understanding of the imperial perspective behind the text.

CANCELLED: Naming Your Enemy: Labelling as a Tactic of Control in Neo-Assyria

Hilary Gopnik¹

¹ Monash University

This paper will explore the power relationships between the Neo-Assyrian imperial center and the more mobile pastoral or agropastoral communities to the east and west that it sought to control. Using both textual and archaeological evidence, it will examine how the Assyrians understood power dynamics in these groups and how those dynamics may have actually played out on the ground. This paper will interrogate the use of the term "tribal" by modern scholarship, and argue that its imperialist burden is structural similar to the Assyrian use of terms for political leaders (nasiku, ra'su, bel alu) in its application to unfamiliar community structures. Which factors that have traditionally been included in our vision of "tribal" organization (lineages, pastoralism, mobility) were identified by Assyrians as central to their goal of controlling these groups? How does the archaeological evidence add texture to the controllers' vision of the controlled?

The Zindan (Virtual)

Ahmed Khammas¹

¹ State Board of Antiquities and Heritage, Iraq

Iraq contains thousands of archaeological sites. One of its most significant though little known is the Zindan Archaeological Site in Diyala. The Zindan, a Persian name for a prison, was one of the Sassanian Empire's largest and most significant fortresses about 80km northeast of Baghdad. Historically, it was on the Great Khorasan Road, an inter-city nodal network connecting Asia with the Middle East and further afield. The size of the Zindan, measuring 40,800 sqm in total, is commensurate with its significance as a key component in Sassanian security infrastructure provided along the Great Khorasan Road. The brick-structure is 502M length, 14.5 in width and 16m in height. It has 14 pillars or towers, of which 10 are still standing. For more than 1,600 years, the building was buried, and only a few parts are visible. From 2021 to 2022, as director of the Diyala's State Board of Antiquities and Heritage office, I undertook a project to excavate the Zindan. Through architectural exploration of the building and 60+ artifacts, we were able to develop a concept of the ancient function of the building, and its importance as part of the lost Sassanian royal city of (Dastgird), which was discovered by us a year ago, (located about 5.6 km to the north and destroyed by Heraclius in 628 AD). Thus, it highlighted the largest, longest, and most important archaeological site in eastern Iraq, which is considered the unique building in Mesopotamia.

SESSION: 3E. Archaeology of the Southern Levant I (Berkeley & Clarendon)

Chairs(s): Sarah J. Richardson, University of Manitoba

The Diachronic Archaeological Record of Ancient Yehud: From the Late Chalcolithic to Modern Times

Gilad Itach¹

¹ Israel Antiquities Authority

In this talk I will present and analyze the archaeological remains at the ancient site of Yehud, situated in the eastern part of the Israeli central coastal plain. Substantial archaeological exposure was achieved through as many as forty-four salvage excavations conducted at the site in the past thirty years. The accumulated data has now reached a critical mass where a broad synthesis is made possible, concerning a site for which investigation has been slow due to the challenges of excavating within a densely populated and rapidly developing modern city. I will argue that although the earlier remains at the site were dated to the Late Chalcolithic period, it was largely and permanently settled for the first time only in the Byzantine period, while in earlier times it was mostly utilized for funerary, industrial and agriculture. In addition, I will show that while the term “Tel Yehud” is frequently used by scholars, in fact, there is no evidence for the existence of an archaeological mound (a Near Eastern tell). Finally, I will reevaluate the identification of the site with biblical Yehud (Joshua 19:45), considering that only very poor Iron Age remains were recovered.

Canonical Discourses as a Form of Sub-Imperial Power and Means to Local Social Order in the Southern Levant

Oystein S. LaBianca¹, Terje Stordalen²

¹ Andrews University, ² University of Oslo

The presentation will highlight several long-term cultural production processes in the Southern Levant (today’s Israel, Jordan, and the Palestinian Authority) that differ substantially from the unfolding of such processes in the heartlands of ancient Egypt, and Mesopotamia. In particular, I will argue that to a far greater extent than in these heartland regions, long-term cultural and societal formation processes in the Southern Levant have been dominated more by centrifugal than by centripetal forces. A consequence of this is that local social order in the Southern Levant has tended towards greater local agency, resiliency, polycentrism, and heterarchical social structures. I will further argue that this particular cultural context provided affordances that may begin to account for the crystallization of a special type of sub-imperial power in this region, illustrated in particular by the canonical discourses associated with Judaism, Christianity, and Islam. The presentation will reference studies along these lines presented in the volume, *Levantine Entanglements: Cultural Productions, Long-Term Changes and Globalizations in the Eastern Mediterranean* (Equinox 2021) edited by Terje Stordalen and this presenter.

The Province of Megiddo Under Assyrian Hegemony – A Terra Incognita (Virtual)

Golan Shalvi¹, Ayelet Gilboa²

¹ University of Chicago, ² Haifa University

The demographic and economic impact of the Neo-Assyrian Empire on the Kingdom of Israel has been extensively discussed. The contribution of archaeological research to assess these aspects and historical processes in general is of paramount importance. However, the chronological resolution for dating relevant sites is not accurate enough. This deficiency was primarily due to a lack of destruction layers within the 7th century, resulting in a dearth of chronological anchors for ceramic developments. A new detailed ceramic typological study, based on the dense stratigraphical of Tel Shiqmona in northern Israel, enables, for the first time, high-resolution dating for sites in the Province of Megiddo. In this paper, we provide some examples and discuss the implications of ceramic research for highlighting historical processes preceding and coinciding with the establishment of the province and some that postdate its demise until the Babylonian conquest.

Southern Phoenicia during the Reign of Esarhaddon: A New Perspective

Pnina Torn Broers¹

¹ The Hebrew University of Jerusalem

In 732 BCE the kingdom of Israel is conquered by the Neo-Assyrian king Tiglath-Pileser III. After the conquest, its coastal area undergoes a different development than the inland, which was divided into two provinces, Samarina and Magiddu. In this paper I will focus on the settlement history of the coast, the region of Southern Phoenicia, with as center of the discussion Tel Dor, considered to be capital of a third province by some scholars. 7th century Dor is mainly known from pits, which contain metallurgical and other industrial waste. Several of the pits contain large amounts of transport jars originating from both Central and Southern Phoenicia, showing the connections between those regions. At Dor there is a peak in activity in the area above the main anchorage which declines after some two decades. The ceramic assemblages show that this peak starts around 680/670 BCE. I will argue this is a direct result of the treaty of Esarhaddon and Ba’al king of Tyre, wherein Dor is mentioned. As the most crucial verbs in parts of the text are broken or absent, the treaty has been subject to a variety of interpretations. I will show that the ceramic assemblages and other archaeological remains at Dor and other settlements in Southern Phoenicia are the key to understanding this text. Taking into account all available sources is of importance to understanding the historical reality of Southern Phoenicia in the Neo-Assyrian period.

Identifying Refugees in Material Culture: A Case Study of the Southern Levant

David Brown¹

¹ University of California, Los Angeles

While much scholarly attention has addressed refugee creation and reconstitution efforts in the modern world, research into the dynamics of refugee formation and forced migration processes in the ancient world remain severely underdeveloped. This paper examines the southern Levant during the consequential transition from the Late Bronze Age to the Early Iron Age as a case study to explore refugees who fled conditions of violence as outgrowths of systems collapse, foreign invasions, and climate change that upended Late Bronze Age sociopolitical structures and economic trade networks. New approaches to analyzing the legacy data reveal material signatures of forced migration expressed in a myriad of ways including reedifying domestic spaces, repurposing public architecture, overcoming food insecurity, and negotiating new social identities. The outcome is to present a comprehensive framework of the Early Iron Age sociopolitical landscape that is inclusive of invisible groups that evade the historical record—such as refugees—yet which impacted the social, political, and economic trajectories of that age. In addition, it challenges current assumptions and scrutinizes present theories that convolute the social and ethnic dynamics of this contentious period.

SESSION: 3F. Teaching Ancient: Practice-Based Approaches to Learning and Engagement I (Studio 1)

Chairs(s): Carl Walsh, Institute for the Study of the Ancient World | Jen Thum, Harvard Art Museums | Lissette M. Jiménez, San Francisco State University | Lisa Saladino Haney, Carnegie Museum of Natural History

Teaching the Ancient World with Reproductions: 3D Printed Objects and Authentic Active Learning

Christine L. Johnston¹, Alan Wheeler¹, Alexis Nunn¹, Erin Escobar¹

¹ Western Washington University

This paper presents the results of a research project focused on the use of 3D printed reproductions in introductory courses on the histories and cultures of the ancient Mediterranean, West Asia, and North Africa. The goal of this project was to assess the efficacy of using digital reproductions in classroom activities with the aim of fostering significant student learning through authentic active learning experiences and enhanced course accessibility, including for students with visual impairments. Objects were incorporated into daily lectures and class discussions in order to serve different modes of learning and

were employed in learning modules that gave students the opportunity to apply historical and archaeological methods in the classroom. The materials incorporated focused on objects of every-day life, recentering human beings in antiquity, while providing students with the opportunity to engage with reproductions of objects predominantly housed in elite overseas institutions. The assessment of these digital reproductions also enhanced important conversations about digital technologies and cultural heritage, especially around avenues of restitution and rights of access. Three teaching modules were designed by the project on the decipherment of ancient scripts and texts; the study of Greco-Roman coins; and cultural heritage, museum holdings, and restitution. Following the design phase, we then tested the pedagogical efficacy of these object-based learning modules through in-class research using qualitative methods. The results presented here reflect the in-class testing of the first two modules designed (the writing and numismatics modules) across five courses between Winter 2020 and Spring 2023.

Accessing Ancient Egypt Through the Senses: Multisensory Engagement with 3D-models and Printed Replicas in the Museum (Virtual)

Lisette M. Jimenez¹

¹ San Francisco State University

3D models and 3D-printed replicas of museum artifacts provide visitors with tangible access to objects. They also present new opportunities for close looking and multisensory engagement in the museum. At the Global Museum, San Francisco State University students and museum staff have developed multisensory learning experiences using 3D-printed replicas and models of ancient Egyptian coffins and funerary objects. Structured around principles of accessibility and inquiry-based learning, these learning experiences help facilitate meaning making as learners explore the materiality and symbolism of ancient Egyptian burial practices. This paper discusses the teaching and learning methods we use to encourage touch, sight, and smell in the museum and reflects on how we facilitate engaging with ancient Egypt in accessible ways for all museum learners.

Making Impressions: Engaging Students with Materials and Craft Through Steatite Carving

Carl R. Walsh¹

¹ New York University

Making an object is a powerful embodied learning experience, necessitating interaction with materials and tools, and developing technique and craft. Making activities can be memorable experiences for students that allow them to make personal connections with ancient objects and peoples through the act of creation. They also provide methods for object-based learning in contexts where access to ancient objects in museums is limited. This case study discusses the example of using steatite carving activities in teaching Art History, which was used to engage students (and teachers) with some of the most commonly encountered ancient Mesopotamian, Egyptian, and Aegean steatite objects such as amulets, beads, and seals.

Not Just Volcanic Glass. Obsidian.md as a Digital Archaeological Tool for the Classroom

Scott Coleman¹

¹ Carleton University

In this paper, I reflect on my experience reimagining how we (professors and students) can visualize and create meaningful and enchanting connections to the ancient and medieval world through digital collaborative approaches in the classroom. The paper discusses the pedagogical advantages, disadvantages, successes and failures of employing the personal knowledge management (PKM) software Obsidian.md in a third-year Digital Byzantine history course offered at Carleton University, Ottawa. Obsidian.md is a durable, future-proof,

note-making software that uses plain-text (Markdown) language to store locally non-proprietary files on any computer. The software promotes linking ideas and notes via wiki links, #tags, visualization tools, and data-management plugins. The objective was to disrupt the traditional lecture-based class and emphasize experiential learning through collaborative 'digital processes' to critically investigate the intersection of Byzantine history, archaeology, and digital humanities within public history. Attention to "digital processes" over "digital results" within the Obsidian environment enabled students of all digital literacy levels to confidently navigate, investigate and critically evaluate digital practices without fear of failure. The Obsidian "vault" promoted student collaboration and linking notes with their peers through a network of knowledge creation that was then visualized in graph view. A brief discussion on student experiences during the semester highlights how disrupting traditional linear lecture-based classes promoted more student engagement, participation and discourse. I conclude the paper by discussing the adaptivity and promising directions the community-driven open-source development of Obsidian is forging for possible future classroom implementation.

SESSION: 3G. Archaeology of Mesopotamia I (Studio 2)

Chairs(s): Lucas Proctor, Utah State University | Glynnis Maynard, Cambridge University

Bitumen in Southern Mesopotamia: Investigating the Provenance and Role of Bitumen at Lagash (al-Hiba)

Megan Rose Hinks¹

¹ University College London

The expansion of research on bitumen in West Asia has grown exponentially in the last three decades, with the application of geochemical approaches providing particular insight into trade and resource management. Most of these studies have focused on Anatolia and the Persian Gulf, with a handful from Northern Mesopotamia. In the context of Southern Mesopotamia our understanding of bitumen sourcing and use remains relatively sparse. Moreover, the value of the geochemical data has often taken precedence over the archaeological investigation of bitumen in craft production systems in Mesopotamia. The study presented here forms part of a larger ongoing project which aims to comprehensively examine bitumen from multiple sites in Southern Mesopotamia. In doing so, it seeks to fill the current gap in both geochemical data and understanding of bitumen integration with other archaeological materials and processes. The subset in this paper focuses on samples taken during the 2019 season from the site of Lagash (al-Hiba). Geochemical analyses of the samples (stable carbon isotope & biomarker analyses) were carried out on samples from two areas at the site in a collaborative undertaking. The results from these analyses will be presented in this paper, examining the potential provenance of the bitumen alongside consideration of context and integration within craft production practices at the site.

Exploring Geomagnetic Variations in Ancient Mesopotamia: Archaeomagnetic Study of Inscribed Bricks from the 3rd–1st Millennia BCE

Matthew D. Howland¹, Lisa Tauxe², Shai Gordin³, Mark Altaweel⁴, Brendan Cych⁵, Erez Ben-Yosef⁶

¹ Wichita State University, ² Scripps Institution of Oceanography, ³ Ariel University, ⁴ University College London, ⁵ University of Liverpool, ⁶ Tel Aviv University

This study presents 32 high-resolution geomagnetic intensity data points from Mesopotamia, spanning the 3rd to the 1st millennia BCE. These data points derive from inscribed baked bricks from the Slemani Museum and the Yale Babylonian Collection. These data contribute to the viability of applying archaeomagnetism as a method of absolute dating of archaeological ceramics and brick objects from Mesopotamia from the 3rd to the 1st millennia BCE. Our results also corroborate the

Levantine Iron Age geomagnetic Anomaly (LIAA), a period of high geomagnetic field intensity from ca. 1050 to 550 BCE that can be diagnostic for dating artifacts from the early 1st century BCE. These results can therefore contribute to resolving chronological uncertainties in the region, especially in the 2nd and 3rd millennia BCE, where competing chronologies have limited our ability to tie the reigns of individual Mesopotamian kings to absolute dates. Analysis of these results provide provisional support for the Low Chronology, which results in the best agreement between our data and previously existing geomagnetic data in the region. Note that bricks in this study lack secure provenience as YBC objects were acquired from private collections prior to 1970 while bricks from the Slemani Museum were looted from archaeological sites in Iraq but are the legitimate cultural property of the Iraqi government and curated by the museum under granted permission from the central government. However, the bricks can be tentatively sourced and tightly dated based on interpretation of their inscriptions.

From Farm-to-Table: Local Food Provisioning in Early Dynastic Sumer Tina L. Greenfield¹

¹ University of Winnipeg

The pathways for provisioning communities became more varied and complex with the rise of urbanism and the expansion of states in the ancient Near East. Who controls food distribution and can we determine what factors affect the way food is provisioned? As the location for the earliest complex societies with written records, Mesopotamia is an important region to examine these questions. This presentation investigates the intersecting themes of political economy, animal management and food adaptability strategies during the early third mill. BCE. A selection of case studies from Early Dynastic Mesopotamia sites are discussed through the lens of zooarchaeological and brand new innovative scientific techniques that facilitate new perspectives on how food is allocated in Early Dynastic Sumer.

From the Ashes of Assur: 'Temple A' as a Community Gathering Point in Post-Imperial Assur (Virtual)

Roan Fleischer¹

¹ Independent Researcher

Temple A at Assur was built on the site of the former Aššur Temple sometime after the city's destruction in 614BCE. It had two major building phases, the latest being a Parthian shrine to Heracles. The first phase of Temple A is less clear. Many theories have been proposed since Andrae's original excavation but no consensus has been reached regarding its function or the date of its construction. I aim to demonstrate that Temple A's location on the site of the former Aššur Temple along with the incorporation of a textual archive salvaged from the ruins of the Aššur Temple indicate it was dedicated to Aššur. By drawing on the evidence for the continuity of material culture at Assur and throughout the Assyrian heartland I intend to show that Temple A was built by Assur's local community shortly after the city's destruction. The violence of 614-609BCE led many people to abandon the major Assyrian cities for the hinterland. Some established new settlements such as Khirbet Qasrij while others returned to the cities once the violence had subsided. Still others likely adopted a pastoral lifestyle due to the collapse of the urban infrastructure. For those who left Assur, Temple A would have functioned as a pilgrimage destination and a meeting ground where they could reconnect with their former neighbors. Thus, Temple A was key to the maintenance of the shared Assyrian identity evident in the material culture throughout the Assyrian heartland.

How to Make Clay Tablets: A Technological Approach to Scribal Practices in Neo-Assyrian Mesopotamia (Virtual)

Mathilde Jean¹, Michela Spataro¹, Jonathan Taylor¹, Dan O'Flynn¹

¹ British Museum

Cuneiform tablets are rarely studied as archaeological artefacts. However, beyond the texts they carried, the tablets themselves can yield important information. The clay from which they are made and the techniques by which they were formed testify to scribal practices and production systems. This paper will present the objectives, methods and preliminary results of a major new scientific examination of Neo-Assyrian tablets. How were tablets made? Were they produced from specific clays or possibly supplied from other clay workshops (for pottery or construction)? What is the relation between clay provenance, clay processing, and the inscriptions' handwriting and content? Based on the British Museum collection, the "Reading beneath the texts: technological aspects of cuneiform tablet production" project will focus on a regional dataset from Nineveh, Nimrud, and Babylon. It will include samples from inscribed tablets, pottery, and architectural materials to compare clay management and processing techniques between several clay crafts. Using archaeometry and the chaîne opératoire approach, the aim is to adapt methods of clay analysis from pottery studies to epigraphic materials to build up a new protocol dedicated to clay tablets, from macroscopic observation to thin section petrography, digital microscopy, SEM-EDX, X-ray CT scanning, RTI, XRF and Raman spectroscopy.

SESSION: 3H. Archaeology of Egypt III (The Loft)

Chairs(s): Julia Troche, Missouri State University | Jordan Galczynski, University of California, Los Angeles

The (Supposed) Egyptian Abhorrence of Wool

Jordan Galczynski¹

¹ University of California, Los Angeles

It has been repeated ad nauseum in the literature that the ancient Egyptians abhorred wool. This notion was propitiated through comments made by several classical authors—Plutarch (De Iside 4) and Herodotus (Hist II.82). One could add further evidence and argue that no woolen garments have been found in mortuary contexts and since these contexts are supposed to include all necessary items for sustained life that wool must not have been a part of it. However, this is a complete misconception and is not substantiated by the evidence. This paper will complicate these notions through an examination of extant woolen evidence from the earliest Predynastic through New Kingdom periods using textual, artistic, and archaeological evidence. In summation, this paper argues that the Egyptian did not avoid wool, rather wool did not fit into their ideological framework for funerary practice. In turn, wool is then relegated to the secular and domestic spheres where sartorial objects do not survive as well, with less domestic sites known in comparison to funerary. Additionally, wool appears or becomes linked with foreigners in Egypt which might contribute to its lack of ideological power in specific contexts. This discussion is another instance where artistic evidence from tomb scenes is not wholly illustrative of lived dress practice, but instead depicts dress from a certain context and perspective.

The Final Funerary Rites of Tutankhamun: Fragmentary Evidence from KV62

Nicholas Brown¹

¹ Yale University

The tomb of Tutankhamun offers Egyptologists a unique opportunity to better understand ancient Egyptian kingship and religious practices during the New Kingdom. Not only does the funerary assemblage provide evidence for the daily life experiences of the king, more importantly it provides insight into the funerary practices of burying a pharaoh during the 18th Dynasty. The artifacts that were discovered within KV62 enable us to better understand the religious rituals and items used to transfigure this deceased king into a god for perpetuity in the afterlife. Due to Howard Carter's meticulous excavation methods and thorough records, it is possible for

Egyptologists today (just over a century after the tomb's discovery) to reconstruct the ancient Egyptian religious rituals implemented at the king's burial. Because of Carter's archaeological record throughout the excavation process, scholars are still able to continue to re-contextualize and place the artifacts back within their archaeological context within the burial. This enables us to make new discoveries about ancient Egyptian religious beliefs, kingship ideology and reverence, and funerary practices during the 18th Dynasty. More specifically, it allows us to better understand these material culture remains as an "archive" of a cultural performance that was done nearly 3,300 years ago at the king's burial. Furthermore, we then have the possibility to better understand the layout and function of the various objects placed within the Burial Chamber of the tomb, and how they relate to Osirian funerary rites for the deceased.

"Remade anew"? Mechanisms of Statuary Reuse during the Ramesside Period

Kylie M. Thomsen¹

¹ University of California, Los Angeles

While statuary reuse was an episodic practice in ancient Egypt, an enduring problem is how to understand the intentions thereof, particularly over time and space. Despite well-known cases of statuary reuse episodes, studies concerning this subject are still rather limited and largely focus on the obvious cases of statue "usurpation" without a nuanced discussion of the broader context, agendas, and implications of object reappropriation. Without a holistic study of these statue(s) within their spatial and political context, we fall short of comprehending this complicated (re)display process, missing the important discussion of the actors involved, which actions social circumstances permitted, which actions ancient Egyptian sources deemed irreverent, and which actions fell somewhere in between. The Ramesside period, therefore, serves as an ideal social and political lens through which to study the mechanisms of statuary reuse as practiced by ancient Egyptian kings as it was pervasive throughout the Ramesside's near 230-year history. Using a context-centered, case-study approach, this paper seeks to explore why and under what circumstances statuary reuse occurs during this period. Through an analysis of these episodes of reuse, we can better understand the widespread cultural norms, born out of the Ramesside socio-political Zeitgeist, that permitted for such practices to become not only regular but more accessible and widespread throughout other social groups.

Cedar Skeuomorphs and the Material Expression of Elite Access in Ancient Egypt

Caroline Arbuckle MacLeod¹

¹ University of Saskatchewan

In ancient Egypt, wood was a valuable resource. While relatively short and somewhat twisted local trees were fairly readily available, long straight timbers, often Lebanese cedar, were also imported to craft the architecture, furniture, and coffins of the elite. In finished coffins, this wood was often left exposed in order for the owner to communicate their ability to acquire this precious material. This message of access and power was clearly understood by those of a lower status. Individuals of lesser means were left with access only to local timbers, but they often did their best to disguise their objects to look like cedar, creating skeuomorphs of the originals. By focusing on cedar as a case study, this paper examines how individuals in ancient Egypt could use art and materiality to express an elite artistic vocabulary, allowing them to demonstrate their understanding of contemporary fashion, and perhaps in hopes of maintaining or gaining access to these materials in the afterlife.

Contextualizing Ancient Egyptian "Sculptor's Models"

Ashley Arico¹, Katherine Davis²

¹ Art Institute of Chicago, ² University of Michigan

In the late 19th and early 20th centuries, substantial numbers of objects identified as ancient Egyptian "sculptor's models" appeared on the antiquities market and, more rarely, were discovered through formal excavation. Typically in the form of rectangular limestone plaques, these carved relief studies focus on varied subjects such as birds, animals, kings, and deities. Many have repeated images in different states of completion and/or preserve traces of grids, offering insight into the ancient artistic process. Yet questions about their original function, potential reuse, and physical contexts remain. To investigate these questions, this paper will explore these plaques' histories from their creation in the Late and Ptolemaic Periods through their reappearance in modern times. While the sparse number of excavated examples (often published with minimal data on findspots) pose challenges for understanding their production and (re)use, a reevaluation of excavation reports coupled with an analysis of archival records from early archaeologists can better situate select objects within the temple environs at Memphis, Heliopolis, and Edfu. Likewise, retracing the modern market histories of unexcavated plaques purchased in the first quarter of the 20th century from dealers including Kyticas, Nahman, and Tano sheds light on the complexities of the antiquities market and the nature of early collection building, as well as the perceived value that these ancient "models" have in a modern context.

SESSION: 3I. Gardens of the Mediterranean and the Ancient Near East – A New Perspective II (Whittier)

Chairs(s): Rona Shani Evyasaf, Technion – Israel Institute of Technology

Creating the Seascape of Herod's Palace of at Caesarea Maritima

Kathryn Gleason¹

¹ Cornell University

The Promontory Palace at Caesarea is a rare preserved example of a maritime villa in the eastern Mediterranean. While other Roman era seaside villas, such as Apollonia-Arsuf, sit on high ground overlooking the sea, all indications are that the Promontory Palace was built to jut into the surf, protected by a living reef. The palace was built by Herod the Great in two stages during the construction and inauguration of Caesarea. Netzer and other scholars have established the interaction of Herod, Marcus Agrippa and Augustus in the Judean building agenda, including his palaces. This paper looks in greater detail at the features of the promontory palace considering advances in the study of maritime villa landscapes around the Mediterranean. Specifically, the paper looks at recent garden archaeology at the promontory palace in tandem with a study of Roman maritime villa paintings and the geology of the coast to reconstruct the landscape architectural setting of the palace. The genre of maritime villa paintings, developed in the time of Augustus (Pliny H.N. 35.37), is preserved extensively at Stabiae, Pompeii, Oplontis, and Rome. Although said to have portrayed actual promontories visible those sailing along the coast (Vitruvius 7.5.1), no paintings have been linked to known villas. Nonetheless, the abundant examples depict terracing, platforms, pools, and gardens, all features found in the archaeological remains in the Naples area and at Caesarea.

Trends, Influences and Politics across the Roman Empire as Revealed by Prestigious Gardens

Dafna Langgut¹, Kathryn Gleason²

¹ Tel Aviv University, ² Cornell University

The trend of prestigious gardens, known as viridaria, emerged in the first centuries BCE and CE across the Roman Empire. The gardens gained popularity at the same time as the Roman "horticultural revolution" under the emperor Augustus. This talk combines the results of several elite garden reconstructions from the hub of the empire (the Stabian gardens of Villa Arianna, Villa San Marco, and The Panoramic Domus) and at its eastern part (Herod the Great's gardens).

The comparison between the gardens' botanical components, their arrangement within the gardens, and their different landscapes, led us to the following conclusions: (i) Plants were imported from both ends of the Empire not only as cash crops but also as elite products. Hazelnut and cedar were introduced from west to east, while the date palm and acacia were introduced along an east-west axis, pointing to an Egyptian influence. (ii) Evidence for the gardening trend of tree dwarfism was found at both ends of the empire. (iii) The gardens flourished in challenging habitats. At the Stabian gardens and at Caesarea, efforts were devoted to sustaining lavish gardens in the relatively harsh, saline Mediterranean Sea environment; in Masada, special efforts were required to sustain Mediterranean plants in the arid environment. No doubt that achieving success in these gardens required considerable interaction between many knowledgeable individuals.

Gardens of Power and Pleasure: The Evolution of Roman Pleasure Gardens as Spectacles of Elite Identity

Max Meyer¹

¹ Brown University

A desire for green spaces emerged among Rome's residents, elite and non-elite alike, in the first century BCE. This newfound desire reflected a larger cultural shift in the late Republican period, which resulted in the redefinition of Roman understandings of the natural world. In light of recent research concerning the status of nature in Roman culture, archaeologists and art historians are well-suited to reevaluate the social and political factors driving construction of public and private gardens in Rome. In this paper, I examine how the construction of horti, luxurious garden estates, was used as a tool for expressing political and social status by elite Romans in the first century BCE. Through a comparative case study of the horti of Lucullus and the Mausoleum of Augustus, I argue that politically powerful elites constructed gardens as spectacles of power and pleasure in order to maintain their status and public image. Lucullus constructed his horti at a time when his political power was being threatened, and Augustus built his Mausoleum in order to convey his power to restore stability after a period of civil war to the Roman populous. I propose that this message was communicated through the construction of a direct visual axis between the Mausoleum and Lucullus' horti and the planting of publicly accessible groves around the tomb. This communication strategy was only possible because of a newfound appreciation and desire for gardens in the Roman consciousness, which was increasingly viewing nature as an artistic and architectural medium.

Between East and West: Garden Soundscapes of Ancient Rome and the Far East

Evie Gassner¹

¹ Hebrew University

Human encounters with water are often perceived through intense sensory experiences: relief when quenching thirst, joy at the prospect of a hot bath, delight at the lulling sound of flowing rivers, or awe at the sight of crashing waves. Throughout history, mankind channelled such experiences into art and architecture, thus exploiting the most vital of substances for human survival to create aesthetically pleasing encounters between man and nature. A perfect example of such exploitation can be found in garden waterworks throughout the world. From the gardens of ancient Rome to those of the Far East, the extravagant display of water in a nature-set environment was a widespread phenomenon with deep roots in all cultures of the ancient world. There is often a purpose behind the construction of a water installation in a certain way, and that purpose is to convey a specific scenic or acoustic effect. For this reason, the water installations in gardens were often the key designed elements, as they served to focus the attention of the purveyor through local sound and distract them from outside noises. This lecture will present the different ways in

which sound was utilised in garden waterworks in ancient Rome and Judaea, with a few far-off comparisons from the Far East.

SESSION: 3J. Archaeology of the Black Sea and the Caucasus (White Hill)

Chairs(s): Lara Fabian, Albert-Ludwigs-Universitaet Freiburg

Azizkendi Tepe: A New Leilatepe Period Site in the Republic of Georgia. Results From the First Two Seasons of Excavation

Ira G. Schwartz¹, Khaled Abu Jayyab¹

¹ University of Toronto

During the summers of 2023 and 2024, a team from the University of Toronto conducted excavations at a new Late Chalcolithic period site just outside the village of Azizk'endi in the Marneuli municipality of the Republic of Georgia. Based on ceramic forms and technology, lithics, architectural features, and comparisons with contemporary sites in the region, we suggest that this site, named Azizkendi Tepe, is a "Leilatepe" settlement, dating to the first half of the 4th millennium BCE. This paper briefly discusses the process of identifying this site, the findings from our first two seasons of excavation, and situates the site within a broader regional context as part of the "Leilatepe phenomenon": a period during which a number of novel and mixed cultural expressions and practices emerged in the Southern Caucasus in the backdrop of increased interactions with northern Mesopotamia.

Using GRASS GIS and the MedLanD Socioecology Model to Study the Paleoenvironment of the Shiraki Plateau, Georgia

Christine Brandon¹, Michael S. Zimmerman¹, Mikheil Elashvili

¹ Bridgewater State University

The Shiraki International Multidisciplinary undergraduate Research (SIMuR) program, begun in 2019, has reached the end of its NSF-funded stage. 14 BSU undergraduates and several faculty and staff members collaborated with researchers and graduate students from Ilia State University (Tbilisi) and UC San Diego to develop research projects exploring the archeology and geology of the Shiraki Plateau, located in the Georgian Caucasus. This presentation will show the results from 2023-2024, specifically those of a coupled human-environment interaction model (MedLanD) applied to the Shiraki Plateau. Modeling results will be compared with those from sediment cores and trenches to connect changes in human activity and climate to changes seen in the sediments. We will show how Late Bronze Age settlements affected the hydrogeology of the plateau and how they were influenced by regional climate changes at that time.

Crossroads: Creating a Virtual Cultural Heritage Network with U.S. and Georgian High School Students

Michael S. Zimmerman¹, Mikheil Elashvili¹, Jennie Aizenman¹

¹ Bridgewater State University

In August of 2023, J. Aizenman, M. Elashvili, and M. Zimmerman of the Shiraki Internatoinal Multidisciplinary Research (SIMuR) Project received the Democracy Commission Small Grant from the U.S. Embassy in Georgia, designed to strengthen cultural ties between the US and Georgia through STEM-based educational and cultural programming, including cultural heritage conservation and preservation programs. The main focus of this grant project, developed by Ilia State University in collaboration with Bridgewater State University's Department of Anthropology and Center for the Advancement of STEM Education, is outreach to high school students from marginalized communities in both Georgia and the United States. The program consisted of two three-day cultural exchange workshops, one from Gori in Georgia, and another from Brockton, Massachusetts. Students were trained in archaeology and cultural heritage preservation and conservation, with a distinct focus on photogrammetry and 3D scanning. Students had the opportunity to work with artifacts, sites and monuments from both Shiraki in Georgia

and Massachusetts in the United States, and to create a “virtual museum” of exhibits to showcase their achievements.

Early Iron Age Resilience and Transformation in the South Caucasus: New Research from Southern Georgia

Nathaniel L. Erb-Satullo¹

¹ Cranfield University

The end of the Bronze Age and the beginning of the Iron Age was a critical period of transformation across the Near East, defined by crisis, collapse, resurgence and reorganization. By contrast, the South Caucasus seems to have followed a different trajectory. In terms of material culture, settlement patterns, and burial practices, the late 2nd and early 1st millennia BC are marked by broad continuities. Were societies of the Caucasus insulated from wider disruptions of the 12th Century Crisis, or did they navigate these challenges without undergoing major socio-cultural shifts? Drawing on new data from ongoing field research on a large Early Iron Age fortress complex in southern Georgia, I assess various possible explanations for this divergent trajectory. I discuss new data on settlement structure and the dynamics of population aggregation, as well as evidence for a decentralized sociopolitical hierarchy. I examine ways in which agricultural and pastoral strategies may have intersected with topography and ecology to promote flexible, resilient subsistence regimes. Lastly, I consider questions of interconnectivity and interdependence through the lens of craft production. These approaches not only shed light on the societal resilience in the South Caucasus, they also, by way of contrast, bring into focus the processes at work in societies that did experience major changes at this time.

Traces of Change: Settlement Transformations in Eastern Georgia from the 7th c. BCE – 8th c. CE

Ruth Portes¹, Nathaniel Erb-Satullo²

¹ Cornell University, ² Cranfield University

Late Bronze-Early Iron Age sites in the South Caucasus have been relatively well-documented and increasingly studied in recent years. Often, however, those who study these sites are focused primarily on the Bronze Age. As a result, the long-term use and settlement transformation during later periods is understudied, particularly during the second half of the first millennium BCE, when Georgia saw increased contact with both the Greek and Achaemenid spheres. Decades ago, the apparent lack of evidence for occupation in eastern Georgia during the 6th – 4th c. BCE led some scholars to hypothesize that earlier settlements were destroyed and abandoned at the beginning of the era, with an ‘urban explosion’ and re-occupation occurring during the late 4th – 3rd c. BCE, or later into the late Antique period. More recently, others have argued that there was a steady but significant decrease in the number of settlements beginning in the 5th c. BCE rather than a centuries-long abandonment. This paper presents preliminary data from Dmanis Gora, a Late Bronze - Early Iron Age fortress-settlement. It discusses the current evidence of site use from the 7th c. BCE – 8th c. CE, where recent excavations have exposed intriguing yet ephemeral traces of later activity and re-use, while situating Dmanis Gora in a wider discussion of settlement patterns in the region. In doing so, we center the often-neglected “afterlife” of a Late Bronze-Early Iron Age site and explore how the changes that took place during this period may have affected local lifeways.

SESSION: 3K. Ancient Inscriptions (Tremont)

Chairs(s): Jessie DeGrado, University of Michigan | Madadh Richey, Brandeis University

The Cuneiform Tablets of the Johns Hopkins Archaeological Museum

Michael A. Chapin¹

¹ Johns Hopkins University

The collection that would become the Johns Hopkins Archaeological Museum had its beginnings in 1882, six years after the university’s founding. From its inception, the then-named “Historical Collection” was conceived of as a teaching collection for the use of Hopkins professors and students. Among the Archaeological Museum’s holdings are some 60 cuneiform tablets. While the cuneiform collection at the museum is small, it displays a remarkable breadth, including Early Dynastic clay nails, Ur III economic texts, Old Babylonian animal tags, a Middle Elamite brick, and an Achaemenid bilingual liturgical text to Nabû. The collection also has several casts of 1st millennium legal and economic texts based on originals in the British Museum, as well as modern cuneiform compositions. Despite the age of the collection, many of the tablets remain understudied or unpublished. This paper provides an overview of the tablets in the Johns Hopkins Archaeological Museum collection and will focus on some of the understudied highlights of the collection, including royal inscriptions and modern cuneiform compositions created to celebrate important university figures, as well as 19th-century conference entertainment. The paper will conclude with a brief presentation on a new exhibit in the Johns Hopkins Archaeological Museum, curated by the author, that makes these tablets more accessible to JHU students and faculty and to wider Baltimore community.

Hatti after the Nešites. The Afterlife of the Hittite Imperial Toponym

Annarita Bonfanti¹, Leopoldo Fox-Zampiccoli¹

¹ New York University

The regional name Ḫatti derives from a pre-Hittite population residing in North-Central Anatolia. In the second millennium BCE, this toponym was co-opted by the Hittite imperial apparatus to define its core region, yet this political organization was established by an elite group referring to their administrative language as nešili-, ‘the language of Neša’. The ‘Hittites’ that we know from the Bible, however, most likely refer to Iron Age people residing outside of the former Hittite imperial core. The toponym Ḫatti, often associated with a ‘Luwian’ speaking group, appears across different sources in the course of the 1st millennium BCE, and overlaps, at least partially, with the territories said to be occupied by the ‘Arameans’. The geographic distribution of language use in the epigraphic record has led to the assumption of an Aramean-Luwian identitarian split, but both internal and external sources subvert these expectations. In our paper, we intend to provide an up-to-date overview of the attestations of the terms Ḫatti and Hittite(s) in the 1st millennium BCE. By gathering together Urartian, Assyrian, Phoenician and Biblical sources, we attempt to draw a definition of what was perceived as ‘Ḫatti’ in the Iron Age.

A New Interpretation of the Marmarini Inscription: Elements of Babylonian Religious Practice in a Hellenistic Ritual Instruction Text from Thessaly

Abigail Hoskins¹

¹ New York University

In this paper, I offer a new interpretation of a difficult passage in an inscription of ritual instructions from Marmarini, in Thessaly, dated to the 2nd century BCE. Several recent publications have drawn attention to the presence of non-Greek names, gods, and rites in this Greek inscription and discussed the impact that this inscription could have on our understanding of religion in the eastern Mediterranean world in the Hellenistic period. I contribute to this discussion with an analysis of section B 45-49 of the inscription, which gives instructions on how to perform the *τραπεζοπλασία*, a previously unattested type of ritual meal for the gods. Drawing on my work on ritual instruction texts from Hellenistic Uruk, I propose that the Marmarini inscription describes a ritual procedure with both Greek and Babylonian elements. The presence of hybrid rituals in a town in Thessaly indicates that Hellenistic Greek religion was not a closed system. New ways of

worshipping the gods could be integrated into the religious life of a community. At the same time, the differences between the ritual described in the Marmarini inscription and the procedures described in Babylonian cuneiform texts demonstrate the limits of that integration. I argue that the Marmarini inscription is both a testament to the pervasiveness of non-Greek religious practices in mainland Greece in the Hellenistic period and an expression of the limits of their acceptance and assimilation.

Cultic Perceptions of Pigs and Goats in Hellenistic Societies of the Southern Coastal Levant: Textual and Material Evidence

Guy Darshan¹, Lidar Sapir-Hen¹

¹ Tel Aviv University

Some of the Greek inscriptions discovered in Delos belong to (former-) inhabitants of Ascalon and Iamnia (Yavneh) and may offer insights into the ritual customs originating in these regions. Noteworthy instances arise from inscriptions dating back to the second and early first centuries BCE, dedicated to deities from Iamnia and Ascalon, explicitly prohibit the sacrifice of goats (ID 2308) or both goats and pigs (ID 1720; ID 2305). This paper endeavours to elucidate the meaning behind these inscriptions and the associated ritual practices. To achieve this goal, we will delve into the zooarchaeological evidence from these sites during the specified period, drawing comparisons with findings from earlier periods, as well as exploring additional literary evidence (from Greek and biblical sources) referring to Syro-Levantine societies. An integral aspect of our investigation involves examining whether the phenomena reflected in these inscriptions are linked to a shift in Near-Eastern cultic perception of these animals.

Establishing Guilt in Sumerian Model Court Cases and Related Texts

Jana Matuszak¹

¹ University of Chicago

For historical lawsuits of the Old Babylonian period it has been established that evidence for the guilt of the defendant was collected prior to the main hearing. As I will demonstrate, this is also indirectly corroborated – or at least reflected – by the way interrogations are conducted in Sumerian model contracts and related literary texts. My paper hence analyses how judges interrogated defendants in order to establish their guilt in these literary genres, focusing primarily on the trial scenes in *Two Women B*, *Old Man and Young Girl*, and the *Nippur Homicide Trial*. In the former two texts, the judge never asks the defendant if they committed the ‘crime’ – this is taken as a fact – but why they did it: in other words, he inquires about their motif. Since the defendants thus cannot deny the charges, they try to appeal for extenuating circumstances to alleviate their sentence. Similarly in the *Nippur Homicide Trial* it has already been established that the wife of the victim was not directly involved in his murder, and yet her guilt is debated by the members of the assembly. This suggests that the literary texts are more interested in the moral dimension of crime, which is generally not considered in the relatively sparse accounts of historical court records but connects our texts to contemporaneous wisdom literature.

THURSDAY, NOVEMBER 21, 2024 | 4:25pm–6:30pm (EST)

SESSION: 4A. W. F. Albright Institute Centennial Panel: Reflecting on 100 Years in Jerusalem (Grand Ballroom A)

Chairs(s): Joan R. Branham, Providence College | Sidnie White Crawford, University of Nebraska-Lincoln

History of the Albright's Campus, Buildings, and the Renovations

Matthew J. Adams¹

¹ The Center of the Mediterranean World

This presentation will chronicle the history of the Albright Campus from its acquisition in 2019 through the recent comprehensive renovations of the building and its surrounding grounds. In particular, it will highlight the significant transformations implemented during the 2017–2022 campus-wide initiative. The overarching theme of the presentation is to spotlight the state-of-the-art research facilities and personalized amenities accessible to resident researchers at the Institute in the 21st Century, on the morrow of its 100th year.

The Archaeological Remains in the AIAR Grounds and the Artefacts in its Collections

James Fraser¹

¹ W. F. Albright Institute of Archaeological Research

The Albright campus has undergone several phases of landscaping, expansion and remodelling in the century since its opening in 1925. These works have uncovered traces of mostly Byzantine and Islamic period remains in the AIAR grounds that help orientate the locus of the campus within broader Jerusalem of the 1st and early 2nd millennia CE. Furthermore, by long serving as a leading centre for archaeological research, the Albright has come to steward a small but significant collection of archaeological artefacts, acquired through pathways such as field excavations, long-term loans and from the antiquities market in the early 20th century. The most celebrated of these pieces is a Roman period funerary bust from Palmyra, which was loaned to the Israel Museum in March 2024 to feature in a stand-alone display for International Women's Day.

The Albright Directors and Staff: A Glimpse Behind the Scenes

Sidnie White Crawford¹

¹ University of Nebraska-Lincoln

This paper will highlight the accomplishments of the Albright Institute Directors over the years, focusing especially on living former Directors, e.g., Bill Dever, Sy Gitin, and on the most recent directors. Further, the staff at the Albright, who really make the Institute function and are so important to the well-being of the fellows, will be remembered and celebrated. Come and remember Omar Jibrin, Munira Said, Said Freij, Hisham Jibrin, Nadia Bandak, Edna Sachar and others. During the discussion members of the audience can share their own memories.

A Fellow Looks Back

Andrea Berlin¹

¹ Boston University

Over the last 100 years, how many lucky people have been Albright fellows? It must be a large number. I stand here as the representative of all of them – and my message is this: the Albright has the power to help form, guide, and change lives. I know because it has formed, guided, and changed mine. I first came to the Albright in 1983 as a Barton pre-doctoral fellow, an American graduate student filled with book knowledge. The Albright inducted me into the collaborative of scholars. The Albright has provided the setting for every stage of my professional life since then: finishing my dissertation; writing my first book; a sabbatical haven where I concocted two new mid-career projects; a launch pad for a late-career video series with then-Director Matt Adams. Setting, stage, launch pad: the Albright is a place that makes careers and changes lives.

The Albright Institute in the 21st Century and Beyond

J.P. Dessel¹

¹ University of Tennessee-Knoxville

The role of the Albright Institute of Archaeological Research, the oldest American Overseas Research Center in the Middle East, has changed dramatically since its establishment in 1925. Over the course of the last 99 years, it has gone from being a constituent element of the American Schools of Oriental Research, now ASOR, to an

independent research institute. While the focus of the Albright Institute remains squarely on its fellowship program (which, in many ways, was the *raison d'être* of its inception, and is clearly reflected in the design of the building, completed in 1925). The overall role and, to a certain degree, the character of the Institute is beginning to change in very important ways. Over the last twenty years, the Albright Institute has begun the process of reinventing itself in order to remain relevant and viable in an age where the study of Near Eastern archaeology and history, and Biblical Studies is radically changing in North America and elsewhere. Changes in the nature of how archaeology in Israel is organized also directly impact the Albright. This presentation will discuss how the Albright Institute, in this transformative period, is learning to become nimbler and more innovative in order to remain relevant as an overseas center of archaeology.

SESSION: 4B. Cultural Heritage: Preservation, Presentation, and Management III (Grand Ballroom B)

Chairs(s): Kiersten Neumann, University of Chicago

A Renovation Plan of Storage 37 in the Egyptian Museum of Cairo (Virtual)

Hagar Abdelrahman¹

¹ Independent Scholar

This paper proposes an upgrade plan for the collection storage 37 located in the Egyptian Museum in Cairo. Storage 37 is annexed to gallery 37 which houses the collections of Queen Hetepheres and the statuette of King Cheops. The access to the storage is through one door which functions as an entrance and exit that opens directly to gallery 37. Storage 37 has a peculiar layout as it consists of two stories connected by a stairwell. Most of the collection stored in storage 37 belongs to the Old Kingdom period and represents largely sized stela, offering tables, and statues that are made of limestone, granite, graywacke, or wood. The current structure of the storage disqualifies it from being a proper place for storing archaeological objects. The minimum museum standards for the safety of the museum collection are not provided in storage 37. Having the optimal storage solutions with the most upgraded devices is not always attainable with limited funding, especially for storage areas. To eliminate the risk of damage and deterioration of the collection, preventive care of the collection is crucial. In this paper, I offer an alternative plan for upgrading storage 37 to achieve a sustainable and safe collection storage environment. The upgrade plan is based on best practices incorporated in US museums while assuming a limited budget. Securing funds for upgrade projects can be daunting, but with creativity, we can provide a safe and sustainable upgrade plan for the preservation of artifacts in museums' storages.

Post-Earthquake Management of Archaeological Material: Tayinat Archaeological Project 2023-2024

Zeynep Kuşdil Sak¹, Filiz Dolgun¹, Lynn Welton¹, Julie Unruh¹, Timothy P. Harrison¹

¹ University of Toronto

The devastating earthquakes which took place on February 6th, 2023 at Kahramanmaraş (Pazarçık and Elbistan), and February 20th, 2023 at Hatay (Defne and Samandağ) caused almost complete destruction of the city of Antakya, along with parts of the surrounding cities and 11 nearby provinces, and led to the deaths of thousands of people. The Tell Tayinat excavation house and depots sustained heavy damage in these earthquakes when the soundness of the structure was breached, causing artifacts to be damaged and scattered haphazardly. With the help of our team in Turkey the material was swiftly salvaged and temporarily placed in a large shipping container until the next Tayinat Archaeological Project season could take place. The 2023 season was conducted with very clearly defined goals due to time

restrictions and a small team, which was necessitated by the local infrastructural situation. These goals were: to assess the condition of the material, to conduct a full inventory of the artifacts and to safely store the material in case of continued aftershocks. This paper will present the strategies used by the Tayinat team to manage the aftermath of the earthquake for the archaeological material, counting and reorganizing archaeological materials within temporary storage structures. It will also discuss what this disaster has taught us about project storage protocols and about the importance of archaeological data recording standardization across specialists and database management. Future mitigation, protection, and preservation strategies for similar natural disasters in the context of Tayinat Archaeological Project will also be discussed.

Preserving the Past, Enriching the Future: Establishing Jordan's National Cultural Heritage Database

Matthew L. Vincent¹, Fadi Bala'awi², Jehad Haron¹, Lena Bakkar², Basem Al-Mahamid², Pearce Paul Creasman¹

¹ American Center of Research, ² Jordanian Department of Antiquities

The American Center of Research, in collaboration with the Jordanian Department of Antiquities, is leading a project to create a national cultural heritage property inventory system for the Kingdom of Jordan. This initiative aims to enhance the preservation and promotion of Jordan's cultural heritage, ensuring its safeguarding for future generations. By optimizing the process for cataloging and maintaining historical and archaeological assets, the project aligns with the bilateral memorandum of understanding between the United States and Jordan, with a focus on protecting cultural properties and mitigating illegal trafficking. At the heart of this initiative is the development of a comprehensive inventory system for Jordan's movable cultural heritage. This system is not only pivotal in the struggle against the illicit antiquities trade, providing a reliable means for the documentation and monitoring of recovered artifacts, but it also serves as an indispensable resource for research and collection management. By facilitating access to detailed information on each item, the system enhances scholarly research, enabling a deeper understanding of Jordan's historical and cultural contexts. Additionally, it aids in the effective management of collections, ensuring that each item is locatable, documented, and accessible for future generations. Leveraging the technological expertise and dedication to sustainability of ACOR, the project aims to establish a foundational framework for cultural heritage management that addresses immediate preservation needs while fostering research and education in heritage conservation.

Urgent Mitigation Measures in Um er-Rasas-Mefa'a" Project (Virtual)

Bushra Nabas¹

¹ ICOMOS Jordan

The project "Urgent Mitigation Measures in Um er-Rasas- Mefa'a", addressed the pressing need for mitigation measures to protect the World Heritage Site of Um er-Rasas by employing a comprehensive approach involving strategic partnerships and activities. Through tangible and intangible interventions, it aimed to enhance site security and foster community stewardship of heritage, and was implemented in cooperation with the Department of Antiquities, ICCROM, ALIPH, Egyptian Heritage Rescue Foundation (EHRF), and the Centre for Security Studies (CSS). Tangible measures involved the installation of seven CCTV cameras at Um er-Rasas, enhancing surveillance capabilities, while intangible efforts focused on transforming attitudes towards heritage preservation. Engaging stakeholders, particularly youth and local communities, awareness sessions emphasized the site's historical, archaeological, and touristic significance. A capacity-building workshop equipped Department of Antiquities personnel with cultural first aid expertise, enhancing resilience during crises. Key outcomes included improved site security and heightened community awareness. For school students, immersive sessions cultivated

emotional connections to Um er-Rasas, nurturing a sense of responsibility and pride. Similarly, community engagement sessions with diverse stakeholders fostered a collective commitment to protection and preservation. Despite challenges such as bureaucratic delays and currency fluctuations, the project offered valuable insights. It underscored the urgency of cultural preservation, emphasizing the importance of community empowerment and stakeholder collaboration. In summary, this project exemplified a holistic approach to heritage protection, blending technological innovation with community engagement. By fostering ownership and responsibility, it laid the groundwork for sustainable preservation efforts at Um er-Rasas and beyond.

SESSION: 4C. Archaeology of Israel: From Nomadism to Monarchy — Workshop (Georgian)

Chairs(s): Omer Sergi, Tel Aviv University | Ido Koch, Tel Aviv University | Boaz Gross, Israeli Institute of Archaeology and Tel Aviv University

Animal Subsistence Economy during the Late Bronze - Iron Age I: Continuity vs. Change

Lidar Sapir-Hen¹

¹ Tel Aviv University

The basic notion that prevailed in studies from the time of "From Nomadism to Monarchy" (Finkelstein and Na'aman 1994) was allocating societies of the Iron I to either being pastoral-nomadic or sedentary, based on their preference for herding or for plowing. With the on-going research in the past 30 years, more data is accumulated, and previous conceptions can be re-examined. The current paper is based on a review of recent data on animal economy and food, as reflected in animal remains in various sites, dated to the possible phases of transition from "nomadism to monarchy", from the LBIIA to the Iron IIA. A notable advance in the theoretical framework is the acknowledgment that different driving factors shape human decision of management and consumption: such factors include the local climate, economic considerations, political processes, and cultural preference. The current study examines topics of caprines' herding, intensity of agriculture, long distance trade and symbolic perception of animals in relation to the above driving factors. It shows that while environmental factors may have played a larger role in the earlier stages, economic and social factors played a greater role during the 12-10th centuries BCE, and political factors became influential at the end of the Iron Age under the Assyrian domination. It also discusses the possibility to identify a pattern or patterns of animal economy of different groups - cultural or social – during these periods.

In the Land of Ruins: The Destruction of Canaanite Megiddo and Its Aftermath

Assaf Kleiman¹

¹ Ben Gurion University of the Negev

The destruction of Iron Age I Megiddo in the early 10th century BCE was a momentous event in the history of the southern Levant. It marked an abrupt break in the long cultural development of the Middle and Late Bronze Ages. Despite extensive field research, essential questions concerning this event still need to be answered, especially what happened in the city immediately before and after its destruction. In this lecture, I discuss new data concerning the deterioration of Megiddo in the decades preceding its final demise and suggest that the city's final destruction was caused by human agents, probably after a siege. Moreover, a fresh look at the archaeological evidence relating to the occupational phases that followed this event reveals that the ruins of the Iron Age I settlement remained a visible element in the local topography for many decades and must have constituted a "landscape of memory." In this light, Iron Age IIA Megiddo formed a suitable ground for the formation of heroic tales

woven from fragmented memories and etiological explanations from the pre-monarchic and early monarchic periods.

From Production Autonomy to Centralization: The Iron I to Iron IIA Transition from a Metallurgical Perspective

Naama Yahalom Mack¹

¹ The Hebrew University of Jerusalem

Forty years ago, Jane Waldbaum compiled a database of iron objects from the eastern Mediterranean demonstrating that the number of iron objects had increased considerably during the 10th century BCE. Her data was further corroborated by subsequent studies and counts, however, despite the significance of this conclusion, much of the discussion concerning the transition from bronze to iron use in the Southern Levant continued to revolve around the 12th century BCE when the first iron objects began to appear in Cyprus and the Levant. Recently accumulated direct archaeological evidence of ironworking has played a crucial role in shaping scholarly understanding of the ascendancy of iron over bronze. This data clearly indicates that during the Iron IIA, iron production and use increased considerably, significantly, being employed largely for quotidian (rather than prestige) objects, such as agricultural tools and weapons, to the point that it eventually became predominant in place of bronze. Thus, the crucial timeframe for the shift from bronze to iron is the transition from the Iron I to the Iron IIA, which occurred hand in hand with the rise of territorial kingdoms in the Southern Levant. This lecture presents the recent archaeological evidence for iron production in the Southern Levant, focusing on the processes involved in the transition from bronze to iron and discusses whether these indicate that iron technology played a role in the formation of states, or was adopted as a result of such processes.

A False Contrast? On the Overlooked Role of Nomadic Tribes in State Formation Processes of Ancient Israel

Erez Ben-Yosef¹

¹ Tel Aviv University

My contribution to "From Nomadism to Monarchy? Revisiting the Early Iron Age Southern Levant" (2023) represents a radically different approach from that of the editors and most of the other papers in this collection, which follow the "Tel Aviv School" and interpret the relatively poor archaeological record of the Iron I as evidence for the absence of social complexity in this period and in turn for the ahistoricity of the relevant biblical texts. While the question mark in the book's title reflects a current minimalistic understanding that there never was a "United Monarchy", I place it elsewhere: I question the implied assumption that the establishment of a monarchy stands in contrast to nomadism. This ostensible contrast, which has accompanied biblical archaeology and biblical scholarship since their early days, is behind the fundamental assumption that increased social complexity and state formation were possible only after complete sedentarization of the original nomadic population. In "Complexity Without Monumentality in Biblical Times" (2023), Zachary Thomas and I recently challenged this assumption, demonstrating that it stems from biased preconceptions and a simplistic neo-evolutionary approach. In the current paper I further demonstrate the problems with this assumption, including the prevailing "architectural bias" in biblical archaeology, and move forward to discuss the far-reaching implications of the possibility that the local kingdoms started as nomadic powers. As this phase cannot be easily detected archaeologically, our conclusions regarding the origin of these kingdoms, including the United Monarchy, must be reevaluated, especially vis-à-vis the biblical narratives.

From Nomadism to Monarchy? A View from Jerusalem and its surrounding

Yuval Gadot¹

¹ Tel Aviv University

Jerusalem's and its surrounding highlands were never properly integrated into the narrative of the Israelite settlement. According to the biblical tradition the city was taken over only in the days of David much later than the rest of the land. Archaeologically, the dramatic surge in the number of sites documented in the Samarian highlands is not observable in the results of the surveys and excavations conducted west and southwest of the city. What then was the process that moved the highlands of Jerusalem from the Bronze Age settlement pattern into an Iron Age regional kingdom? And how does this process relate with processes taking place in neighboring regions? In order to answer these questions, a survey of all archaeological evidence coming from excavations in the city of Jerusalem and other sites in its environment, will be presented. This will be followed by a suggested scenario for the line of events that turned Jerusalem from a Late Bronze polity into a capital of a regional kingdom during the Iron Age.

SESSION: 4D. Landscapes of Settlement in the Ancient Near East (Arlington)

Chairs(s): George Pierce, Brigham Young University

Defensive Accessibility Strategies: A Case Study of Southern Levantine Fortified Sites in the Bronze and Iron Ages

Daniel Finn¹, Yosef Garfinkel¹

¹ Hebrew University

Fortified sites in the Southern Levant emerged during the Early Bronze Age, Middle Bronze Age, and Iron Age in three distinct waves. Despite extensive scholarship on their construction techniques, functions, chronologies, and historic contexts, the dynamic interplay between the physical space of defensive architectural features and urban planning elements – termed here as “defensive accessibility strategies” – remains underexplored. This study seeks to outline the development of different accessibility strategies in South Levantine urban settlements across two millennia. Findings indicate that defensive accessibility strategies in fortified cities not only evolved over time to meet the changing defensive needs of local populations but also served as markers of community identity, administrative control, and social hierarchy. By highlighting the interconnectedness of defensive architecture and urban planning, this study opens avenues for comparative analysis with other ancient and contemporary urban centers, enhancing our understanding of urban defense strategies in a global historical context.

A New Look at Iron Age II Olive Oil Production in Southern Samaria through Archaeological Surveys: Royal Industry vs. Local Economy (Virtual)

Aharon Tavger¹

¹ Ariel University

New evidence, which has recently come to light through a regional survey, of the Iron Age II olive presses in southern Samaria broadens our understanding of olive oil production and its role in the local economy during this period. Until now, it has been widely accepted that industrial oil-producing centers existed solely in the western parts of Samaria and in the Shephelah, and that wine production was confined to the regions of central Judah and Philistia. The new picture that emerges shows the spread of olive oil production sites over the entire southern Samaria region, including the desert fringe. In addition, contrary to the assumption that the Assyrian occupation of Samaria was followed by the destruction of these industries, it seems that oil production continued at several of the sites in southern Samaria into the Iron Age IIC.

From Everywhere To Everywhere in the al-Hajar Mountains: Modeling Movement Potential and Accessibility in Iron Age Southeast Arabia

Paige Paulsen¹

¹ Johns Hopkins University

Describing ancient landscapes in terms of how people moved across them requires models of both terrain and human movement. This paper evaluates an origin-independent GIS method to describe landscape in terms of pedestrian accessibility using a From-Everywhere-To-Everywhere (FETE) model to consider the affordances and constraints on movement in Iron Age (1300 – 300 BCE) Southeast Arabia. During this period, settlement expands into new environmental zones including the mountains and desert zones. The rugged landscape around the al-Hajar mountains provides a case study region where slope is likely to have influenced movement decisions. Changing settlement patterns reflect and require changes in many aspects of life, including social organization and economic basis, but they also imply changes in the demands and conditions of pedestrian movement. This paper focuses on methods that approach the landscape in terms of potential accessibility based on topography, and evaluates the impact of the model parameters, which helps assess the robustness of the identified patterns. As one method in a toolkit of approaches to accessibility, FETE models provide systematic descriptions of landscapes in terms of pedestrian accessibility.

The Archaeology of Mediterranean Identities in the Erzin, Iskenderun, and Arsuz Plains (Cilicia, Turkey): The Bay of Iskenderun Landscape Archaeology Survey

Jane C. Skinner¹, Ann E. Killebrew

¹ Pennsylvania State University

The region of the Bay of Iskenderun, where the “Gates of Syria and Cilicia” meet, have historically served as a key area of interface between Mediterranean and continental ancient Near Eastern cultures, empires, and identities. This paper examines the interaction of these regions and empires and their impact on demography, settlement patterns, local economies, and political structures in the Bay of Iskenderun during the Early Bronze through Ottoman periods. Our analysis integrates data generated from (1) an extensive survey and documentation of over 200 sites in the Bay of Iskenderun that encompasses the natural and human-generated features of the region's landscape; (2) a comparison of our results within similar surveys in neighboring areas, with a focus on Mediterranean plains; and (3) the reconstruction of shorter-term episodic history considered within its specific context as well as longer-term settlement patterns that address issues such as economic and social infrastructures.

Why So Many Churches? A New Outlook on Religious Built Environment of Late Antique Levant (Virtual)

Jacob Ashkenazi¹

¹ Kinneret College on the Sea of Galilee

An aerial view at the remains of Late Antique cities, towns, and villages in the southern Levant together with the analysis of surveys conducted by scholars like Gottlieb Schumacher or Howard Crosby Butler at the beginning of the 20th century, reveal an exceptional landscape of densely populated residential areas, interspersed with churches. In many cases, there is a noticeable contradiction between the size of the settlement and the estimated number of its inhabitants, and the disproportional number of churches within its boundaries. This phenomenon has been debated in research, and various proposals have been put forward to explain it. By comparing several test cases and analyzing the location of the churches within the site plan, their architecture, and the available epigraphic data, I will propose a sociological approach for understanding this unique spatial reality.

SESSION: 4E. Archaeology of the Southern Levant (Berkeley & Clarendon)

Chairs(s): Sarah J. Richardson, University of Manitoba

The Transition from EB/IB Defenses to MB Ramparted Fortifications at Tall al-Hammam, Jordan

Steven Collins¹

¹ Veritas International University

The unbroken urban occupation at Tall al-Hammam (TaH) lasted from EB II through most of MB II (followed by a seven-century occupational hiatus). The EB II city defenses, enclosing 26ha, were seriously damaged by an earthquake in the EB II/III transition, requiring substantial rebuilding. These same fortifications were modified slightly during the IBA (mainly closing its multiple 'farm' gates and narrowing the central axis of the main gateway), during which time the fortified city at TaH anchored the sole city-state in the S Levant, a significant contemporary of Ebla in Syria. During its transition from IB II (EB IVB) to MB1 a severe earthquake event necessitated that the TaH fortifications be rebuilt, at which time they constructed a complex ramparted defensive system revealing sophisticated architectural engineering techniques. An excellent case can be made that the TaH MBA fortifications were the first such ramparted defenses built in the S Levant. (The author is director and chief archaeologist of the Tall al-Hammam Excavation Project, Jordan.)

A Reanalysis of the Handmade, Upright-walled, Flat-bottomed Cooking Pot of the Middle Bronze Age Southern Levant

Matthew T. Bronson¹

¹ Southern Adventist University

Although the Middle Bronze Age may be considered a high point in the development and quality of Levantine ceramics, the characteristic handmade, upright-walled, flat-bottomed cooking pot starkly juxtaposes with the finer forms of the period. This paper examines the distribution, mode(s) of production, development, potential origin, function, and eventual disappearance of this vessel to shed light on any possible cultural or social significance. The cultural practice represented by its occurrence, stretching from the Nile Delta to north of Damascus, is clarified when compared to the distribution of the competing cooking pot type, the wheel-made, "globular," round-bottomed form most popular along the coastal plain, with regional variation; the endurance of the former in the central hill country is demonstrable in larger quantities and for a greater length of time, while the latter predominates in regions along the coast until both were ultimately replaced by the wheel-made antecedent of later cooking pots of the Late Bronze and Iron Ages. Three primary explanations for the phenomenon have been proffered, based on the three primary contexts in which the handmade vessel occurs: either, for reasons not completely understood, this vessel was produced in urban centers by potters much like any other vessel from the period, or, alternatively, it is representative of a domestic mode of production at rural sites, or else indicative of a (formerly) (semi-)nomadic population.

Photographs and Memories: Reconstructing the Outer Gate at Tel Gezer once again

Gary P. Arbino¹

¹ Gateway Seminary

Since they were first excavated in late 1904 by R. A. S. Macalister, the structures outside and to the south of the Iron Age Gate at Tel Gezer have attracted the attention of archaeologists. Macalister's publication of three somewhat different plans of his "Maccabean Castle" along with his detailed, yet at times confused, reports did not produce consensus. Understanding the relationships between the various architectural elements presented and implications for dating the fortification structures became more problematic when later excavation showed the gate and casemate of the 'castle' to have been originally Iron Age. This presentation reaches back to examine carefully Macalister's photographs (published and unpublished, courtesy of the PEF) in conjunction with aerial and satellite photographs, thus

recovering important data. When evaluated with appropriate aspects of Macalister's PEF reports, correspondence from 1904-1907, the 1911-12 Final Report volumes and additional publications, this photo-based study adds clarity to his work. Integrating the findings of later excavation and survey work by HUC, Dever, and Ortiz and Wolff provides new insights into the southern outer gate and fortification structures permitting a reconstruction of the area.

A New Examination of the Philistine Pottery from the Weisenfreund Collection in the Hecht Museum

Linda Meiberg¹

¹ Bridgewater State College

In her 1982 seminal work, "The Philistines and Their Material Culture," Trude Dothan published no fewer than nine Philistine bichrome vessels and fragments in which the only information provided was from the "Weisenfreund Collection." All of the pieces were noted to originate from the site of Azor. In my time as a fellow at the Albright Institute of Archaeological Research in Jerusalem, first working on my dissertation in 2007-2008 and subsequently continuing my study of Philistine pottery in 2014, the whereabouts of the collection was unknown to Trude. It wasn't until a chance visit to the Hecht Museum at the University of Haifa in September of 2017, that I came across the Weisenfreund collection, which had been recently donated to the museum by Weisenfreund's granddaughter. With the collection now accessible, it is time for a renewed study of these Philistine vessels and fragments. Although they did not originate in systematic archaeological excavations, this small collection, which exhibits a wide array of figural and geometric motifs, can contribute to our knowledge of the iconography and syntax of Philistine decorated pottery.

A Biography of an Excavation: The Austrian-German Expedition to Tell Balata/Shechem 1913-1939

Felix Höflmayer¹, Agnes Woitzuck

¹ Österreichisches Archäologisches Institut

It is not uncommon that scholars and institutions invest a considerable amount of time, money, and initiative in excavation projects that do not see a timely publication or any publication at all. Usually, the next generation of scholars takes care about the legacy data and tries to reconstruct stratigraphy, contexts, and dating of objects based on usually incomplete data. Only rarely the specific academic, but also political, circumstances that led to the specific project are encountered, although they often have a significant impact on which data has been recorded and which has been neglected. Additionally, the whereabouts of finds, documentation, and additional archival material are rarely reported, although also this kind of data is the result of an excavation project and might be helpful for future researchers. We report on our ongoing studies of the archival material, still preserved documentation, and finds of the Austrian (1913-14) and German (1926-1939) excavations by the Imperial Academy of Sciences in Vienna and the German Archaeological Institute under the direction of the German theologian Ernst Sellin at Tell Balata/Shechem. Except for some preliminary reports, the excavation was never finally published as Sellin's manuscript was destroyed during World War II. Documents and finds have so far been located in Austria, Germany, Israel, the Netherlands, and the United States in more than a dozen different museums, universities, and archives. We present the biography of this excavation, describe the post-excavation itinerary of finds and documentation, and our plans for final publication.

SESSION: 4F. Teaching Ancient: Practice-Based Approaches to Learning and Engagement II (Studio 1)

Chairs(s): Carl Walsh, Institute for the Study of the Ancient World | Jen Thum, Harvard Art Museums | Lissette M. Jiménez, San Francisco State University | Lisa Saladino Haney, Carnegie Museum of Natural History

What I Did on My Summer Vacation: Bringing a Generation of American Students to Excavate at Tell es-Safi/Gath

Jill C. Katz¹

¹ Yeshiva University

For nearly two decades I have brought undergraduate students from Yeshiva University with me to excavate at Tell es-Safi/Gath (directed by Aren M. Maeir). While this experience has shaped me and my research interests, it has also transformed the students by offering (most of them) a once-in-a-lifetime experience to do fieldwork and be part of a large international research project. Yeshiva University has neither an archaeology department nor an official summer travel abroad program, yet, since 2004, approximately 100 YU undergraduates have participated in summer archaeological fieldwork. In this presentation, I want to explore the reasons American students choose to come on an excavation in Israel and how to make that experience as meaningful and worthwhile as possible. This discussion comes at a critical time for at least three reasons: (1) student attitudes towards liberal arts education is undergoing a radical shift in the US; (2) knowledge of biblical texts and history is not as widespread in the US as it once was; and (3) the practice of archaeology in Israel is itself becoming increasingly scientific. These challenges, of course, present opportunities, and, by seizing them, we will be able to ensure that another generation of American students has the good fortune to change themselves by literally digging into the past.

Teaching Provenance in Asian and Mediterranean Art Galleries

Alison Rittershaus¹, Olivia Kim¹

¹ Cornell University

As issues in collecting ethics and cultural heritage management have come to prominence in public discourse, an evident hunger has grown among students who work with museum collections in their classes to learn more about them. This paper discusses how educators at the Herbert F. Johnson Museum of Art have embraced this burgeoning interest and adopted a stance of transparency regarding the provenance of ancient materials in the collections, pairing archival research behind the scenes with open discussion that balances theoretical and practical considerations. While many students arrive with strong ideological convictions, especially regarding repatriation, they are less frequently aware of major barriers to improvement: how repatriation affects relationships with donors that underpin museum operations, challenges in identifying the proper place for restitution, financial constraints, the allocation of limited resources to intensive and slow processes of provenance research, the complex legal and ethical frameworks governing ownership, and even the source country's limitations in accepting repatriated materials. Without adopting a defensive stance, but offering a realistic overview of the challenges inherent in overcoming institutional inertia, museum educators at the Johnson seek to equip students with the skills they need to become creative problem-solvers who can engender real change in museum operations. It is important that these discussions take place in front of the art in question, rather than as disembodied theoretical concepts, in order to provide specificity, highlight student research into major donors and their collecting practices, and empower students to advocate for change in an informed fashion.

Putting Objects to Work: Addressing Provenance, Ancient Personhood, and Museum Literacy During Interdisciplinary Museum Visits

Jen Thum¹

¹ Harvard University

At the Harvard Art Museums, approximately 85% of our teaching is for courses outside of archaeology, ancient history, or art history. We regularly interface with students who do not consider themselves to be "museum people" or "art people." Although all interdisciplinary class

visits to the museums are designed around their curricular goals, the underlying mission for every visit is to build students' museum literacy and foster their museum-going identities. Ancient collections are uniquely positioned to address both of these aims, because they allow students to jump rather easily into topics such as provenance, responsible stewardship, conservation science, and the relationships between archaeology, museums, and the art market. Through a case study of ancient Egyptian ushabtis that are regularly used for this purpose, this paper will explore how thoughtfully selected groups of objects can bring learners from a range of disciplines up close and personal with the past in ways that help them reassess their own relationships to museums and the objects in their care.

SESSION: 4G. Archaeology of Mesopotamia II (Studio 2)

Chairs(s): Lucas Proctor, Utah State University | Glynnis Maynard, Cambridge University

Nineveh East Archaeological Project: The Shamash Gate Stabilization, Excavations, and Preservation (2023-2024)

Timothy P. Harrison¹, Khaled Abu Jayyab², Stephen D. Batiuk², Elizabeth A. Gibbon²

¹ University of Chicago, ² University of Toronto

The Shamash Gate, the monumental eastern approach to Neo-Assyrian Nineveh, has been the focus of stabilization and preservation efforts since 2020 in the aftermath of the ISIS occupation of Mosul, initially in collaboration with the NINEV_E Expedition, and currently as part of the Institute for the Study of Ancient Culture's (ISAC) Nineveh East Archaeological Project (NEAP). One of the most complete and best-preserved of the city's gate complexes, the Shamash Gate is one of fifteen gates that formed the sprawling 12 km fortifications built by Sennacherib in the early 7th century BCE. The Shamash Gate mitigation has involved critical stabilization efforts, excavations, and the development of the site as part of a municipal green space designed to serve as both a protective buffer to the ancient site and a public access archaeological park. This effort is an integral part of the broader NEAP mission, which seeks to (1) study, document and research the urban topography of Neo-Assyrian Nineveh, including its earlier and later levels of occupation, through survey and excavation, (2) document the impact of destruction on the archaeological heritage of ancient Nineveh, and (3) preserve and present to the general public the magnificent remains of the imperial city, especially its extraordinary fortification walls and gates. This paper will present the results of the 2023 and 2024 field seasons, as well as anticipated future plans for the site.

Recovering the Archaeological Context of the Kuyunjik Archives

Christopher W. Jones¹

¹ Union University

The various excavations carried out by the British Museum at Kuyunjik from 1846-1904 were notably destructive, removing tens of thousands of cuneiform tablets from the tell without recording their archaeological context. This project attempts to recover as much of this context as possible. Building on the work of Julian Reade and utilizing the Cuneiform Digital Library Initiative database, this project cross-references tablets featuring museum accession numbers that record a date of accession with rooms of the North and Southwest Palaces known to have been excavated during the previous year. A total of 4,413 tablets can thus be assigned as likely originating from specific areas of the Southwest and North Palaces. There are many cases where different fragments of the same tablet were found in separate palaces, or where tablets which clearly belong to the same archive or chain of correspondence were found in separate palaces, which is not consistent with preservation in an archival context and suggests that the tablets were discarded into fill layers during the several phases of construction on Kuyunjik. This data also reveals that

letters dating from the reign of Sargon II follow a different distribution pattern than those from the reign of Esarhaddon and Ashurbanipal, while scholarly texts are heavily represented in both areas. These results suggest that rather than a single archive, the so-called 'Library of Ashurbanipal,' the royal palaces housed a wider variety of collections of scholarly texts which formed a series of discarded archives.

Report on Three Seasons of Excavations at Nimrud (2022–2024)

Michael Danti¹, Richard Zettler¹

¹ Iraq Heritage Stabilization Program, University of Pennsylvania

In 2022, the University of Pennsylvania and the Iraqi State Board of Antiquities and Heritage initiated a multi-year campaign of archaeological excavations and cultural heritage preservation projects at the Neo-Assyrian capital city of Nimrud in northern Iraq. The first three seasons of excavations have focused on elucidating the poorly understood palace of king Adad-nerari III, also known as the Upper Chambers, located immediately south of the Northwest Palace of Assurnasirpal II, and the Ishtar Sharrat Niphi Temple and Ninurta Temple in an area looted by ISIS near the ziggurat. Parts of all three monumental structures were first excavated by Austen Henry Layard in the mid-19th century but remained poorly understood until much was clarified by Iraqi excavations directed by Muzahim Hussein. Building on this work, the new series of excavations have already contributed greatly to our understanding of the architecture, urban form, and structure of the newly founded administrative capital of the 9th–8th centuries BC. Of particular importance, the team has located the well preserved monumental gateway linking the Ishtar and Ninurta Temples. The door leaves of at least one gate were decorated with embossed bronze bands, much like those known from Balawat, and the gate chamber contains inscriptions and a stele depicting an Assyrian king and the deities associated with the temple complex.

Report on the Sixth Season of Excavations at Lagash, Dhi Qar Province

Holly Pittman¹

¹ University of Pennsylvania

The talk will report on the results of the remote sensing, survey and excavations at the site of Lagash in the Dhi Qar province of southern Iraq. Work continues in Area H in the southern part of the site, where previous excavations have revealed ceramic craft production as well as domestic structures and a public eatery. We anticipate that in addition to excavation we will have results from scientific samples which provide dates for archaeological phasing.

What Archaeology and Heritage Do We Have in the Iraqi Western Desert?

Jaafar Jotheri¹

¹ University of Al-Qadisiyah

More than half of Iraq's area is desert, as it covers the country's western half; however, its archaeology and heritage weren't desirable enough to let the local and international teams study it. In contrast, the other half of Iraq, such as the floodplain of Tigris and Euphrates, the northern and eastern highlands were/are, of course, more attractive. Since the early last century, very few attempts have been made to highlight the potential of the Iraqi Western Desert for discovering Palaeolithic sites and preserving Pleistocene landscapes in Iraq. Similar things happened with the Sasanian and Islamic archaeology and the desert heritage there. However, this paper will discuss the new findings of a recent remote sensing and field survey of some parts of the Iraqi western desert, thanks to the ASOR for funding this project. Many prehistoric sites (Palaeolithic, Mesolithic and Neolithic periods) have been recorded. Buildings and mounds belonging to the Sasanian and Islamic periods have been mapped. Ancient irrigation systems, roads, trenches, and water springs, which

might date back to even the pre-Sasanian periods, have been reported. While conducting the fieldwork, we noticed how rich and unique the intangible heritage of the Arab Bedouins and nomadic people is. I recommend multidisciplinary specialities of local and international to work together to discover this part of Iraq's natural and cultural heritage.

SESSION: 4H. Theoretical and Anthropological Approaches to the Near East (The Loft)

Chairs(s): Darrell J. Rohl, Calvin University | Matthew Winter, University of Arizona

An Education in Clay: Social Technological Action and Embodied Knowledge in an Old Babylonian Scribal School

Madeline M. Ouimet¹

¹ University of Chicago

This paper investigates the material practices of scribal learning, the chaînes opératoires of school tablets and of scribes themselves, in Old Babylonian Nippur. Fusing texts, archaeology, and anthropological perspectives on apprenticeship, I discuss the bodily actions involved in novices' cuneiform tablet production and how these were learned and socialized into students' somatic experiences of becoming scribes. My central analysis focuses on the inscription phase of the chaîne opératoire, the hand gestures and positions of managing a tablet while writing. The material correlates of such gestures often preserve in the form of fingerprints and related impressions. I map these "haptic features" in GIS, treating tablet surface as landscape. Although developed for larger phenomena, GIS can be used on this artifact-scale; here, I conduct the first study to analyze cuneiform tablets using GIS, heat mapping and detecting clusters in the distribution of fingerprints on their surfaces. These statistically significant clusters or recurrent patterns of touch represent shared embodied knowledge. Ultimately, I demonstrate that students' gestural engagements with clay grew increasingly similar to one another over time spent in the curriculum, the convergence of body techniques reflecting the development of a community of practice. My aim is thus to materially demonstrate the theorized role of embodied knowledge in Old Babylonian scribal education. I emphasize that sensory engagement and embodied knowledge, seemingly fleeting but inherently material, are within our reach as archaeologists and that theoretical models of learning and embodiment can and should be explicitly tested by archaeological evidence.

Liminality and Ritual on the Rural Road: A Case Study from Kuntillet 'Ajrud, Sinai

Andrea Cree¹

¹ Northeast Lakeview College

Marginal landscapes, their inhabitants, and their traditions and practices, are often considered peripheral to broader regional and temporal trends in archaeological scholarship. However, these communities played a fundamental role in facilitating travel and generating innovation and connectivity across regions. Roadside ritual, also rarely considered in archaeological literature, and liminality, an undertheorized concept, are intrinsic to this phenomenon. In this talk, I present the Iron Age site of Kuntillet 'Ajrud, a waystation in the northeastern-central Sinai, as a particularly relevant case study to explore the intra-active flows between ritual, liminality, and marginal landscapes. I suggest this interplay of elements at the site is best understood through the lenses of movement and mobility. Mobilities research challenges the deeply entrenched sedentist paradigm in which distance, change, and movement are marked as aberrant or exotic. Instead, this work seeks to understand the diverse senses of mobility and movement in human experience and the ways these concepts are experienced and understood by different actors. This work is particularly conducive to sites like Kuntillet 'Ajrud that served

as nodes of movement in a landscape of travel. Focusing on salient ritual aspects of the site, I model Kuntillet 'Ajrud as a ritual node in a potent meshwork of travel, liminality, and the suprahuman, specific to its local context in an arid and marginal landscape. My analysis traces how visibility, movement, accessibility, and material culture generated an atmosphere of ritual power and how roadside ritual sites in this landscape constituted communities, both enduring and ephemeral.

The Judahite Mortuary Landscape in a New Light: Insights from Etruscan Tombs on the Iron Age Bench Tombs

Christina Olson¹

¹ Baylor University

This paper explores the role of mortuary landscapes in Iron Age Judah and the development of communal identity and memory in light of comparative evidence from Etruscan mortuary landscapes. The significance of mortuary landscapes in the Southern Levant has been given little attention, despite the well-researched settings of contexts within the greater Mediterranean region. As enduring sites in the landscape, burials demonstrate intentional practices of the community within which memory and identity are built. The living community negotiates its relationship with the dead through the visibility of burials, the proximity of the burials to the settlement, and the accessibility of the burials. Iron Age II Judah saw the growing presence of the bench tomb, a signature burial form often associated with "Judahite" identity. Scholarship has attended to the social and cultural significance of the tombs, as well as comparisons with biblical and ANE texts. However, little focus has been given to the spatial relationships between these burials—which clustered along the hills right outside the cities—and the Judahite communities. The Etruscan necropolis system provides a well-defined mortuary setting with tombs similar in structure to the bench tombs and burial caves of the southern Kingdom of Judah. Using insights from the Etruscan tombs I will explore the interplay between the living with their dead in Iron Age Judah. The ever-present, and as I will argue, oft-visited, tombs encircling the cities would have played an important role in the developing memory of Judahite communities.

"A Country for Old Men": The Archaeology of the "Elderly", "Elders", "Fathers" and "Mothers" in Iron Age Israel

Avraham Faust¹

¹ Bar-Ilan University

Archaeology prides itself on its ability to see beyond the urban elite. The countryside, the urban poor, gender, and even children, have all gradually come under the discipline's gaze. The elderly, however, failed to attract much scholarly attention. The few groundbreaking studies that tackled the issue scrutinized mortuary data and examined the "body" of the elderly, but hardly any archaeological attention was given to the social aspects of the daily life of the old. Using one of the most detailed archaeological case studies available, and with the aid of ancient texts and ethnography, this article seeks to identify the "elderly" and "elders" in Iron Age Israel. Textual sources indicate that the "elders", comprised of the "fathers" of extended families, formed ancient Israel's traditional leadership and, focusing on Building 101 at Tel 'Eton as a test case, the article identifies the fathers and mothers within the household and points to the spaces they occupied and to some of their activities.

SESSION: 4I. Gardens of the Mediterranean and the Ancient Near East – A New Perspective III (Whittier)

Chairs(s): Rona Shani Evyasaf, Technion — Israel Institute of Technology

Why So Specific? The Precise Array of Roman Garden Sculpture

Sarah Gilboa-Karni¹

¹ University of Haifa

How varied are the iconographic themes in Roman garden sculpture? The largest corpus of Roman garden statuary was unearthed in Pompeii, Herculaneum and the Vesuvian region. Most of the finds were documented by W. Jashemski in two volumes, in 1979 and 1993. Of the finds listed in Jashemski's catalogue as well as in subsequent studies, I have been able to locate and identify over 600 sculptural images. Of these images 55% depict deities or their attributes. Animals are represented in 19% of the pieces. Portraits, most of which come from the Villa of the Papyri, form 7% of the images; the rest (19%) depict varied themes, such as athletes, genre scenes and Nilotic themes. The analysis, however, shows that the deities belong mainly to the Dionysian realm, headed by Liber/Bacchus. The Capitoline Triad is never shown; Hercules and Venus comprise only 3% and 2% of the images respectively. Moreover, the Plebeian Triad is confined to Liber/Bacchus and his consort Libera, but the third deity of that Triad, Ceres, is never shown. Liber/Bacchus is most often depicted in herm form. Venus is most commonly represented as "Anadyomene", while Hercules appears several times in a rather uncommon depiction as a hip-herm. The animals depicted include felines but not bears or wolves. I propose that the choice of deities and the representation of specific animals in Roman gardens of 1st century CE point to a distinct message, both cultic and civic; this is not ornamentation per se.

The Secret Gardener

Kaja Tally-Schumacher¹

¹ Cornell University

The first centuries BCE and CE are marked by a rapid blossoming of a new cross-Mediterranean plant trade, burgeoning horticultural innovation, and as a result, the rise of a new gardener class with newly created titles. While the gardens themselves have received significant attention, this paper is focused on the designers and gardeners who created and maintained these green spaces. Roman gardeners have long been distinctly visible in ancient texts through the very creation of new Latin words to describe their roles. Yet conversely, in the large corpus of garden paintings that arise in this same era, their figures are absent. This is in stark contrast to the later Roman empire, where cultivating laborers became a common motif in domestic representations. This presentation considers the contradictory evidence between text and image, and argues that the reasons may lie in the period specific climatological conditions (namely the Roman Climate Optimum) and in cultural values related to the perceived ownership by owners of the labor of their enslaved, freed, and free servants and workers.

Household Gardens and the Domestication of Empire: Egyptian Landscapes at Pompeii

Caitie Barrett¹

¹ Cornell University

"Nilotic scenes" – Roman depictions of imagined Egyptian landscapes – are important sources for the iconography and material constitution of Roman imperialism. Because these images are most commonly found in household contexts, they provide an opportunity to explore the embeddedness of imperial ideology within everyday life. This paper uses a case study from the archaeology of household gardens to explore the human impact of this "domestication of empire." In the garden of the large private dwelling known as the "House of the Epebe" at Pompeii, a series of imagined "Egyptian" landscapes decorated an outdoor dining installation. These Egyptian riverscapes shared space – and interacted with – a complex assemblage of architecture, wall paintings, statuary, and vegetation. All of these elements worked together to shape the experiences available to the people who used this garden. Simultaneously faraway and familiar, the garden's imagined landscapes transformed domestic space into a microcosm of empire and encouraged their occupants to

engage in open-ended ways with changing constructions of imperial, local, and cultural identities. Previous work on this assemblage, including my own, has focused on the ways that adult diners would have interacted with these images. The present contribution considers some ways that this garden assemblage could have shaped the experiences of a different group of viewers: namely, children, for whom these images of empire would have participated in their early socialization.

Why not Start with the Egyptian Gardens? Create the Gardens of Tomorrow by Unlocking the Secrets of the Ancient Gardens, The Garden as a Time Travel Device

Filipa Simal¹

¹ Faculdade de Arquitetura de Universidade do Portot (FAUP)

The ancient garden holds infinite secrets and the most wonderful experiences. One of man's first gestures, as soon as he began to settle down, was to have controlled nature at his side. In this way, man took control of the natural elements and built up an idea of the garden that is still with us today. In recent years there has been a growing awareness of the importance of a thorough knowledge of ancient gardens in the creation and design of modern dwellings. The home can no longer live without nature. Neither could the ancient houses of antiquity. The ancient garden is our guide to the realisation of an ideal, in a contemporary discourse with ambitions for the future. Garden archaeology plays a key role in developing the discourse based on this universe, which touches the intangible, experiencing aromas, smells, shadows, refreshments, flavours or sunny breaks, but is physically one of the main bases of daily nourishment and balance. We will take the ancient garden as a starting point and through it construct a tangible way of conceiving our reality today. What should a garden be? How should it be designed and what are the basic elements that characterize it? What species coexisted in these contained spaces and what was the dynamic of their presence? And finally, what was the importance of this place for the life of the individual in the past, and how may it be brought to the Present.

SESSION: 4J. Isotopic Investigations in the Ancient Near East and Caucasus (White Hill)

Chairs(s): G. Bike Yazıcıoğlu-Santamaria, University of Chicago | Benjamin Irvine, British Institute at Ankara

Isotopic Analysis of Caprine Management at Gordion, Central Anatolia

Nicole Hultquist¹, David Meiggs², Petra Vaiglova³, Ethan F. Baxter⁴, John M. Marston⁴

¹ Boston University, ² Rochester Institute of Technology, ³ Australian National University, ⁴ Boston University

Although considerable progress has been made in understanding the histories of farming, herding, and environmental change at the ancient urban center of Gordion, in central Anatolia, the spatial patterning of agropastoral activities is less well understood. This project investigates the response of farmers and herders to distinct strategies for state finance employed by different states from the Late Bronze Age (1400-1200 BCE) Hittite Empire to the Medieval Seljuk Empire (13th cent. CE). Using a multi-isotopic approach, this project aims to enable geographic and seasonal interpretation of past agropastoral activities. This presentation reports carbon and oxygen isotopic results from caprine tooth enamel and provides a detailed assessment of animal husbandry strategies over successive periods of distinct political authority in the region. This presentation also discusses the next steps for isotopic research, including future integration with strontium isotope analysis from the same caprines, comparison of caprines with other domesticated animals from Gordion, and regional integration of isotope data with contemporary sites in Anatolia.

Biosphere Background for Strontium Isotope Analysis (87Sr/86Sr) around Gordion, Türkiye

David Meiggs¹, John M. Marston², Stephanie Walker², Ethan F. Baxter²

¹ Rochester Institute of Technology, ² Boston University

Strontium isotopes are a powerful technique to examine ancient mobility. But for the most sensitive interpretation, environmental biosphere values must be established for a particular region of study. These can be measurements of plants, snails, or other elements of the biosphere. As part of a multi-isotope project at Gordion, Türkiye examining agricultural strategies during different state regimes, we present the background strontium isotope environmental data we have produced for the region surrounding the site. We are particularly interested here in the mobility of caprine and bovid animal herds around the ancient capital. Interpolated values derived from individual data points will be discussed, and the implications for mobility studies in the region considered. We will also place the data within the context of larger studies investigating biosphere values in the region.

Change Is Stressful: A Diachronic Analysis of Population Health and Diet in Hellenistic and Roman Anatolia

Elizabeth Bews¹

¹ University of South Florida

Although the Roman Empire has been depicted as a homogeneous political and social landscape, recent archaeological research indicates that it was instead a patchwork, with different ethnic groups reacting differently to imperial rule. While some populations experienced deleterious physiological effects as a result of their subjugation, there is ample evidence to suggest that individuals of differing social status, age, and geographic origin experienced the physical effects of these changes in diverse ways. The goal of this study is to understand how the transition from Hellenistic to Roman rule in southwestern Anatolia impacted overall population health. The skeletal remains of Hellenistic (n=54) and Roman (n=79) individuals from the archaeological sites of Kibyra, Myndos, Patara, Karamattepe, and Halicarnassus (N=133) were assessed for skeletal indicators of stress as a proxy for overall population health. Comparisons were made between cohorts at the intra-site, inter-site, and temporal levels, with results suggesting that socio-political changes during the Hellenistic-Roman transition may have propagated variable environments of disease and infection that resulted in higher child mortality rates. Interestingly, however, fewer Roman-period individuals who survived into adulthood were buffered from traumatic periods in childhood than their Hellenistic counterparts. Results also indicate increased immune burdens among adults in Roman communities, which can be attributed to compromised or underdeveloped immune competence, possibly from chronic childhood stress. This presentation will use isotopic signatures (isotopic analysis is currently in process) to determine if shifts dietary patterns during the Hellenistic-Roman transition correlate with overall changes to population health identified through paleopathological analysis.

A Time Series Study of Human Mobility and Diet in Central Anatolia: An Isotopic and Genetic View from Alişar Höyük and the Yozgat Plateau

Hannah Moots¹, Suzanne E. Pilaar Birch², Gokce Bike Yazıcıoğlu³, Şevval Aktürk⁴, Ayça Aydoğan⁴, David Schloen⁵, Ezgi Altınışik⁴, John Novembre⁵, Mehmet Somel⁶, Füsün Özer⁷, Maanasa Raghavan⁵, James F. Osborne⁵, Yılmaz Erdal⁴

¹ Centre for Palaeogenetics, Stockholm, ² University of Georgia, ³ Simon Fraser University, ⁴ Hacettepe University, ⁵ University of Chicago, ⁶ Middle East Technical University, ⁷ University of Pennsylvania

In this paper, we advocate the combined use of paleogenomic and multi-isotopic analyses for a nuanced understanding of ancient human mobility. Ancient DNA approaches can inform us about multi-

generational and long-term demographic shifts, while “mobility isotopes” (O, S, Sr, Pb) give us insights into individual life histories. These two lines of evidence are complementary, whether these individuals and the multi-generational patterns mirror each other or not. Moreover, with the advances in isoscape modeling and co-authors’ current work on central Anatolian strontium isoscapes (87Sr/86Sr), Sr isotope ratio analysis now bears a greater power to geographically anchor analyzed individuals based on georeferenced environmental samples (baseline). Coupled with advances in aDNA methodology, new statistical approaches, and globally growing DNA datasets, pairing these approaches has the potential to reveal nuanced, complicated and shifting mobility patterns. This research collaboration focuses on the early second millennium Cem which was a dynamic period in central Anatolia. Large shifts in mobility patterns occurred as maritime connections, central to Roman and then Byzantine administration, were supplemented (and sometimes replaced) by the restoration of caravan routes and roads. To examine the impacts of these shifts on the population of the region, we have used combined isotopic and archaeogenetic approaches to examine the medieval inhabitants of 4 neighboring sites, Alişar Höyük, Uşaklı, Çadır Höyük and Kerkenes, in Yozgat province. The extensive archaeological records from these sites and the deep historical documentation of the period help us contextualize these individuals, gain glimpses into their life histories and daily lives, and better understand the interactions of the people of these sites with each other and others in the regions.

Meat, Milk, and ‘Invisible’ Organic Products in Pottery: Results of Ceramic Lipid Residue Analysis of Vessels from Early Bronze Age Sites in SE Arabia

Akshyeta Suryanarayan¹, Sophie Méry², Charlotte M. Cable³, Eli N. Dollarhide⁴, Stephanie Döpfer⁵, Daniel Eddisford⁶, Michele D. Degli Esposti⁷, Jennifer L. Swerida⁸, Michel de Vreeze⁹, Martine Regert¹⁰
¹University of Cambridge, ²French National Centre for Scientific Research, ³Michigan State University, ⁴New York University, Abu Dhabi, ⁵Universitaet Heidelberg, ⁶Durham University, ⁷Polish Academy of Science, ⁸University of Leiden, ⁹Durham University, ¹⁰Université Côte d’Azur

Populations in the Early Bronze Age in south-east (SE) Arabia had intimate knowledge of their environments and engaged in complex knowledge-, technological and production systems, and also maintained exchange networks involving both organic products and material culture across long distances. This study presents the results of lipid residue analysis from pottery from locally-produced pottery (e.g. Fine Red Omani Wares and Sandy Wares), as well as imported pottery such as Mesopotamian pottery and Indus Black-Slipped Jars from inland and coastal sites in SE Arabia to explore what kinds of organic products were used and/or consumed in daily subsistence activities, as well as what products may have been moved from afar. Lipids were extracted from pottery (n = 186) and analysed via Gas Chromatography-Mass Spectrometry (GC-MS). A subset of the samples were analysed via Gas Chromatography-combustion-Isotopic Ratio Mass Spectrometry (GC-c-IRMS) to distinguish between terrestrial and marine sources and dairy and ruminant carcass fats. The results highlight the importance of pastoral products, such as meat and milk, but also suggest the presence of plant oils and other plant products in different vessels, indicative of diverse culinary and vessel-use practices. The direct identification of foodstuffs and characterisation of archaeologically ‘invisible’ products (cf. Crawford 1973) that were contained or processed in ceramic vessels using sensitive chemical techniques provide a new means to interrogate the relationship between people and their environment in ancient SE Arabia.

SESSION: 4K. Ancient Inscriptions II (Tremont)

Chairs(s): Jessie DeGrado, University of Michigan | Madadh Richey, Brandeis University

A Preliminary Report on a New Edition of the Royal Steward Inscriptions

Matthew J. Suriano¹

¹ University of Maryland

The artifact known as the Royal Steward Inscription (RSI) is an important source for pre-exilic epigraphic Hebrew, as well as for biblical studies due to its reference to the dead by the title ‘royal steward’ (‘šr ‘l hbyt), yet there are several aspects of this inscription that are less well-known. Unlike many West Semitic inscriptions, it comes from a known context. The RSI, together with a second shorter inscription (sRSI), once adorned the façade of an above-ground, monolithic tomb. As such, these writings were publicly displayed in a monumental setting on Jerusalem’s Mount of Olives. The history of their discovery is complex, however, as the inscriptions were purchased by the British Museum and removed from Jerusalem (Silwan) in 1871. As a result, the RSI and sRSI are detached from their cultural setting and the tomb itself has become hidden within modern Jerusalem’s urban landscape. This paper will present the preliminary results of a project aimed at reconstructing the architectural and topographical contexts of the inscriptions. The project entails digital modeling based on historic photographs and legacy material, RTI photographic work on the inscriptions at the British Museum, and archival research. The results presented here will draw attention to underappreciated aspects of the inscriptions; the visual nature of the writings, and the inscriptions as cultural artifacts.

Add No Letters, Remove No Things: History of Research and a New Reading of KAI 259:2 (Virtual)

Andrew Zulker¹

¹ University of Chicago

The second line of the Gözne Boundary Stone inscription (KAI 259) has been problematic since the inscription was first published by J. Montgomery in 1907. The current interpretation goes back to R. Hanson (1968), who was the first to publish a photograph of the stone itself. Hanson does not attempt to explain why all previous readings had included a letter in the second line that the photograph lacked, and his own analysis of the line depends on multiple emendations. This paper shows how the erroneous pre-1968 readings arose from problems with the plaster cast and with the wax impressions from which it was made, and, based on close reexamination of the published evidence, proposes to reread the beginning of line 2, which KAI currently represents as {wmnzy’ttbw}, as {wmnzy’rqšbw}. Based on comparative evidence from Hebrew, Syriac, Arabic, and Ge’ez, this is argued to mean, ‘and anyone who removes anything’. Bibliography Hanson, Richard S. 1968. “Aramaic Funerary and Boundary Inscriptions from Asia Minor.” *Bulletin of the American Schools of Oriental Research* 192: 3–11. Montgomery, James A. 1907. “Report on an Aramaic Boundary Inscription in Cilicia.” *Journal of the American Oriental Society* 28: 164–67.

Differentiating Subsistence and Tenant Lands in Ur III Umma: BM 105330 As a Case Study (Virtual)

Andrew Pottorf¹

¹ University of Cambridge

The Ur III period is well known among Assyriologists and other scholars for its extensive administrative documentation. Such documentation includes a variety of details pertaining to subsistence and tenant lands, especially in Umma. While subsistence land is often clearly indicated in texts, tenant land is difficult to discern at times. BM 105330 is a large and significant Umma text that details numerous land plots, but it is broken in key places that would clarify whether this land was for subsistence or tenancy. Previous scholars have all interpreted

the vast majority of extant plots as subsistence land, and a few have asserted that tenant land was not prevalent in Umma. Many of these plots were tenant land, however, and tenant land is arguably attested in several other Umma texts, even when it is not explicit. Moreover, one of the tenant plots in BM 105330 appears to have been rented by a serflike UN-il2, which has never been identified before. As such, this presentation will offer a new interpretation of BM 105330 that focuses on how it can serve as a case study for differentiating subsistence and tenant lands in Ur III Umma. This presentation will also include discussion on what these lands were used for, who had access to them, as well as their sizes and yields. Overall, this presentation highlights correlations between the social hierarchy and economic inequality of Ur III Umma, notably with regard to its subsistence and tenant lands.

A Quantitative Look at Repeated Names on Judahite Private Jar-Handle Impressions (Virtual)

Eythan Levy¹

¹ Universität Zuerich

This paper examines the phenomenon of repeated names on Judahite private jar-handle impressions. The large number of repeated names in this corpus is a known phenomenon, which has been discussed in depth by Diringier as early as 1941. It has rarely been discussed in subsequent literature, however. We present a new statistical analysis of the handle impressions, showing that the corpus likely contains several genealogical (father-son) relations, spanning two to four generations, and involving 30% to 60% of the stamp-bearers. These results vindicate Diringier's early intuitions about strong family ties between the stamp-bearers and hint at the fact that, whatever its precise nature was, the office held by the stamp-bearers was often passed down from father to son.

The Case for Early Alphabetic Writing from Umm el-Marra, Syria, ca. 24th Century BCE

Glenn M. M. Schwartz¹

¹ Johns Hopkins University

In 2004, excavations at Tell Umm el-Marra in northern Syria recovered fragments of four incised clay cylinders from an elite tomb dating to the 24th century BCE. A case can be made that the symbols on these objects consist of alphabetic writing. If so, they constitute the earliest examples of alphabetic writing yet discovered. Such an interpretation is surprising for two reasons: (1) the cylinders derive from a period five centuries prior to the earliest alphabetic inscriptions hitherto identified, and (2) they were found in a region far removed from the findspots of the earliest alphabetic inscriptions already known in Egypt and the southern Levant. This paper provides evidence for the archaeological context, date, and interpretation of these cylinders, minor modifications of the form of the symbols, and a discussion of possible readings of the signs.

FRIDAY, NOVEMBER 22, 2024 | 8:15am–10:20am (EST)

SESSION: 5A. Archaeology of Cyprus I (Grand Ballroom A)

Chairs(s): Kevin Fisher, University of British Columbia | Catherine Kearns, University of Chicago

Archaeological Research at Makounta-Voules-Mersinoudia, 2023–2024: New Results from a Prehistoric Site on the Northwest Coast of Cyprus

Kathryn M. Grossman¹, Tate S. Paulette¹, Lisa Graham², Andrew McCarthy²

¹ North Carolina State University, ² College of Southern Nevada

Archaeological research at the site of Makounta-Voules-Mersinoudia from 2017 to 2024 has produced evidence of both Chalcolithic and Bronze Age occupation. Situated in the foothills near the northwest coast of Cyprus, the site is one of the few prehistoric

sites to be excavated in this part of the island. In the summer of 2023, the Makounta-Voules Archaeological Project (MVAP) undertook its most extensive campaign at the site to date. Excavations focused on exploring the remains of Chalcolithic and Bronze Age settlement and production areas, yielding new insights into the nature of this prehistoric and proto-historic village. In the summer of 2024, we did not hold an excavation season. Instead, MVAP senior staff traveled to Cyprus to study the ceramics, lithics, faunal remains, and small finds that are held in the Marion-Arsinoe Museum in Polis and the Edgar Peltenburg Archaeological Research Centre in Lemba. In this paper, we present results from the 2023 excavation season and the 2024 study season.

The Bronze Age Settlement of Kissonerga-Skalia

Lindy Crewe¹

¹ Cyprus American Archaeological Research Institute

The coastal Bronze Age settlement at Kissonerga Skalia in western Cyprus was a site of exceptional longevity. It remained occupied from the Philia, c. 2500 BC, through the entire Early–Middle Cypriot Bronze Age until c. 1600 BC, the threshold of the Late Cypriot Bronze Age. During the final phase, a large building complex was constructed over earlier domestic structures. The complex comprises large open spaces delineated by a monumental wall and industrial-scale cooking/heating facilities. This paper will report on the 2024 season of excavations as we work towards exposing further features.

Daily Life in a Fortification on Cyprus: Excavations at Pyla-Vigla 2024

Melanie Godsey¹, Thomas Landvatter², Brandon R. Olson³

¹ Trinity University, ² Reed College, ³ Metropolitan state University of Denver

The Pyla-Koutsopetria Archaeological Project (PKAP) excavations have taken place on the plateau site of Pyla-Vigla near Larnaca, Cyprus, in the Dhekelia cantonment. Excavations at this coastal garrison site consider life in a purpose-built settlement between ancient Kition and Salamis. Recent work (2019-present) has focused on a building complex on the south end of the plateau, where a series of well-preserved floor deposits offer opportunities to address topics of daily life in early Hellenistic fortified spaces. This paper addresses the recent finds from three 5x5 meter trenches excavated in the 2024 season and contextualizes them among the other deposits from the south building. Since the site was hastily abandoned and not substantially reoccupied after the early Hellenistic period, robust material remains from the final occupation are preserved. A comprehensive study of the large south building complex includes finds in subfloors and landscape modifications to support building foundations, adding layers of temporality and activity to our site. We consider how the finds, including ceramics, stone molds, metal objects, and archaeobotanical remains, vary across depositional activities to reconstruct a discrete occupational biography of the building. These results contribute to much-needed typologies of early Hellenistic finds on Cyprus, as well as reconstruct activities conducted in fortifications of this type. Although the island experienced a proliferation of fortified building activity in the early Hellenistic period, this is among the first comprehensive excavations of an interior building with the aim of understanding domestic life in a purpose-built fortified site.

Managing a Sustainable Database for the Excavations at Idalion, Cyprus

Andrew M. Wright¹

¹ University of Chicago

In 2018, I initiated the task of digitizing decades' worth of legacy data from the excavations conducted by Pamela Gaber (Lycoming College) at Idalion, Cyprus. This ongoing project uses the Online Cultural and Historical Research Environment (OCHRE), a field-proven database platform designed by and for archaeologists. After six years,

it has resulted in the generation, storage, and open-access digital publication of over 115,000 unique database items with permanent citation URLs. These include stratigraphic units, registered finds, pottery, linked images, documents, geospatial files, associated metadata, and more. From data ingestion to publication, OCHRE has been the perfect solution to our legacy data problem. Moreover, our database was fully adaptable for use in the field for the 2024 excavation season, with new data being seamlessly added, uploaded, and backed up daily. Field recording was made possible by using an offline workflow and careful data management protocols. This paper explores how OCHRE has allowed us to effectively capture and integrate data on and off the field and provides tools for analysis and publication. The OCHRE platform has indeed facilitated a successful transition to a sustainable, paper-free, and less error-prone recording system that also meets our legacy data needs.

The Cemetery of the Cosmopolitan Societies of Hala Sultan Tekke, Cyprus: Results from Recent Field Work (Virtual)

Peter M. Fischer¹

¹ University of Gothenburg

This report deals with the results of recent fieldwork at the cemetery of the Late Bronze Age harbour city of Hala Sultan Tekke on Cyprus. Currently, the main objective of the project is the safeguarding, excavation, and recording of tombs which are threatened by farming, erosion, and looting. These tasks are supported by large-scale geophysical prospecting including ground-penetrating radar, magnetometers, air photography, and surface surveys for the location of the most endangered tombs. The stratified contexts of the tombs represent an excellent complement to the sequence of occupation in the 25+ ha large city where excavations have taken place for ten seasons (2010–2019). The nature of the personal belongings and mortuary gifts recorded in recent years, which date to the 15th–12th centuries BCE, confirms the far-reaching trade and further underlines the role of Hala Sultan Tekke as a trading centre in the Mediterranean economic system. The material evidence corroborates direct contacts with the societies of the Mycenaean, Minoan, Hittite, Levantine, and Egyptian cultures but also networks with regions as far away as Sardinia, the Baltic Sea, Mesopotamia, Afghanistan, and India. In addition, several find contexts provide valuable information about the complex mortuary customs in the Late Cypriot period.

SESSION: 5B. Ritual, Power, and the Power of Ritual in the Ancient Near East I (Grand Ballroom B)

Chairs(s): Céline Debourse, Harvard University | Elizabeth Knott, College of the Holy Cross

Infant Jar Burial Customs from the Pottery Neolithic Period to the Late Mamluk Period in the Archaeological Sites in Israel

Vered Eshed¹

¹ Israel Antiquities Authority

The cultural custom of burial of fetuses, infants and children inside Jars started at the end of the Pottery Neolithic period and continued into the Chalcolithic period. Surprisingly, this tradition continued through the Middle Bronze Age and found at the Early and Late Muslim period burial sites in Israel. We present here the jar burials practice recognized at Late Chalcolithic sites, at Middle Bronze Tel Esur, and at the Muslim cemetery at Jindas, at the southern Levant. Pottery Neolithic and Chalcolithic burial practices included: 1) infant jar burial, 2) fetus deposited in soil, and 3) infant buried between two sherds. All have been found under the floors of dwellings or courtyards. These burial customs were practised in the Early Pottery Neolithic period. Jar burials of fetuses and infants on or beneath floors of dwellings are known from Anatolia and the Levant to south-eastern Europe from the 5th to the 2nd millennia BCE, and in the southern Levant from beginning of the Pottery Neolithic period (e.g., Nahal Zehora II, Tel Teo,

En Zippori). Both practices are already known in the Late Pottery Neolithic/Early Chalcolithic period. Babies Jar burial were also common among MBII, such as Tel Tel Esur, and are also known at different Muslim cemeteries in Israel, such as the Jindas Village, and Kfar Saba cemetery. This burial custom symbolizes the idea that infants and children were recognized as part of society.

Rulers, Rituals, and Ritual Contexts at Bronze Age Hazor

Matthew N. Susnow¹

¹ Hebrew University

This paper investigates ritual and rulership within the Bronze Age southern Levantine archaeological record. In doing so, it explores the terms of “cult”, “religion” and “ritual”, and discusses what in the archaeological record might indicate that “ritual was performed” or that something “cultic” took place. I will also attempt to disentangle certain aspects of “ritual” and “cult” with the hope of arriving at a more nuanced understanding of how carefully applying these concepts can help finetune our discourse on ritual in the ancient world. Must all ritual be understood as cultic? Must all activities that take place within a “cultic” space necessarily be understood as intrinsically cultic or some form of ritual? The paper uses data from Bronze Age Hazor to discuss “cult” and “ritual” in relation to southern Levantine “rulers” and “elites”. How can rulers/elites be detected, archaeologically, and is there a way to discuss royal ritual that can be distinguished from religious ritual? Importantly, is it possible to identify ritual within a palace, for example, and distinguish it as non-cultic? It is argued here that elites at Hazor manipulated ritual performance in various contexts to legitimize their rulership over the settlement. I bring two specific case studies from Late Bronze Hazor – the Area M podium complex and Area A’s Building 7050 – to suggest how the distinction between ritual and cult can be navigated in the archaeological record and how this can make our interpretation of past behavioral patterns more nuanced, and perhaps, more accurate.

Ritual Strategies and Royal Cult at Ugarit

Theodore J. Lewis¹

¹ Johns Hopkins University

The king is the primary cultic actor in the Ugaritic ritual texts, but not in KTU 1.23 and KTU 1.40. What ritual strategies are then employed to promote royalty—and yet with a twist? KTU 1.23 uses oral and physical performance—with a dramatic story, a variety of ritual actors, and a marked materiality—to promote God (‘Ilu) and king as the providers of agriculture. It does so with a story of mothers and newborns. In contrast to the king-centric ritual texts, the performance in KTU 1.23 is by a variety of unnamed (why?) non-royal actors with the aim of promoting the well-being of both male and female royalty. Textual descriptions of royal and temple space suggest public facing rituals in concert with Glibert’s “archaeopolitical” analysis of the urban design at Ugarit. The sacrificial ritual to ‘Ilu in KTU 1.40 (by unnamed actors) is also written to benefit male and female royalty and yet with an expanded focus on gender and on the international population. KTU 1.40 is remarkable for its gendered structure, including male and female parallel sections (marked by *-kumu* and *-kini* suffixes) addressing how to atone for a variety of injustices in society. The ritual solution of sacrifice underscores that the restoration of “justice” to the king and queen, to “the sons of Ugarit” and to “the daughters of Ugarit” must also include the well-being of “the *gēr* (migrant) living within the walls of Ugarit.”

Appropriation and Appreciation in Hittite Religion: The Origins of Puppy Rituals in Anatolia

Gregory McMahan¹, Sharon R. Steadman², Benjamin Arbuckle³, Sarah Adcock⁴, Christine Mikeska³

¹ University of New Hampshire, ² SUNY Cortland, ³ University of North Carolina, Chapel Hill, ⁴ DePaul University

The presence of dogs in the Late Bronze Age Hittite period is well-attested. Dogs aided in hunting and herding, guarding property, and were a ubiquitous presence within settlements on the Anatolian plateau. Hittite texts also report the sacrifice of puppies for important rituals. In many cases, puppies were used in rituals meant to either protect the king and queen from evil intent, or to purify individuals, including the royalty, if evil had gained their bodies or domains. In several cases Hittite texts note that the “dampupi” (likely local Anatolians) used puppies/dogs in important rituals, even engaging in ritual consumption of canines. Excavations across Anatolia are providing a growing number of archaeological examples of ritualized deposits of dogs and puppies dating to pre-Hittite periods (spanning the Neolithic to the Bronze Age), and Hittite contexts, including at the site of Çadır Höyük. This paper will survey the evidence for Anatolian puppy rituals, tracing these through prehistory into the Late Bronze Age. We argue that a strategic intentionality led Hittite elites to formalize, possibly appropriate, this ancient ritual from the local (dampupi[?]) people, incorporating it into the Hittite state religion. Reasons for this may have included: an appreciation of what may have seemed a powerful and ancient ritual practice; inviting the local population to recognize the synthesis of their own ancient beliefs with that of the powerful state that controlled their landscape.

Materializing Ptolemaic Power: Ruler Cult and Festival in the Hellenistic Mediterranean

Nicole N. Constantine¹

¹ Stanford University

Scholarly work on the Ptolemaic Dynasty has primarily focused on reconstructing the bureaucratic system through which the Ptolemies controlled their conquered Mediterranean territories. These evaluations are made possible by the incomparable papyrological record for Ptolemaic Egypt, which details the everyday management of land, resources and labor, providing a rarely achievable view into the inner workings of a colonial economic and administrative system. This paper is focused on an aspect of Ptolemaic rule more difficult to reconstruct: the establishment and transmission of Ptolemaic power through festivals and specialized materials. This includes the Arsinoeia, a rite dedicated to the deified Queen Arsinoe II, and the faience oinochoe that feature depictions of Arsinoe and several other Ptolemaic queens pouring libations. This celebration of Ptolemaic ruler cult and elite consumption serves as a foil to the Lagynophoria, a public drinking festival and potluck that takes its name from a ceramic wine jug. Drawing on aspects of materiality theory and assemblage thinking, this paper investigates the materials, practices and people drawn into Ptolemaic festivals and how these occasions both created and reflected a particular Ptolemaic social order.

SESSION: 5C. Archaeology of Israel I (Georgian)

Chairs(s): Boaz Gross, Israeli Institute of Archaeology and Tel Aviv University

Tel es-Samak (Shikmona) on the Carmel Coast – Summary of the Excavation

Shay Bar¹

¹ Haifa University

Tel es-Samak (Shikmona) is located at the northern end of the Carmel coast just south of Haifa, in the 300 m-wide gap between the Mediterranean shore and Mount Carmel. Elgavish excavated the site (1963–1979), reporting 17 strata of continuous habitation from the Late Bronze Age (LBA) through the Byzantine period. He concluded that it was founded in the 15th century BCE; fortified in the 10th century; existed all through the Iron Age (IA) and Persian periods; was a fortress during the Late Persian, Hellenistic and Roman periods; and was part of the Byzantine/Jewish town of Shikmona. Unfortunately, only some of the Persian to Roman period strata were partly published. In 2011 excavations were renewed to re-evaluate Elgavish's

stratigraphy and dating. Some of their final results presented in this lecture contradict earlier conclusions: - There is a gap in occupation during the 12th century BCE, with a small rural settlement existing from the late 11th to early 9th centuries. - The site was fortified with a casemate wall in the 9th–8th centuries, rather than the 10th. It guarded a flourishing industry producing the ‘true purple’ dye derived from the Hexaplex trunculus sea snail. The site includes the largest assemblage of purple dye vats ever found, still stained purple. - There is no evidence that fortifications existed between the Persian and Roman periods. - The Byzantine remains prove that the site was Christian Porphyreon, not Jewish Shikmona.

Everyday Life in Rural Judea: The New Discoveries from Tell Beit Mirsim.

Michael Freikman¹, Igor Kreimerman¹

¹ Hebrew University

Tell Beit Mirsim is one of the most iconic and important archaeological sites of the Southern Levant. William Allbright who excavated there in the early 20th century established the main principles of the pottery typology and chronology of the Bronze and Iron Ages in the whole region based on the results of his excavation at the site. Since 2021 the excavations have been renewed by the authors returned in order to elaborate our knowledge of the Iron Age strata at the site and decipher the economic and social structures of the city. Two large architectural units were excavated during the years 2021–2023 at Tell Beit Mirsim, in particular a 'four-room house' and a large oil-press installation. Rich assemblages of pottery and stone vessels, metal tools and weapons, flora and fauna, and many others enable us a better insight to the everyday life of the inhabitants of this settlement at the fringe of Judea located far from the centers of power, reconstructing their diet, economy and administration, and even elements of the popular cult. In addition, we shall present the evidence of the violent destruction of this settlement by the Assyrians, and try to reconstruct the sequence of events and possibly identity of the participants of this drama, as well as the question of the post-destruction activity on the tell and around it.

The Smallest Among the Towns? Uncovering a Jewish Settlement from the Second Temple Period and the Bar-Kokhba Revolt at Tel Beit Shemesh

Dvir Raviv¹, Boaz Gross²

¹ Bar Ilan University, ² Israeli Institute of Archaeology

During the extensive salvage excavations conducted in the eastern part of Tel Beit Shemesh between 2018–2020 on behalf of an Israeli archaeological institute, architectural remains and rock-cut installations dating to the Hellenistic and Early Roman periods were exposed for the first time. These remains represent a Jewish village site from the Second Temple period to the Bar-Kokhba Revolt that was previously unknown. The site belongs to the Province of Judea during the Hellenistic period and likely also during the Persian period, while during the Early Roman period it was included in the Judean district of Beit Nattif. Among the remains are counted a wall, residential buildings, a monumental building (synagogue?), seven ritual baths (mikva'ot), nine hiding complexes, and several storage facilities. Alongside the architectural remains, a variety of small finds were found, including locally-produced and imported pottery, chalkstone vessels, glassware, coins (including Hasmonean hoard), as well as archaeozoological finds. The excavation finds shed light on a number of broad historical and archaeological issues, such as references to Beit Shemesh in Talmudic sources, the western border of the Province of Yehud/Judea during the Early Second Temple period, Early Roman synagogues, as well as the typology and chronology of the hiding complexes phenomenon.

Horvat 'Amudiya (Sde Zvi): A Late Byzantine-Early Islamic Settlement in the Northern Negev

Erin E. Hall¹

¹ Columbus State University

Horvat 'Amudiya/Sde Zvi (Khirbet Umm 'Ameidat) is a ca. 1 hectare site located at the northern edge of the Negev, 7 km northwest of Rahat and 25 km north of Beersheba. Excavations took place from May to August 2021, carried out by the Israeli Institute of Archaeology on behalf of the Sonia and Marco Nadler Institute of Archaeology at Tel Aviv University. Our excavations show that the site was mainly occupied in the late Byzantine, Umayyad, and Abbasid periods, in addition to a measure of activity during the Mamluk/Crusader period. In the Byzantine and early Islamic periods, Horvat 'Amudiya was one of several sites in the region. Architectural elements from our excavations include walls, cisterns (made from plaster), floors (made from slabs, pebbles, mosaic, ashlar, earth), spolia, nails, liturgical equipment and other objects and features. The cisterns were an important feature of the settlement and functioned as collection chambers for both rainwater and runoff. Portions of the architectural elements were also robbed out in antiquity. This presentation will present the finds from Horvat 'Amudiya on the background of late Byzantine and early Islamic settlements in the region, showcasing the finds from the Israeli Institute of Archaeology's 2021 excavations.

SESSION: 5D. Archaeology and History of Feasting and Foodways I (Arlington)

Chairs(s): Jacob C. Damm, College of the Holy Cross

Chop Mark Morphology in the Zooarchaeological Record: An Experimental Study of Fracture Patterns Created by Stone, Copper, and Bronze Axes on Fresh Bone

Tiffany R. Okaluk¹, Haim Cohen¹, Itzhaq Shai¹

¹ Ariel University

The recognition and identification of specific food preparation techniques in the archaeological record is paramount for reconstructing past foodways. Butchery marks on animal bones inform on tool use, material availability, and social practices regarding food preparation. Chop marks are rarely researched in comparison to slice marks or percussion marks as they are often assumed to be obvious marks that are easily recognizable. Our first phase of experimental research has disproven this assumption and demonstrated that many chop marks present as fractures without indicators of sharp force trauma. This paper discusses the preliminary results from the second phase of experimentation. Fresh medium mammal cervical vertebrae and femurs were impacted using the Instron 9440 Drop Tower System with reproduction copper, bronze, and chipped stone axes. Chop marks are the result of both blunt and sharp force trauma, therefore, gross fracture patterns for all impacts were mapped and indicators of sharp force trauma recorded. The presence of sharp force trauma is dependent on bone angle and axe morphology and is not present on all chop marks. Fracture patterns due to axe impacts are variable and are dependent on both bone and tool morphology.

Feasting at Chalcolithic Tel Tsaf

David Ben Shlomo¹

¹ Ariel University

Feasting has attracted much attention in archaeological research, both within the Near East and elsewhere in the world and is documented throughout periods. The Chalcolithic period in the Southern Levant can be viewed as a period between the agricultural and urban revolutions, and therefore, feasting during this period may have special significance as it possibly reflects the rise of hierarchies and urban centers. Here, the evidence for feasting from Middle Chalcolithic Tel Tsaf in the Jordan Valley (late 6th-early 5th millennium Cal BC) will be presented. It includes numerous large-scale cooking facilities (earth

ovens) and concentrations of faunal remains, mostly pig bones, all located within large courtyard households. The possible relation to feasting of some pottery wares and types appearing at these households will also be discussed. The feasting at the site will also be interpreted in light of other evidence at the site and the region, reflecting the rise of social complexity, trade, large-scale surplus accumulation and the negotiation of prestige and social status.

Competing Models of Temple Provisioning based on Animal Bones from Late Bronze Age Hazor, Akkadian Archives from Mesopotamia, and Leviticus

Justin Lev-Tov¹, Kevin McGeough²

¹ Goodwin & Associates, ² University of Lethbridge

Excavations at Hazor, Israel have revealed Late Bronze Age temples as well as recovered large collections of animal bones from within and around them. Excavations in Iraq and Syria have recovered cuneiform archives detailing the administration of flocks meant to provision the cities' temples with offerings, divination materials, and food for temple staff. Leviticus also informs us about temple provisioning from a different perspective. The questions we consider in this paper are how the Hazor faunal assemblage, in lieu of such collections like those Mesopotamian and Syrian cities, are similar to or different from expectations derived from texts. On other levels, we consider what such similarities/differences suggest about Hazor's economy and rural hinterland, and the city's cultural affiliations. Other topics we address, briefly, are disciplinary: if the archaeozoological record provides a different picture of flock management than the texts, could the texts be wrong, or are the limiting issues of taphonomy, specialized vs. subsistence economies, and domesticated animal biology, among other possibilities, to blame.

"PHAB"ulous Feasts: The Faunal Assemblage from the PHAB at Tel Kedesh

Alexander T. Dorr¹

¹ Boston University

The University of Michigan and University of Minnesota Excavations at Tel Kedesh in the Upper Galilee uncovered a monumental administrative building dating to the Persian (6th-4th c. BCE) and Hellenistic periods (3rd to mid 2nd c. BCE). With the final reports for the excavations coming to a close, investigation of the finalized faunal assemblage allows for unique insights into consumption practices in this elite, administrative building. The Persian Hellenistic Administrative Building (PHAB) was occupied under three different imperial regimes: the Achaemenid, the Ptolemaic, and the Seleucid. Investigation of the fauna allows us to begin to understand how feasting/dining practices and the use of the building changed with the PHAB's occupants, and how modifications to the building over the course of its use would have affected the dining experience in this space. Zooarchaeological data is uniquely suited to helping clarify what residents of the PHAB were eating, and also provide insights into how this rural administrative site was provisioned by its surrounding communities. Through quantitative analysis of the faunal assemblage, this paper will identify relative differences and continuities between these three phases of occupation in the building. In doing so, this work will help to produce a baseline for understanding the provisioning and consumption practices of a rural administrative site in the Southern Levant for two periods in which subsistence data for the region are sparse.

SESSION: 5E. Archaeology of the Southern Levant III (Berkeley & Clarendon)

Chairs(s): Sarah J. Richardson, University of Manitoba

The Iron Age Chronology Debate – Why is There Still No Consensus?

Katharina Streit¹

¹ Austrian Archaeological Institute

Nearly three decades have passed since Israel Finkelstein published his 'alternative view' of the archaeology of the United Monarchy (Finkelstein 1996). Finkelstein's Low Chronology challenged the long-established paradigm of equating the Iron Age IIA phase in the southern Levant with the Biblical account of the United Monarchy of David and Solomon, lowering its absolute date by ca. 80 years, and ascribing it rather to the Omride period. As a consequence of this Low Chronology, the archaeological remains then dated to the 10th century BCE and thus corresponding the famed United Monarchy would consist of the rather feeble Iron Age I remains, thus contradicting the Biblical account of a prosperous period marked by centralisation and 'royal' architecture. The debate that unfolded in the aftermath of the initial proposition covered stratigraphic and architectural features which could be possibly linked to historical records and ceramic aspects. After this discussion has reached a deadlock, researchers turned to radiocarbon dating, hoping that absolute dates will settle the chronological conundrum. However, after hundreds of radiocarbon dates analysed from countless Iron Age contexts in the past two decades, the debate has still not been resolved. Even the application of Bayesian analysis did seemingly not contribute to a consensus. This paper summarizes the state of research, identifies methodological shortcomings which have prevented consensus and offers an updated view on the Iron Age chronology in the southern Levant.

Radiocarbon Regional Offsets Identified by Short-lived Archaeological Materials and their Impact on Southern Levant Chronologies

Lior Regev¹, Johanna M. Regev¹, Joe Uziel², Yuval Gadot³, Harsh Raj¹, Eugenia Mintz¹, Elisabetta Boaretto¹

¹ Weizmann Institute of Science, ² Israel Antiquities Authority, ³ Tel Aviv University

The topic of regional offsets from the northern hemisphere calibration curve has been gaining attention in recent years as part of the radiocarbon community's effort to increase the calibration resolution. Usually, the suggested offsets are identified by modern, known-age samples or tree rings that are dendrochronologically dated. Over the years, our group has developed microarchaeological tools that enable radiocarbon-aimed field sampling for high-resolution dating and modeling using short-lived charred remains. These analyses can provide confidence in the archaeological context and stratigraphy in relation to such samples. Therefore, once those sequences are wiggle-matched on the calibration curve, they follow the curve with very few outliers. We have identified three instances, two in the 1st millennium BC and one in the 3rd millennium BC, in which our modeled results extended beyond the calibration curve. One of the instances is the historically known-age destruction event of Jerusalem by the Babylonians in 586 BC. The offsets will be presented and explained, and their implications on future calibrated results in the Levant region will be discussed.

Setting Timescales at Tell Keisan: Initial 14C Results from Late Bronze through Early Iron Age Strata

Lyndelle Webster¹, Gunnar Lehmann², Charles Wilson³, David Schloen³, Bernd Schipper⁴

¹ Österreichisches Archäologisches Institut, ² Ben-Gurion University, ³ University of Chicago, ⁴ Humboldt-Universität zu Berlin

Recent excavations at Tell Keisan have explored a long series of occupation levels in three locations along the perimeter of the mound (Areas B, G and H). Area B notably connects with the trenches and stratigraphy of the 1970s French expedition. Particularly prominent is the series of horizons spanning the final Late Bronze Age through Iron Age II. Concurrent with the excavations, we are developing radiocarbon (14C) dating sequences for all three areas, with the aim of firmly setting the absolute timescale of the site and contributing to wider chronological debates in the region. In this paper we present the

first series of results comprising >30 dates and covering mainly the later 13th through 11th centuries BCE. We discuss Bayesian models that take into account both new and previously published 14C data from Tell Keisan.

A Regional Examination of Livestock Management in the Early Bronze Age in the Southern Levant Using Isotopic Analyses

Elizabeth R. Arnold¹, Haskel J. Greenfield², Tina L. Greenfield³, Gideon Hartman⁴

¹ Grand Valley State University, ² University of Manitoba, ³ University of Winnipeg, ⁴ University of Connecticut

This paper presents isotopic (carbon, oxygen and strontium) data from domestic livestock (sheep, goat, donkey, pig) from previously excavated Early Bronze Age (3600-2000 BCE) sites across the Southern Levant to examine regional patterns of herd management and mobility at early complex societies. Linkages between EB urban settlements have been documented in both the archaeological and written records. Here, the focus is on the connections of animal production patterns, food provisioning and other animal resources. A key question is whether food production is organized on a local, regional or inter-regional scale? Data are presented from several sites including Eahtaol, Tel Halif, Megiddo, Nahal Tillah and representing a cross-section of environments across the region (coast to mountains) for this time period.

Sheep and Goat Mobility at Iron Age IIC Tell Keisan (Akko Plain, Israel) through Sequential Oxygen and Carbon Isotope Analyses

Stephanie Eisenmann¹, Gunnar Lehmann², Christine Winter-Schuh³, Cheryl Makarewicz³

¹ Humboldt-Universität zu Berlin, ² Ben Gurion University, ³ University of Kiel

The settlement at Tell Keisan was re-established with the Assyrian expansion into the region during the late 8th century BCE, which was followed by a short period of Egyptian domination at the end of the 7th century BCE. As only small parts of the site are excavated, it remains difficult to establish Keisan's significance during this period of foreign domination. With isotope analyses on sheep and goat remains we seek to explore herding practices and catchment areas from which these animals were brought to Keisan. This data will provide a proxy for the site's role in the settlement hierarchy within the Akko Plain and on the site's contacts in eastern direction into the Galilean Mountains. We present initial oxygen ($\delta^{18}O$) and carbon ($\delta^{13}C$) isotope data measured from sequentially sampled tooth enamel of 13 caprine individuals as well as tooth enamel data of three taurine individuals. We investigate the range of inter-individual variation in the amplitude of intra-tooth oxygen isotopic change and how this might relate to herd mobility, source of water intake, or both. We also explore seasonality in carbon isotopes and examine how $\delta^{13}C$ values might provide an additional vector of geospatially sensitive information. Whether some of the variation in $\delta^{18}O$ values can be linked to vertical movement into the foothills of the Galilean mountains will be further tested with the future addition of strontium isotope analyses ($^{87}Sr/^{86}Sr$) on the same specimen.

SESSION: 5F. Not Just a Pretty Face: The Socio-Political and Economic Entanglements of the Figurines of the Mediterranean I (Studio 1)

Chairs(s): Shira Albaz, Bar-Ilan University and University of Haifa | Nicole Callaway, University of Haifa

"I, Too, was Pinched from Clay": Craft and Ritual in Judean Pillar Figurines

Stephanie L. Cooper¹

¹ Johns Hopkins University

Judean Pillar Figurines (JPFs) are one of the most enigmatic and frequently discussed material remains of the Iron Age Levant. The last decade has witnessed crucial advances to our understanding of JPFs. Scholars such as Erin Darby and Josef Mario Briffa have emphasized the deconstruction of unhelpful binaries assigned to these objects, for example, their role in state vs. household religion and “women’s religion” vs. religion writ large, as well as the importance of contextualizing JPFs within the greater Iron Age figurine repertoire. Material studies focused on JPF petrography have opened investigation into both producers and production processes. In light of these advances, we may ask further compelling questions about JPFs and explore them through a two-pronged approach: craft and ritual. One goal of this paper is to bring attention to the interaction between crafter and crafted object. This methodology contrasts previous JPF scholarship in which we find terms that underscore aesthetic value judgments, such as “crude,” “unsophisticated,” and “less care,” especially regarding the pinched-head figurine type. Through focus on this maker-material object relationship, particularly through the lenses of gesture and material engagement, we can move beyond discussions of aesthetic and/or economic value to better discern the ritual value of these Iron Age figurines.

Clay Chronicles: The Figurines from Area P at Tell es-Safi/Gath

Shani Guterman¹, Aren M. Maier¹

¹ Bar Ilan University

Figurines are a key part of the material culture of the ancient world, they are found in large quantities, and can often be problematic for interpretations. When found partial, or in poor contexts, the figurines can prove to be difficult to understand and hard to identify. Area P at Tell es-Safi/Gath provides a challenging area for the understanding of the clay figurines, both anthropomorphic and zoomorphic. Area P is situated along the eastern slope of the upper tell of Tell es-Safi/Gath, just beneath the upper plateau of the site. Due to its location on the slope, large quantities of mixed fills, including figurines, were found in the upper excavation layers, while only two were found in clear contexts. Notwithstanding, the figurines from Area P, while at times partial, can nonetheless add to our knowledge of Tell es-Safi/Gath throughout the various periods. Despite the various challenges surrounding the figurines from Area P, several of the artifacts are identifiable, with significant parallels from sites throughout the Southern Levant. This paper will present these figurines, their parallels, and how they add to our knowledge of cultures present at Tell es-Safi/Gath in the Late Bronze and Iron Ages, along with cultural influences, and inter-regional connections.

Negevite, Edomite, and Judahite Female Figurine Forms: Styling Identity in the Negev

Erin Darby¹

¹ University of Tennessee

The study of ancient Israel knows no shortage of purported identity-markers, but ritual objects pose particular problems. The scholarly tendency to associate political affiliation with the veneration of “national” deities often leads to the elision of political, ethnic, and religious identities, such that the deity venerated at a site is taken as a proxy for political and ethnic affiliation. This approach is plagued by the limited extent to which ritual objects, like those uncovered in Iron II southern Israel, can be identified with any known deities or correlated with a national or ethnic artistic style. Nevertheless, artistic style has played a significant role in scholarly attempts to identify the affiliations of occupants and visitors at key sites in the Israeli Negev. In particular, the style of ritual objects have been taken as evidence for either Edomite or Judahite identity at sites like ‘En Hazeva, Horvat Qitmit, Tel ‘Ira, and Malhata. Though often overshadowed by discussions of ceramic “idols” and theophoric inscriptions, excavation has uncovered a small number of objects with meaningful stylistic

similarities ranging from southern Jordan through the northern and southern Negev. This paper focuses on one such category – frontally molded, freestanding “plaque” figurines and appliques for cult stands – to assess the likelihood that this pattern is best explained by migration, trade, artistic influence, or ritual need.

Figurines and Their Makers from a Canaanite Cultic Enclosure at Tel Burna (Vitual)

Jon Ross¹, Itzhaq Shai¹

¹ Ariel University

Plaque figurines are a well-established Canaanite tradition of the Late Bronze Age southern Levant. Studies have primarily focused on typology and regional connections, with considerable debate over their iconography and use. Stratified examples from Tel Burna are associated with a cultic enclosure and the 2023 season of excavation recovered two additional types. In this paper, we go beyond typology to consider who made these ritual objects, based on impressions of fingerprints from shaping these figurines using an open mould. The lack of care shown to the backs and sides of the plaques from Burna has permitted a fingerprint analysis using proven biometric methods to clarify the demographics of producers and the division of labour. Such analyses, when possible, can potentially add another dimension to debates over how these cultic objects functioned in society (ritual practice), who made them, and what they may or may not represent.

SESSION: 5G. Interconnectivity and Exchange with Northeast Africa I (Studio 2)

Chairs(s): Iman Nagy, UCLA and UC Berkeley | Annissa Malvoisin, Brooklyn Museum/Bard Graduate Center

Exploring Trade Networks as Drivers of Agricultural Evolution in the Northern Horn of Africa

Helina Woldekiros¹

¹ Washington University in St. Louis

Local and long-distance trade had a considerable impact on the development of highland and lowland farming and herding practices in the northern Horn of Africa between 1600 BCE and 900 CE. The early import of animals such as cattle from North Africa and West Asia was critical in the development of a new farming method and pastoralist way of life that combined African and Asian plant and animal species. This hybridization eventually resulted in the formation of ancient rural and urban populations, as well as the creation of powerful states. By investigating the plants and animals recovered from pre-Aksumite and Aksumite sites, this paper sheds light on the intricate interplay between local and foreign agricultural systems in forming the region's socioeconomic landscape.

Pottery as the Technological Bridge Between Pictographs and a Formal Writing Tradition

LaMarrison Forte¹

¹ Independent Scholar

Archaeological evidence of pottery production in Mali, as early as 9500 BCE, gives context to a spread of this new, homegrown technology into the Nile Valley. As various presentation methods from different parts of Africa make their way into the Valley, the portable nature of pottery gives rise to a new way of thinking, as it pertains to conveying ideas outside of interpersonal immediacy; no longer would one have to be in front of a rock carving or cave painting in order to partake of the cultural items therein. These pictographs, containing pertinent cultural information, make way for more organized recording that was not possible before, resulting in the formation of a writing system supported by more diverse medium choices, as well as the retaining of the pictographic display elements to accompany it. The advent of writing in Africa is often thought of as an invention that happens in a short time period that seems to appear fully formed, but I

propose that the process was a natural, internal development that happened over a larger span of time, involving different medium, and the best evidence of this is found in the pottery and wares of the Naqada Period.

From Nubia to Naukratis: The Image of the Aegean “Ethiopian” in the 5th c. BCE

Peter M. Johnson¹

¹ New York University

Depictions of Nubians beyond the Nile Valley in the Aegean span back to the second millennium BCE. However, by the 5th c. BCE a standardized, and stereotyped, image of Nubians appears in the classical world, notably in plates and vessels like janiform cups. These images are classified as “Ethiopian” due to the identification of the land south of Egypt as “Aithiopia” and they conform to prescribed physiognomic and ethnic markers of difference. Scholars of classical antiquity, in their interpretation of what the Greeks had to say about the Nubians, have in too many instances overlooked the history of these peoples as reconstructed by Egyptologists and Nubiologists. Such an approach has resulted in a failure to appreciate properly the full significance of classical references to Nubians and to understand the role the Nubians played in shaping the Aegean image which emerged of them. Classical references tend to refer to these people south of Egypt as valueless and regard the Aegean image of the Nubian as a glorification of a distant, unknown, mysterious people. The site of Naukratis in Egypt, a well-established Greek settlement by the 6th c. BCE, can serve as a crucial link to examine Nubian presence and contact in the Aegean. This paper will examine a corpus of objects from Naukratis in tandem with new collections research conducted in 2024 at the National Archaeological Museum in Athens and British Museum to demonstrate the influence of Nubians in crafting this image of the “Ethiopian” in the Aegean.

The Appearance of Lapis-Lazuli in Lower Nubia in the mid-Fourth Millennium BC and its Role in Contacts with Predynastic Egypt

Thomas H. Greiner¹

¹ University of Toronto

Originating in north-eastern Afghanistan over 4,000 km to the east of Egypt, lapis-lazuli first emerges in Upper Egypt in the early fourth millennium BC. There, scholars have noted an increase in the quantity of lapis-lazuli finds across both Upper and Lower Egypt in line with increased social complexity processes and an establishment of inter-regional trade networks in the fourth millennium BC. Further south in A-Group Nubia, lapis-lazuli occurs first in tomb 15 at Khor Bahan in the Aswan area coeval with the Naqada IIC period before appearing further south as far as Gerf Hussein and Dakka. The lapis-lazuli finds are part of a variety of commodities coming into Nubia via an inter-regional trade network with origins in Egypt including pottery vessels, stone vessels and palettes, to name some. In reviewing the contexts with lapis-lazuli finds, it is evident that the use of lapis-lazuli reflects increased contacts between Egypt and Nubia in the later fourth millennium BC. By the First Dynasty, there appears to be a hiatus in the lapis-lazuli supply reaching Egypt due to a lack of lapis-lazuli finds within, a development also observable in Lower Nubia. Does this development form part of significant changes in Egypt’s foreign contacts? Scholars have observed a large-scale decrease in Egyptian finds in both Nubia and the southern Levant for this period and have connected this with Egyptian attempts to seize direct control over trade networks.

SESSION: 5H. Altering the Narrative: End of the Middle Bronze Age in Anatolia I (The Loft)

Chairs(s): Yağmur Heffron, University College London | N. İlgı Gerçek, Bilkent University | Müge Durusu-Tanrıöver, Temple University

Hattian, Luwian, Palaic, and Hittite in Interaction: Contact-linguistic Support for MBA-LBA Cultural Continuity in Anatolia

Petra M. Goedegebuure¹

¹ University of Chicago

Languages in contact can inform us about peoples in contact. In this presentation I explore the different types of Hattian-Luwian, Palaic-Hattian, and Hittite-Hattian language contact and what that tells us about the socio-historical situation in 17th century BCE Central Anatolia. The type of influence in each case is different. While Palaic borrowed Hattian phonemes and lexemes, Hattian shows Luwian syntactic interference but hardly any Luwian lexemes. A unique Hittite document was likely produced by a native speaker of Hattian with imperfect control of Hittite. Contact-linguistic research suggests that these three types of linguistic interference point at the following socio-historical background: the presence of a large linguistically heterogeneous subordinate population, consisting of speakers of Luwian and of Palaic in an area dominated politically and culturally by speakers of Hattian before the Hittites took control around 1700BCE. After the Hittite conquest, speakers of Hattian may still not have had sufficient exposure to Hittite to learn the language well. All this implies that the Hittites formed a dominant but small superstrate group, who would likely not have been able to overturn the existing religious and political structures of what was already an amalgam of Hattian, Luwian, and Palaic elements. The socio-linguistic situation proposed here is but one piece of the puzzle, and it needs to be balanced by material and cultural evidence. But the linguistic side of the equation strongly suggests cultural continuity between the MBA and the rise of the Hittite state in the LBA.

Beyond Hattusa: Individuals, Institutions, and Communities of Middle Bronze Age Anatolia

N. İlgı Gerçek¹

¹ Bilkent University

The Middle Bronze Age in Anatolia spans roughly the first half of the 2nd millennium BCE and straddles two major historical periods: the kârum (or “Old Assyrian”) period and the Hittite Old Kingdom. These two periods have generated scholarship with distinct research questions, data sets, and theoretical engagements whose mastery require intensive specialization. Scholarship on Middle Bronze Age Anatolia has long discussed the continuities and disruptions from one period to the next. Aspects of material culture, systems of governance, or administrative practices have been traced from the kârum period to the Hittite Old Kingdom, while dramatic transformations in settlement patterns, monumental architecture, economic organization, or religious behavior have been accredited to the nascent Hittite polity, as part of its efforts to centralize, integrate, and expand. The few lines of inquiry that have penetrated both periods and fields of study—and which have attempted to present these loosely interlinked (dis)continuities in a historical narrative—typically revolve around the beginnings of the Hittite polity and the origins of its ruling family. This paper aims to look beyond the spaces and ruling elites of Hattusa (and Kanesh) to focus on individuals, communities, and institutions of other Middle Bronze Age sites and landscapes that have rarely been incorporated into the historical picture. It will explore the socio-political landscape of Middle Bronze Age Anatolia through a close examination of terms and depictions pertaining to (local) administration, community affiliation, and economic production in Old Assyrian and Hittite Old Kingdom records, in combination with potential archaeological correlates of local governance and economic organization from both periods.

Assyrian Has-beens and an Anatolian Nouveau-riche? Shrinking Archives, Increasing Grave Wealth, and Social Change at Kültepe-Kaneş

Yağmur Heffron¹

¹ University College London

The letters and business documents recovered from the private archives of resident merchants at Kültepe-Kaneš comprise an astonishing corpus of more than 23,000 texts and fragments. Notably, nearly all these texts come from the earliest phase of Assyrian presence at Kaneš (Level II), while the second phase (Level Ib) sees a drastic reduction in documentary evidence. The sharp decline in texts seems consistent with a trajectory of shrinking Assyrian business and gradual impoverishment for the town. Indeed, the third and final level of occupation (Level Ia) prior to the site's abandonment lacks written material altogether. Even more oddly, the second phase of occupation—when there are some but not many texts, so presumably some but not many Assyrians—is also when we witness a huge spike in the volume of gold, silver, and other precious materials deposited in graves. Is this a settlement that is flourishing or diminishing? Or is the wealth simply changing hands? Are the dead more well-off than the living? This paper problematizes these and other discrepancies surrounding the high archaeological visibility of grave wealth against a background of low textual visibility at Kaneš, during a time of political transformation in Anatolia's Middle Bronze Age (ca. 2000-1500 BCE).

The Transition from the Kārum Period to the Old Hittite Kingdom at Kültepe: Archaeological and Cultural Dimensions

Fikri Kulakoğlu¹

¹ Ankara University

Kültepe consists of a mound 21 meters high and five hundred 50 meters wide. Kültepe also includes a Lower City settlement known as 'Kanesh karum', which is at least 2.5 kilometers in diameter. While the mound shows a long cultural sequence from the Late Chalcolithic to the Late Roman period, the Lower City consists of only four layers. The earliest settlement in the Lower City occurred in the early 2nd Millennium BC, and following the Assyrian Trade Colonies Age (hereinafter referred to as the Karum period), Kültepe was abandoned until the Middle Iron Age. This gap forms the basis of this study. Kültepe lost its importance in its last period. Kültepe was not inhabited for approximately 800 years, corresponding to the period of the Old Hittite and Empire. Although there are many evidences showing the birth of the Hittite style in Kültepe, no architectural remains that can be attributed to the Hittites have yet been found. The Hittites of the Old Hittite Kingdom and Empire never lived in Kaniš, but they called themselves and their language Neshaita. Therefore, it is still debated why Kanesh was not settled during that time and why the Hittites did not live there. Weakened political and commercial relations with Mesopotamia and Syria after the collapse of the trading system may have been an important reason for Kanesh's loss of importance. Ongoing research in Kültepe and its surroundings, besides especially the geomorphological surveys and recent excavations, encourage us to look for different answers to the question "why and how did life at this rich trading post end?"

SESSION: 5I. Crafting and Creating in Response to Cultural Collision — Workshop (Whittier)

Chairs(s): Emily Miller Bonney, California State University, Fullerton | Leann Pace, Wake Forest University

Deportation as a Result of Invasion

Fredric R. Brandfon¹

¹ Independent Scholar

A single cuneiform tablet concerning a bride in Babylon can provide evidence of acculturation after an invasion. Judean and Israelite cities like Iron age Beer Sheva, Lachish, and Samaria experienced catastrophic invasions by Assyrian monarchs during the 8th Century BCE. At Beer Sheva the Israelite city was never rebuilt. Most likely much of Beer Sheva's population was deported to Assyria. We know that was the fate of the occupants of Lachish and Samaria, give the

Assyrian historical records, the Lachish reliefs and the Biblical stories. Later, in 587 BCE a great number of Judaeans were deported to Babylon. Consequently, although there may be evidence of an invasion, sometimes, as at Beer Sheva, there is no evidence of subsequent culture change. Instead, one may look for culture change as a result of invasion at the Assyrian and Babylonian sites where the deportees were settled. From Sippar near Baghdad a tablet concerning a bride Kaššāya, shows her grandfather with a Hebrew name. But among his four sons, three had Babylonian names and one had a Hebrew name. In the bride's generation, all the children had Babylonian names. Another tablet reveals a return to Yahwistic names after two generations of Akkadian names. Consequently, reading the names in certain cuneiform documents may provide evidence of assimilation (merging with the larger culture while abandoning one's prior identity) and acculturation (adopting the trappings of a new culture while not abandoning one's prior identity) resulting from a series of invasions.

Early Rivals and the First Enemies of the Hittite State

Ege Dagbasi¹

¹ University of Würzburg

The beginning of the Late Bronze Age marked a period of intense political conflict in Anatolia, with many polities vying for supremacy. Rivalries, warfare, and campaigns had already begun in the Middle Bronze Age, coinciding with the emergence and operation of Assyrian trade colonies in the Anatolian peninsula. These conflicts persisted into the Late Bronze Age. With the establishment of the Hittite kingdom, historical sources documenting these political clashes from the perspective of the nascent Hittite state emerged, while these texts were dominantly narratives surrounding the first kings. Although detailed written records of interactions with surrounding hostile groups and states during the reigns of the first Hittite kings are relatively scarce compared to later periods, they provide vital information about the earliest political conflicts of Late Bronze Age Anatolia. Through analysis and comparison of textual evidence from various genres such as annals, letters, administrative texts, prayers, and treaties, we can identify the initial hostilities and rivalries of the Anatolian Late Bronze Age. Specifically, the earliest treaties and annals of the Hittite state may shed light on which groups were primarily considered potential rivals during the formative stage of the kingdom. Comparing the results of this research with adversaries from later periods may provide insights about which groups were only considered as early enemies and were dismissed or changed status later and which groups continued to be seen as enemies throughout Hittite history.

Mutual Invasions? Moving Beyond Narratives of Takeover and Emulation in the Late Bronze Age Aegean

Emily Anderson¹

¹ Johns Hopkins University

According to traditional accounts of the Aegean Late Bronze Age, the fall of Minoan palatial formations was followed—or precipitated—by Mycenaean mainlanders arriving and establishing themselves in Crete, perhaps violently. This narrative of takeover arose in part from a deep-seated but now robustly challenged binary characterizing Mycenaean society as inherently aggressive and Minoan Crete as comparatively peaceful. Important steps forward have come from more recent scholarship that complicates and sees diversity in the presence of mainland cultural features in Crete during LB I-III (evidenced in movable objects, built spaces, and beyond), by working through lenses of immigration, craft practice and cultural entanglement. In this discussion, I wish to step back and turn the tables a bit, to identify (and in some cases re-consider) elements of Cretan and Cycladic cultures—things, practices, know-how—being engaged with in mainland spaces during the same period. In many instances, this material has been interpreted as evidence of

enthusiastic adoption and emulation of Minoan culture by aspiring Mycenaean mainlanders. I hope to move away from the old, monolithic, and lopsided vision of aggressive invasion, on the one hand, and emulation and importation, on the other, by contributing to an ongoing deep rethinking of this dynamic Aegean moment. In particular, through suggestive examples considered especially through recent discussions of craft, I examine how focusing on particular relationships might help us to better appreciate a real mutuality in the cultural impacts of this moment, realized through persons and things.

The Origin of Philistia - An Aegean Invasion?

Brent Davis¹

¹ University of Melbourne

It has long been a trope based on biblical, Egyptian and other texts that Philistia was established through an invasion of the southern coastal Levant by a people of Aegean origin. In this talk, I discuss the archaeological evidence for the establishment and character of Philistia, which paints a rather different and surprising picture of the migrant people we now call the Philistines, one that involves cultural entanglement more than cultural subjugation, and is marked by cultural transmission not only from other Levantine cultures to the Philistines, but from the Philistines to other Levantine cultures, including the Israelites.

Man vs. Hippopotamus in the Ancient Near East

Christopher W. Jones¹

¹ Union University

My presentation begins with a furniture leg made from a hippopotamus tusk held in the collections of the Metropolitan Museum of Art in New York City (67.22.9) and excavated at Nimrud by Max Mallowan in 1960. Building on Josette Elayi's identification of the animal called *nāhiru* in Assyrian royal inscriptions with the hippopotamus, I will explore the nexus of imperial domination, human-animal interactions, conceptions of masculinity, and early cultural responses to anthropogenic extirpation. While Assyrian kings from the 11th to the 9th centuries claimed to have hunted the *nāhiru* themselves, Ashurnasirpal II only collected its teeth as tribute. The reception of hippopotamus ivory as tribute is confirmed by multiple examples from the Nimrud ivories. Archaeozoological evidence indicates that the hippopotamus went extinct in the Levant during the early first millennium BC. The *nāhiru* therefore straddled the line between legend and reality, an example of vanishing wildlife on the edge of an empire whose royal inscriptions and relief sculptures often contain themes of the imperial domination of nature. This stands in contrast to the cultural role of the hippopotamus in ancient Israel and Egypt: In Israel, where the hippopotamus (*behemoth*) was also extirpated in the early first millennium, it was seen as an unconquerable creature controllable only by YHWH. In Egypt, where the hippopotamus remained extant, it retained an important place in art and culture while remaining an immediate, recognizable, and fearsome part of the Nile's everyday fauna.

Colliding with the Celts: Popular Art as a Reflection of Perceived Threat when the European Celts Engaged with the Hellenistic Kingdoms

Frederick Winter¹

¹ Archaeological Institute of America

The historically well-documented Celtic invasion of Greece in the early 3rd century BCE led to a general ancient sense of the Celts as impressive but not necessarily disciplined warriors, and to the frequent use of Celts as mercenaries in the Hellenistic armies. Depictions of the Celts as fearsome and yet defeatable adversaries are reflected in some of the greatest monuments in Hellenistic art. A few relics of this Hellenistic-Celtic cultural collision took a lighter tone. A well-known terracotta figurine from Western Anatolia, identified as a memento of

the so-called Elephant Battle, where the Seleucid armies defeated a Celtic force in 275 BCE, shows a pot-bellied, Celt being crushed by a Seleucid battle elephant. A Bes figurine from Egypt, now in Manchester U.K., equipped with a Celtic shield can be viewed as a comic reflection of a 3rd century BCE episode in which Celtic mercenaries rebelled against their Ptolemaic employer and were readily subdued. These figurines provide examples of artifactual responses to a successfully answered threat. Apparently, clashes of cultures that yielded non-threatening outcomes can be treated by the victors of the confrontations with frivolity in popular art.

SESSION: 5J. The Seat of Kingship? — Royal Cities and Political Communities in Iron Age Jordan I (White Hill)

Chairs(s): Andrew Danielson, Harvard University | Bruce Routledge, University of Liverpool

The Citadel of Amman: Insights from Recent Investigations

Katharina Schmidt¹

¹ Münster University and the German Archaeological Institute

The Iron Age kingdom of Ammon is one of several independent polities that emerged in the early first millennium BCE in the Southern Levant. The Ammonite king faced the challenge of asserting the kingdom's independence and stability while navigating relationships with the Neo-Assyrian Empire. The archaeological remains of the ancient polity of Ammon demonstrate its coherence and its difference from the southern neighbors Moab and Edom. On the other hand, the role of a vassal state of Assyria is reflected in the material culture as well. This presentation focuses on the site where Ammonite kingship is concentrated: the Citadel of Amman. The new research initiative "Amman Archaeological Project" (ammap) collaboratively undertaken by the University of Münster, the German Archaeological Institute, and the Department of Antiquities of Jordan aims to provide a nuanced understanding of the material culture of the Iron Age Kingdom of Ammon. One of the sub-projects includes the excavation of the Ammonite residence on the Citadel, which will be the specific focus of this presentation. The presentation draws on material excavated in the 1980s by a Franco-Jordanian team and includes recently excavated material by the ammap-excavation project. The detailed analysis of architectural features, artifacts, and the spatial organization of the site sheds light on the strategies employed by the Ammonite elite within the interplay of imperial and local power dynamics.

The Ammonite Royal Ancestor Cult and Sociopolitical Formation in Iron Age Transjordan

Joel S. Burnett¹

¹ Baylor University

An abundant statuary corpus from Iron Age Amman survives as evidence of an Ammonite royal ancestor cult (Burnett in press). That conclusion follows from statuary parallels among Syro-Anatolian urban capitals accompanied by inscriptions, architectural contexts, and other archaeological evidence. The Northwest Semitic inscriptions from Zincirli, along with Hieroglyphic Luwian inscriptions accompanying statues from other Syro-Anatolian urban capitals, provide insight into how these statues and associated rituals figured amidst intersecting royal authority, social identity of subject populations, and imperial power. A key factor of the statue iconography proves to be the deceased human king's close identification with the leading deity of the kingdom (Bunnens 2006; Lovejoy 2022). Although scholars debate whether royal ancestor cults concerned only the royal family or also the broader population of the city and kingdom (Lange 2021; cf. Bonatz 2022), accompanying evidence of inscriptions and reliefs indicate these mortuary monuments were part of occasional, and possibly recurring, public celebrations involving royal cities and surrounding territories (Gilbert 2011; 2013; Younger 2020), and kinship served at least metaphorically in royal rhetoric of solidarity with subject communities

in related West Semitic inscriptions (Sanders 2015). Within the context of this broader Levantine evidence, I will adduce the corresponding evidence from Iron Age Ammon demonstrating its royal ancestor cult offered symbolic and ritual means for formalizing kin-based solidarity between rulers and those ruled as the “Sons of Ammon” (bn ʾmn) and will briefly consider whether the evidence for the Iron Age kingdom of Moab warrants a similar conclusion.

An Ammonite Fortress? Results of the Excavations at Tell Bleibil in the South-Eastern Jordan Valley (Virtual)

Alexander Ahrens¹

¹ Deutsches Archäologisches Institut

Since 2018, archaeological excavations have been carried out at Tell Bleibil in the south-eastern Jordan Valley by the Orient Department of the German Archaeological Institute. In particular, the excavations have uncovered parts of an exceptionally well-preserved casemate wall complex built during the Iron Age IIB/C (middle to late 9th century BCE) based on a series of radiocarbon dates from secure find contexts, which can be regarded as an integral part of the settlement's defense system. After a massive conflagration and subsequent destruction of the entire settlement, probably dating to the early 6th century BCE, the site was only resettled a century later, i.e. during the Persian period, only to be abandoned again in the Hellenistic period. As the fortification walls enclose a rectangular area measuring ca. 140 × 65 meters in total, the size and monumentality of the entire complex, perhaps better labeled a fortress, therefore point to a royal or state organization in terms of planning and execution of these. The Ammonite kingdom would seem to have been behind the construction of the fortress. With the site being located at the lower course of the Wadi Shuaib, and thus monitoring one of the important transit routes onto the Transjordanian Plateau and further on towards the capital Rabat-Ammon, it certainly served as a base for guarding Ammon's capital. The lecture presents the archaeological evidence so far and attempts to put the site in its wider historical context.

Tall Dhībān: The Capital of Moab?

Bruce Routledge¹

¹ University of Liverpool

Tall Dhībān is presumed by many to be the site of ancient Dībōn/Daybōn, and hence the site of Iron Age Moab's capital city. However, the phrase “capital city” brings together two distinct phenomena, a centralized political system and an urban built environment. How well do these two phenomena fit together in Iron Age Moab? A number of scholars have explicitly questioned the centralized polity side of this equation (e.g., Bienkowski 2009; Steiner 2001). For the Iron Age, the built environment of Tall Dhībān is difficult to access due to the extensive post-Iron Age occupation of the site. What can be accessed appears as isolated fragments. At the same time, stratified ‘islands’ of Iron Age IIB material are found in every sector of the tall and suggest large-scale building activities during the Eighth Century BCE. This paper will attempt to stitch together the fragments of Tall Dhībān in the Iron Age II period in order to ask “can the phrase “capital city” be meaningfully applied to the site, and if so, from what point in time?”

SESSION: 5K. Ancient Languages and Linguistics I (Tremont)

Chairs(s): Victoria Almansa-Villatoro, Harvard University | Brendan Hainline, Metropolitan Museum of Art

Metaphors They Live(d) by: A Journey through the Emotional Landscape of the (Ancient) Near East and Africa

Gaëlle Chantrain¹

¹ Université Catholique de Louvain

In this talk, I propose to explore the world of conceptual metaphors and the way they shape the lexicon of several languages in the Near-

East and Africa. My starting point will be ancient Egypt, from where I will convey the audience to embark a journey that will take us from the Ancient Near East to modern Africa. The purpose of our travel? Tracking down linguistic realizations of conceptual metaphors for emotion expression in a large range of languages in an areal perspective (i.a. Egyptian, Akkadian, Hittite, Beja, Amharic, etc.). Where will we look for them? Mainly in expressions involving body parts, where they like to hide, and in various expressions relating to EMBODIMENT. What do they look like? They are polymorph, which the keen explorer must know in order to identify them. They can take the shape of polysemous lexemes, they can hide under cover of a compound word or even of a whole sentence. By traveling through various landscapes and times of human history, we will have the opportunity to meet both the widespread character of some conceptual features that shape the human mind but also the cultural specificity and rich variation of some of their linguistic actualizations, as well as clues of language contact phenomena. This study shows multiple bridges that can be thrown between Ancient and modern languages and cultures and how much ancient studies are crucial in highlighting both common grounds of the human mind and its rich diversity in its individual actualizations.

Ancient Egyptian Diglossia? Investigating the Court Dialect in Old Kingdom Texts

Victoria Almansa-Villatoro¹

¹ Harvard University

The earliest long texts in Egypt were written in a language that Egyptologists have called Old Egyptian. There is, however, a great degree of linguistic variation across the different Old Kingdom corpora and genres. In this presentation I build on a recent article where I proposed to define Old Egyptian as a “Court Dialect” that co-existed with a semi-colloquial Middle Egyptian in pre-Middle Kingdom texts. I now present the features of the Court Dialect and track its use throughout different Old Kingdom texts exploring the questions of diglossia, standardization, and literary language. I will show that the Court Dialect cannot be clearly ascribed to any specific geographic location nor time period. The use of typically Old Egyptian or Court features is, thus, not archaizing nor evidence of regionalism. The Court Dialect was used for written communication among high-administrative circles living in the north and south of the country, while other inscriptions use different variants of literary Egyptian with traces of colloquial Middle Egyptian resurfacing in specific contexts to convey emotion.

Towards an Agent-Based Situational Model of Language Use: Expressing Commands and Prohibitions in Late Egyptian Narratives

Haleli Harel¹, Dina Serova²

¹ Hebrew University, ² Humboldt-Universität zu Berlin

Commands and prohibitions appear across oral and written communication in world languages and are particularly prevalent in communicative situations characterized by social distance and hierarchy. In this contribution, we look at how Ancient Egyptians expressed commands and prohibitions during the New Kingdom, taking Late Egyptian narrative texts such as the “Contentings of Horus and Seth” as a starting point. The study serves as a testing ground for a new method of analyzing linguistic data in its co- and contextual setting. By making use of Systemic Functional Linguistics and the discourse dimensions field (topic of linguistic exchange), tenor (relationship between interactants), and mode (language role, channel, medium) (see Halliday & Matthiessen 2004; Neumann 2014; see also Serova 2024; cf. Polis 2017; cf. Goldwasser 1991), we annotate situational parameters in the texts and correlate this information with the occurrence of specific linguistic phenomena associated with affirmative and negative directives (i.e., imperative mood, prospective-subjunctive, obligative vs. negative constructions such as prohibitive).

This research suggests a new way of tagging the agents in a text and their actions. Re-using textual data credited to the Thesaurus Linguae Aegyptiae and Ramses Online, we create a tagged sample corpus and apply network modeling to showcase agents, i.e., protagonists/speakers in the "Contendings" and their situational settings of communication. This study aims to integrate recent insights from historical politeness theories, register research, and sociolinguistics on concrete language data to understand better who commands what to whom and under what situational conditions.

A Statistical Approach to Hittite Toponymic Endings

Mali Akman¹

¹ Brown University

The study focuses on the analysis of toponyms mentioned in Hittite texts in order to gain insights into the history and linguistics of Anatolian languages. The aim is to identify common toponymic endings and their distribution in Anatolia through statistical analysis of these toponyms. For this purpose, a statistical method proposed by Dahinden is used. The application of this method to 2700 Anatolian toponyms mentioned in Hittite texts collected by Adam Kryszewski for the Hittite Toponyms Project and the identification of possible toponymic endings. The second part of the methodology involves a linguistic analysis of the possible toponymic endings obtained from the statistical analysis. By examining the linguistic features of these endings, the goal is to gain a better understanding of the linguistic characteristics of the detected toponym endings. The third part of the study examines the spatial distribution of toponym endings on the co-occurrence network of Hittite toponyms. This network was constructed using data from the Hittite Toponyms Project and will help to identify which toponym endings are more common with which toponyms. By analyzing this distribution, researchers will gain insight into the linguistic and historical associations of toponymic endings with specific regions in Anatolia. Since many Anatolian languages are poorly attested, the study of toponyms mentioned in Hittite texts can contribute to our understanding of these languages. In addition, spatial distribution analysis can improve our understanding of the linguistic distribution of prehistoric Anatolia, thus contributing to a better understanding of Anatolian history.

Bridging Cultural Divides: Clashes and Reconciliation between International and Regional Epistolary Traditions in Egyptian-Hittite Correspondence

Ziting Wang¹

¹ Pennsylvania State University

Despite the establishment of a complex system of diplomatic communication, the adoption of a lingua franca, and the employment of trained scribes and experienced messengers, intercultural miscommunications over both substantive matters and etiquette still arose in Late Bronze Age diplomatic interactions. This paper studies a case of intercultural miscommunication over etiquette by analyzing a dispute between Šuppiluliuma I of Ḫatti and an anonymous Egyptian king over whose name should take precedence in the address (EA42). It proposes that their argument was caused by the divergence between the international convention and the Hittite epistolary tradition. The study offers two possible explanations for the pharaoh's use of the flipped form of address. In addition, it delves into how the issue might have been partially resolved through a mutual compromise, which was evidenced by the Ramesside correspondence between the Egyptian and the Hittite courts. During the Ramesside period, one also observes a cross-pollination of Egyptian and Hittite epistolary traditions and diplomatic procedures, i.e., the employment of pharaonic titles, frequent invocation of the Sun god and the Storm god, and the practice of parallel diplomacy. These innovations in epistolary formula and diplomatic procedure demonstrate that the Late Bronze Age kings and diplomats made deliberate efforts to bridge the enormous

linguistic, cultural, and ideological barriers between them to enhance the efficiency of intercultural communication.

FRIDAY, NOVEMBER 22, 2024 | 10:40am–12:45pm (EST)

SESSION: 6A. Archaeology of Cyprus II (Grand Ballroom A)

Chairs(s): Kevin Fisher, University of British Columbia | Catherine Kearns, University of Chicago

Maritime Transport Containers from the Region of Paphos: Exploring External Contacts and Exchange Networks in South-western Cyprus during the Late Bronze Age-Early Iron Age

Anna Georgiadou¹, Artemis Georgiou¹

¹ University of Cyprus

Founded at the dawn of the Late Bronze Age, the settlement at Kouklia-Palaepaphos developed into the flourishing centre of the Paphos region during the course of the 2nd millennium BC. The site was uninterruptedly occupied into the 1st millennium, when, on the basis of ample epigraphic and archaeological testimonies, it was the seat of the Paphian dynasty, until the transfer of the capital to Nea Paphos in the 4th century BC. The comprehensive study of newly excavated and legacy archaeological contexts from the urban centre of Kouklia-Palaepaphos, but also from various sites within the region of Paphos, has presented the opportunity to examine the distribution and consumption patterns of eastern-Mediterranean imports within south-western Cyprus. In this context, the means through which we approach external contacts are Maritime Transport Containers. These ceramic vessels, which primarily include Levantine amphorae (Canaanite Jars), but also Egyptian Jars and Aegean-made Transport Stirrup Jars, are tangible testimonies of the vigorous commercial exchanges between the sophisticated Mediterranean polities. In addition to transport vessels, our research has also considered tableware imported pottery, mostly of Levantine origin, for a more cohesive insight onto connecting networks. This holistic study is undertaken in the frame of the interdisciplinary research project ComPAS, funded by the European Research Council, which integrates advanced scientific methods for the comprehensive understanding of commercial connectivity maintained by the Cypriot polities during the Late Bronze Age-Early Iron Age span (ca. 1650-750 BC).

Pithoi and Bathtubs: Storage and Processing at Erimi-Pitharka

Brigid A. Clark¹, Lærke Recht², Mari Yamasaki³, Katarzyna Zeman-Wisniewska³

¹ University of Haifa, ² University of Graz ³ University of Warsaw

Erimi-Pitharka, a Late Cypriot settlement situated on a plateau overlooking the east bank of the Kouris River, near the modern village of Erimi on the southern coast of Cyprus, consists of various large building complexes and several subterranean chambers. Renewed excavations, conducted since 2022, have been directed by Lærke Recht of the University of Graz and co-directed by Dr. Katarzyna Zeman-Wisniewska (Kardynał Stefan Wyszyński University) and Lorenzo Mazzotta (University of Salento). The excavations revealed shallow archaeological layers and walls and features set into the easily cut natural sediment (kafkalla). This paper provides a preliminary analysis of ceramic findings from the first three seasons of excavations. The ceramics date to the Late Cypriot IIC - LC IIIA (c. 1300-1150 BCE) and include various wares such as Plain White, Pithos, Coarse/Cooking, Base Ring, White Slip, Aegean-type, and imported vessels. Also present at the site, and a notable feature at Late Cypriot sites in general, are so-called 'bathtubs,' deep oval basins with almost vertical walls and typically with a hole near the base. We will briefly offer a preliminary assessment of the role of these vessels at Erimi-Pitharka. The ceramics found at the site, including in situ pithos and other large storage/processing containers, highlight the agricultural and industrial

processing role of the site. Additionally, the presence of Coarse and Cooking wares implies some domestic activities, while imported ceramics may indicate connections to broader inter- and intra- regional networks.

A Study of Monumental Ashlar Constructions in Late Bronze Age Cyprus (Virtual)

Caroline Barnes¹, Graham C. Braun²

¹ University of British Columbia, ² University of Cincinnati

A tenant of the Kalavassos and Maroni Built Environments Project (KAMBE) is to understand the “socio-environmental dynamics enacted through the process of constructing and maintaining the urban landscape” during Cyprus’ Late Bronze Age (LBA) (Fisher et al. 2019, 501). Our research interrogates one aspect of this mission by producing a close analysis of construction practices for LBA monumental ashlar buildings that appear not only at the project sites, but also contemporary ashlar buildings across the island. Following up from our presentation at the 2023 ASOR Meeting that summarized our preliminary analysis of Building X at Kalavassos Ayios Dhimitrios, this year, we present findings for ashlar construction practices at Maroni Vournes, Alassa Paleotaverna, Kition Kathari, and Palaepaphos Kouklia. The same methodology to record toolmarks (photogrammetry and terrestrial laser scanning) and to estimate the amount of labor that went into constructing these buildings (via the methodology of architectural energetics) were applied to these additional sites. This comparative approach informs us of intra-island communication networks and the spread of technological knowledge. Moreover, the theoretical outlook of this project is to unsettle conventional top-down approaches that focus primarily on elites who commissioned these buildings, and instead, focus on the laborers who constructed them. Therefore, a major goal of this project is to illustrate how ashlar buildings, often associated solely with Mediterranean elites, were in fact spaces in which associated craftspeople were able to construct identity and community via the building process.

The Figurine Makers of Kourion: Continuity of Local Coroplastic Practice at the Sanctuary of Apollo Hylates

Gwyneth Fletcher¹

¹ University of Pennsylvania

The Sanctuary of Apollo Hylates near Kourion is well known for its long occupation, peculiar architecture, and vast figurine corpus. Previous scholarship has tended to focus upon the sanctuary’s wider significance to Cyprus and Roman imperial changes. The figurines tell a different story. Taking a *longue durée* approach and situating them in a context of local production, this paper reexamines the votive figurines deposited at the Sanctuary of Apollo Hylates. It argues that there was a vibrant regional tradition stewarded by local craftspeople over a long period of time (ca. 750 BCE-100 CE), despite dramatically changing socio-political contexts and shifting imperial powers. Although there are some perceptible changes in production technique, including the use of molded heads, there is continuity of hand-made bodies. Simultaneously, certain figurine typologies like horsemen and adoration figures are well-attested through the whole duration of the corpus. Therefore, the figurine makers of Kourion actively maintained local artistic styles, with only minimal adoption of wider Hellenistic and Roman molding techniques. These local artisans, likely passing down coroplastic techniques for generations, preserved a particular votive practice in the face of changing artistic traditions and technologies at nearby Kourion.

Roman Lamps from Northwest Cyprus

Scott Moore¹, William Caraher², Nancy Serwint³

¹ Indiana University of Pennsylvania, ² University of North Dakota, ³ Arizona State University

Princeton University’s excavations at the site of Polis (ancient Arsinoe and Marion) in northwestern Cyprus have produced a robust assemblage of ceramic evidence from the Roman and Late Roman periods. These sherds derive from a range of secondary contexts along the northern side of the city and offer a unique perspective on the ceramics used and discarded in the Roman and Late Roman city. These excavations also provided insights into local ceramic production with the discovery of an Early Roman ceramic kiln cut into the side of a shallow gully in the industrial area to the north of the city. Later in the Roman period, the kiln was abandoned and covered over with a large levigating pool and workshop in a second phase of industrial activity at the site. Unfortunately, there is little direct evidence for the product of this kiln which was filled in soon after its abandonment, and the kilns from the second phase of activity at the site were not discovered. These excavations, however, produced a remarkably homogeneous deposit of Roman lamps. While these lamps are in a secondary context and cannot be connected archaeologically to the kilns, the distinctiveness of the deposit suggests that the lamps were produced locally, and a significant quantity of the lamps come from various generations of the same mold. The types of lamps present in this deposit are relatively rare elsewhere at the site suggesting that this concentration reflects a deliberate activity undertaken by the city’s inhabitants.

SESSION: 6B. Ritual, Power, and the Power of Ritual in the Ancient Near East II (Grand Ballroom B)

Chairs(s): Céline Debourse, Harvard University | Elizabeth Knott, College of the Holy Cross

Of Scapegoats, Birds, and the Rest: The King and All His Substitutes in the Mesopotamian *Bit rimki* Ritual (Virtual)

Beatrice Baragli¹

¹ Universität Würzburg

The *Bit rimki* (“bathhouse”) ritual is one of the most important royal rituals of first-millennium Assyria and Babylonia. Designed specifically for the king, it was performed to purify and protect him from various kinds of evil. It was performed out of necessity, when a particular danger threatened the king. The length of the performance, the number of prayers recited, and the many different versions make the *Bit rimki* one of the most complex Mesopotamian rituals. Many of the prayers recited during this ritual describe release rituals (also known as scapegoat rituals), in which various animals and even human captives are ritually banished to a place far from civilisation as carriers of evil and impurity. Although the scapegoat ritual is a well-known theme, its role in the *Bit rimki* still needs to be fully understood: What is the precise relationship between these animals (and the captives) and the king, and how do they contribute to the concept of kingship expressed in the *Bit rimki*? This leads to the conclusion that all these prayers were collected in the *Bit rimki* to cover all the release rituals known in Babylonian-Assyrian magic, and thus to protect the king from any possible evil that might threaten him. This paper will make a significant contribution to the knowledge of a ritual which, although often cited in ancient Near Eastern studies, is still not thoroughly understood.

Building for Ningirsu, Building with People: A Workers’ Account of the Construction of Eninnu

Sait Kutay Sen¹

¹ Columbia University

Kingship/*nam-lugal* in ancient West Asia was not an abstract, purely ideological, or isolated office; it was only meaningful with regards to the other constituents of a body politic. In royal annals, depictions of warfare, or diplomatic correspondence we observe this relationality more readily. However, accounts of royal ritual, such as construction ceremonies, usually tend to focus on the ruler and highlight his role as divine mediator or guarantor of order. Then, the question is whether it

is possible to dissipate the ideology of kingship which saturates our documentation of construction rites, to catch a glimpse of kingship unfolding as a function of interaction between the ruler and the ruled? I propose a rereading of the Gudea Cylinder A, in which the appearance of characters, mainly Gudea, along with participants and attendees both mortal and divine, is controlled throughout the text. Moreover, when we pay close attention to the sections of the text describing preparations for the ceremony and manual work getting done at the construction site, we realize that the people of the city of Girsu and the labor-force figure prominently not only in the construction of the temple, but of the royal body as well, with respect to its constituent parts, the people. I argue that the building rites were a space where rulership is simultaneously constructed and exercised through the populace of the city; hence allowing us to disengage from an image of kingship as abstraction in favor of one embodied in ritual act.

The Builder King: Building Ritual and Royal Images

Yu Song¹

¹ New York University

This paper discusses a collection of royal depictions portraying Mesopotamian kings holding baskets on their heads. This motif is observed in foundation deposit figurines from the third millennium Mesopotamia, each serving specific ritual purposes. However, a notable transformation occurs in the materiality, location, and artistic formulation of the builder king motif during the first millennium, evident in the stelae of Ashurbanipal and Shamash-shuma-ukin. The paper focuses on elucidating the reasons behind the shift in self-representation among Neo-Assyrian kings. The extant texts related to building rituals in the first millennium reveal royal involvement and concerns in construction activities. This paper posits that the Neo-Assyrian king strategically positions himself within the continuum of tradition by adopting the artistic expressions of his predecessors and engaging in rituals to legitimize his reign. By crafting the identity of the builder king, the king assumes the role of constructing social order and serving as the provider for the gods. This argument suggests that the Neo-Assyrian king, through symbolic and ceremonial means, establishes a connection with the past and monumentalizes a traditional art historical expression into a new royal narrative.

Nabû and Tašmētu in Late Assyrian Royal Ritual and Elite Culture

Zachary Rubin¹, Amy R. Gansell²

¹ Fordham University, ² St. John's University

Over the course of the Neo-Assyrian period, the Babylonian scribal god Nabû and his consort Tašmētu gained overwhelming prominence in Assyrian religion. This trend culminated during the reigns of Esarhaddon and Ashurbanipal, when the divine couple played a prominent role in Assyrian state rituals. This paper draws the correspondence of the Assyrian court and royal hymnic literature to explore the significance of the ritually performed and reiterated co-optation of Nabû and Tašmētu, both within Neo-Assyrian internal politics and in broader developments in Mesopotamian religion. Notable examples include the loyalty oath ceremony that Esarhaddon instituted for himself and Ashurbanipal, which involved a marriage ceremony of Nabû and Tašmētu and a procession of the statue of Nabû through the city; sacrifices to Tašmētu performed by Queen Mother Naqī'a/Zakūtu; and the names of Assyrian queens Tašmētu-šarrat and Ana-Tašmētu-taklak. Through these examples, this paper argues that the royal family and the scholars of their inner circles sought to ritually equate the Assyrian king and queen with Nabû and Tašmētu, even though these deities previously had no real significance to Assyrian king- or queenship. It suggests that the royal court seized on the newfound popularity of Nabû and Tašmētu among the Assyrian populace—and especially among the administrative elites, who

strategically revered the divine couple—as a socio-political tool for validating the power of the Assyrian royal family.

New Cuneiform Texts from Nineveh's Mashqi Gate

Eckart Frahm¹

¹ Yale University

Since 2022, the Iraq Heritage Stabilization Program of the University of Pennsylvania, under the direction of Michael Danti, has undertaken archaeological fieldwork at the Mashqi Gate, one of the eighteen monumental doorways that penetrated the walls of Nineveh in the seventh century BCE. The ongoing excavations are conducted with support from the Ninawa Department of Inspections of the Iraqi State Board of Antiquities and Heritage. Among the most remarkable results of the work done up to now is the discovery of several carved orthostats with scenes depicting Sennacherib's military exploits in the Levant. But the excavations have also unearthed a few cuneiform texts on stone and clay tablets, including a new copy of the so-called "Marduk Ordeal," published by MacGinnis et al. in 2022. In this presentation, I will discuss two other texts found in the course of the work at the Mashqi Gate: a poorly preserved Assyrian royal inscription from the ninth century BCE and three fragments of a large clay tablet inscribed in Babylonian script with Sumerian incantations belonging to the so far poorly documented final stages of the so-called Bit rimki ceremony, a complex ritual aimed at purifying the king. The paper will conclude with provisional thoughts on why this very text was actually housed in the Mashqi Gate, originally, it seems, in some upper room of the building.

SESSION: 6C. Archaeology of Israel II (Georgian)

Chairs(s): Omer Sergi, Tel Aviv University | Ido Koch, Tel Aviv University | Boaz Gross, Israeli Institute of Archaeology and Tel Aviv University

Iron Age IIA Storehouses at Tel Abel Beth Maacah: Markers of Cultural Identity and Geo-political Affiliation?

Nava Panitz-Cohen¹

¹ Hebrew University

Tel Abel Beth Maacah (Tell Abil el-Qameh), a large and prominent site in the northern Hula Valley, is located on the present-day border of Israel and Lebanon. This location comprised a zone of the interface between the major political entities in northern Israel in Iron Age IIA: the Israelite Kingdom, the kingdom of Aram-Damascus, and the Phoenician littoral. A large storehouse, dated to the late Iron IIA, and part of another one, uncovered in excavation Area K, are of an architectural plan well known from sites in the Israelite Kingdom, as well as in Judah, although demonstrating several differences as well. The storehouses yielded over 45 complete storage jars, one bearing an ink inscription with the Hebrew name "Benyaw," a northern Israelite theophoric ending. This lecture will present the storerooms and their contents, and how they can inform on the economic status and cultural and geo-political affiliation of Abel Beth Maacah in the 9th century BCE. This data will be examined in light of a scholarly approach that claims the region was ruled by Aram-Damascus in the late Iron IIA, and only became a part of the Israelite kingdom in the early 8th century, with the reign of kings Yoash or Jeroboam II.

Preliminary Report on the Iron Age Pottery from the Austrian Expedition to Lachish

Zachary Thomas¹

¹ Australian Catholic University

This paper presents a preliminary report on the Iron Age pottery excavated by the Austrian Expedition to Lachish (directors Katharina Streit and Felix Hoeflmayer, Austrian Academy of Sciences) in Area P adjacent to the Judean "Palace-Fort", between 2018 and 2023. This pottery primarily derives from a large but enigmatic subterranean structure, possibly a filled-in water system. The pottery from it is

relevant to its dating, as well as that of the “Northern Annex building” that later covered part of this subterranean structure. The integration of the ceramic assemblage from this structure with the existing Iron Age stratigraphic and ceramic phasing will also be discussed. This paper will also present Iron Age pottery from a square open to test a nearby archaeomagnetic anomaly.

Cult stands, Animal Representation and the Israelite Monarchy: A View from Iron IIA Jezreel Valley

Mor Goldenberg¹

¹ Tel Aviv University

The current paper will discuss the phenomenon of rectangular, fenestrated cult stands during the Iron IIA in the Jezreel Valley, its iconography and its connection to the Israelite monarchy. First, the group of artifacts and their chronological and spatial distribution will be presented. I will then overview the zoomorphic iconography presented on the cult stands, focusing on special cases and their connection to the southern Levantine repertoire. Finally, I will contextualize this regional phenomenon into what is known about Iron IIA archaeology in the kingdom of Israel. Recent research on the kingdom has pointed at an organic process of state formation and a rather heterogenous character of the kingdom in terms of its urban layouts and administrative systems during the Iron IIA. This heterogeneity over different geographical regions is best demonstrated in the Jezreel Valley, which seems to present cultural autonomy under the Omride rule. I wish to showcase the cult stands from the Jezreel valley, together with their iconography, as yet another evidence for this heterogeneity in culture, this time in the cultic realm.

Excavations at Tel Haror: The Late Iron Age Remains on the Acropolis

Eli Itkin¹, Eliezer D. Oren², Alexander Fantalkin¹

¹ Tel Aviv University, ² Ben Gurion University of the Negev

Tel Haror (Tell Abū Hureireh) is a large, fortified settlement situated on the northern bank of Naḥal Gerar (Wadi esh-Sheri'a) in the western Negev. It is located ca. 7 km west of Tell Sera', on the road linking Gaza with the Beersheba Valley. The site consists of a lower mound and an acropolis (upper mound), which extends over ca. 1.5 ha and is located in the northeastern corner of the site. Excavations on the upper mound were carried out for four seasons between 1982–1986 under the direction of E. D. Oren, on behalf of Ben-Gurion University of the Negev. These investigations exposed a well-stratified late Iron Age sequence featuring a fierce conflagration. Although the late Iron Age settlement at Tel Haror is viewed as an integral part of the Neo-Assyrian administrative, militaristic, and economic system along the empire's southwestern frontier, the results of the excavations were only published in a series of short preliminary reports. This paper will present the late Iron Age stratigraphy, architecture, pottery, and other associated finds from the acropolis at Tel Haror. The detailed Iron Age stratigraphy, coupled with the rich ceramic corpus found in the destruction layer, provides an essential chronological profile of the Iron IIB–C in the western Negev, which is practically unknown in current scholarship.

The Urban Character of Lachish Level V

Yosef Garfinkel¹

¹ Hebrew University of Jerusalem

Extensive excavations were conducted at Tel Lachish in the years 2013–17, 2022–23. The expedition uncovered new finds from level V, which is the first Iron Age level built in the site, after a gap of some 200 years from the last Canaanite city. The character of Level V was not clear, and over the years there was a debate about when was it built, and what was the character of the settlement. Our expedition obtained radiometric dates which placed the city around 930–860 BC. The character of the settlement is urban, and includes a city wall, four elongated column houses that were used for storage, an alley leading

to the city wall, and dwelling. In addition, earlier expeditions uncovered from this level Palace A on top of the site, and a cultic room.

SESSION: 6D. Archaeology and History of Feasting and Foodways II (Arlington)

Chairs(s): Jacob C. Damm, College of the Holy Cross

Complications to the Study of Plant Oils Using Organic Residue Analysis in the Eastern Mediterranean

Rebecca Gerdes¹

¹ Cornell University

Olive oil and other plant oils played important roles in the foodways, daily life, and economy of the ancient Mediterranean. Yet tracing plant oils using organic residue analysis (ORA) of lipids from pottery is complicated. Because plant oils have similar compositions and degrade during use, burial, and excavation and study, ORA cannot distinguish between most plant oils. In particular, olive oil cannot be identified from lipid residues. However, a suite of biomarkers has been proposed to identify general plant oils (Roffet-Salque et al. 2017). This paper presents new evidence from an environmentally contextualized degradation experiment that suggests that plant oils will be poorly preserved in potsherds from calcareous soils and that some plant oil biomarkers may not survive in such an environment. Calcareous soil is especially common in the eastern and southern Mediterranean. This new data raises concerns about tracing plant oil from residues in transport and storage containers in the eastern and southern Mediterranean. The experimental evidence and data from a new ORA study are applied to reevaluate the hypothesis that large storage facilities at the Late Bronze Age urban site of Kalavassos-Ayios Dhimitrios, Cyprus, contained olive oil (Keswani 1992: 141–46), a claim that has dominated scholarship on the economic and social organization of LBA Cyprus for over 30 years. Roffet-Salque, M., et al., 2017 *J. Archaeol. Sci. Rep.* 16: 627–640. Keswani, P., 1992, in *Reports of the Department of Antiquities of Cyprus*, 1992: 133–46.

Nudging Ninkasi's Memory: Recreating Ancient Sumerian Brewing and Drinking Practices

Marie H. Hopwood¹

¹ Vancouver Island University

Both food and drink are powerful tools for memory. The senses of taste and aroma are able to trigger remembrances of family, meaningful places, celebration, tragedy, lost homes or new, and more. This is true for us today, as well as for people in the ancient past. The linkage of food and drink to identity makes it an important tool of inquiry for archaeological research as we strive to recreate the sense-scapes of the people who built and thrived in these ancient sites. For those who lived in the Mesopotamian region (what is now Turkey, Syria and Iraq), this would have included brewing, drinking and offering beer. Archaeological evidence points to beer as one of the foodstuffs that inspired the origins farming, as one of the first forms of tribute to the gods, and as a drink for rituals, feasts, and daily life. To explore beer from Mesopotamia, particularly the southern region of Sumer, requires an exploration of the infamous bappir, or beer bread. Described in verse through the Hymn to Ninkasi, as well as other cuneiform texts, bappir as a brewing ingredient is enigmatic in both its constituent ingredients, as well as its use. Through experimental archaeology, the author recreates bappir based on textual and archaeological evidence for use in brewing experiments. The recreated bappir is examined in how it functions outside of poetics, and what Ninkasi's brew may have tasted like in 2nd millennium BCE Sumer (S. Iraq).

The Grateful Dead: Meals and Dining as Mortuary Rituals in Judean Bench Tombs

Aaron J. Brody¹

¹ Pacific School of Religion, Bade Museum

Elite Judeans from the period of the Iron II buried their dead in human constructed household tombs outside of settlements that served as the loci for commemoration of deceased extended family members over multiple generations. Material evidence from Bench Tombs excavated at Tell en-Nasbeh, in the collection of the Bade Museum at Pacific School of Religion, suggests that meals were being eaten within these household tombs as elements of the mortuary rituals performed for and with the newly deceased by living mourners and their comforters.

Whose Bias is it Anyways? Iron Age Foodways between Bible and Archaeology

Jacob C. Damm¹

¹ College of the Holy Cross

Over the last two decades, foodways have become an important subfield within both Iron Age archaeology and the study of the Hebrew Bible. Analyses were interdisciplinary from the beginning, with individuals of both fields collaborating and using data from outside of their normal research domains. A peculiar consequence of this interaction has been the sharing and maintenance of biases related to Iron Age foodways between the two fields, biases which have often been recycled through convoluted chains of citation such that their origins, underlying assumptions, and implications have long since become divorced from the received idea. Taking on lives of their own, they have become something of a stumbling block in our attempts to parse out ancient practices. I will review a selection of these biases and their implication for the study of Iron Age foodways, as well as some of their impacts in both archaeological and Hebrew Bible studies. Whether by text-critical methods or something as mundane as site formation processes, I will show that our understanding of Iron Age foodways—and daily life more generally—can be greatly improved through critical reflection on the strengths and weaknesses of our evidence categories. Despite abundant data, both the textual and archaeological record are, at times, surprisingly resistant to reconstructing Iron Age foodways. It is only through recognizing those limitations—and the biases that we have brought to them—that we can best magnify the strengths of each corpus and bring them into a more productive dialog.

The Table is Set! Dining in Late Roman Aelia

Debora G. Sandhaus¹, Yana Tchekhanovets¹, Doron Ben-Ami²

¹ Ben Gurion University of the Negev, Israel Antiquities Authority

A monumental mansion was uncovered on the eastern slope of the Tyropoeon Valley in the southern part of Jerusalem / Aelia Capitolina. The house, constructed during the second decade of the fourth century CE, was destroyed by an earthquake in the year 363. The mansion seems to have been part of a proliferous period of construction in the area, where other architectural complexes involving such mass exposure were exposed. Much was debated on the character of the inhabitants of the house, whether the material culture represents the Roman or Byzantine tradition. The character of the material assemblage, coming from a domestic architectural complex, clearly reflects the high-status and wealth of its owners and provides insight into a varied and rich “Table Service” assemblage that includes vessel types and forms common in Late Roman Mediterranean households. Therefore, the “Table Service” stands not just as an anchor for chronology but also for the character of Aelia/Jerusalem’s elite taste during the Late Roman period in the East.

SESSION: 6E. Archaeology of the Near East: The Classical Periods (Berkeley & Clarendon)

Chairs(s): Simeon Ehrlich, Institute for Research in the Humanities, University of Wisconsin-Madison | Robyn Le Blanc, The University of North Carolina at Greensboro

The Renovation and Rebuilding of Synagogues in Late Antique Palestine: A New Interpretation of the Archaeological Finds

Zeev Weiss¹

¹ The Hebrew University of Jerusalem

Numerous studies focus on the ancient synagogue, however, in fact, only a few of them—mainly preliminary or final reports documenting a specific building—discuss its later history, how long it was in use, when it was damaged, and especially why it was renovated, at times more than once, while at some sites significantly expanding its area. The paper will explore the later history of the synagogues in late antique Palestine and the motives that may have triggered the replacement of one building with another. Through the presentation of finds at several sites, which will serve as a test case, it will be argued that although earthquakes sometimes offered an adequate explanation for the destruction of synagogues, there are, in fact, other reasons for the change in a building’s layout or for the replacement of one building with another, at times significantly larger, edifice. The conclusions arising from this discussion will provide important insights regarding the benefactors’ and communal members’ wish to glorify their synagogues owing to the economic vitality and political status of the Jewish communities in the city and countryside in Palestine under Christian rule.

Colonial Status and the Severan Emperors: A View from the Near East

Robyn Le Blanc¹

¹ University of North Carolina, Greensboro

The Severan period (193–235 CE) was an inflection point for colonies in the Roman East. Three new imperial policies fundamentally shifted the political and civic contexts around colonial status: the grant of civic status as a reward for loyalty to the emperor; the Caracalla citizenship edict of c.212 CE, which undercut the long-established colonial privilege of Roman citizenship by extending this status to all free men in the empire; and the (potential) shift to titular colonies, whereby communities received status but no veteran settlement. It is widely supposed that these policies had a substantial impact on the nature of colonial status and how it was perceived. Most of this work relies on literary and epigraphic sources. Locally produced coinages, although an abundant and well-dated corpus concerned with communicating ideas about civic status, has been comparatively underutilized in determining what impact, if any, these new policies had on how colonies perceived their status and privileges. Focusing on the numismatic evidence from Severan colonies in the Near East (e.g., Caesarea ad Libanum, Tyre, Sidon, Mallus, Bostra), this paper explores how these new policies impacted (or not) how colonies communicated and promoted their colonial foundation, identity, and associated privileges. I ultimately argue that the iconography and legends of the local coins indicate that colonial status remained an important and coveted status, but one which increasingly represented a special connection to the emperor.

Decorative Motifs on Galilean Northern Stamped Oil Lamps: Stylistic and Technological Insights

Zohar Slaney¹, Adi Erlich¹

¹ University of Haifa

During the Late Roman period (3rd to 5th centuries CE), the Galilee was an area with diverse communities undergoing significant changes. The region is characterized by marked types of oil lamps that can be found throughout Phoenicia and Galilee. The most common group, dubbed “Beit She’arim lamps” or “northern stamped lamps,” is widespread in Western Galilean sites, reflecting the area’s craftsmanship and artistic style. These lamps display only geometric and floral designs while avoiding figurative images, starkly contrasting

the appearance of many other contemporaneous lamps. Among the various motifs, rosettes and palmettes are common. In our paper, we will use art historical methods to examine the decorative scheme of the northern stamped lamps and the technology involved. We will discuss the possible sources for the patterns and their composition, which is varied and includes repetitions and changing rhythms. Furthermore, the technology applied is crucial for the style of the decoration, causing an optic effect. Others have claimed that the stamps were applied after the removal from the mold, while leather-hard. However, our research proves otherwise; The decorations were stamped on the prototype from which the mold was taken. We will also present the technological aspects by using experimental archaeology. Analyzing the style and decorative motifs of these oil lamps expands our knowledge of arts and crafts in Galilee and throws light on the artistic choices of the lamp makers and their customers.

Reconciling Textual, Art Historical, and Archaeological Sources for Late Antique Ascalon

Simeon D. Ehrlich¹

¹ Institute for Research in the Humanities, University of Wisconsin-Madison

Modern excavation of ancient Ascalon, beginning with the fieldwork of Lady Hester Stanhope and culminating in the scientific excavations of the Leon Levy Expedition, has yielded a wealth of information about the site; however, due to the large intervals of time between investigations, the varying standards of archaeological recordkeeping across centuries, and the intermittent despoliation and transformation of the site, it is not always readily apparent how the discoveries of each era of fieldwork relate to those of the others. This paper seeks to demonstrate that varied sources of evidence from different time periods can be used together productively to attain a clearer understanding of the relationships between findings from different phases of research at Ascalon. Taking as a case study an occidented apsidal building in map grid 38 in the northwestern quadrant of the site, this paper shows how the varying interpretations of textual, art historical, and archaeological records of the 19th, 20th, and 21st centuries provide complementary rather than contradictory information. Using Charles Meyron's accounts of Lady Hester Stanhope's excavation, early modern travelogues, the paintings of David Roberts and the Comte de Forbin, newspaper reports on the Ottoman quarrying of the site's ruins, modern excavation records, and an understanding of the transformation of the site in modern times, this paper argues that the occidented apsidal building was excavated, damaged, embellished, buried, and rediscovered, and that varied accounts of a bath, brothel, temple, church, and mosque all refer to the same building.

Foundation and Creation: The Symbolism of the Personification of Ktisis in the House of Eustolios at Kourion

Bede Carpenter¹

¹ Independent Scholar

The House of Eustolios, located in the ancient site of Kourion, stands as one of Cyprus' most unique and significant monuments of the Late Antique/Early Christian era. The importance of this monument lies in the opulent mosaics and tessellated inscriptions that adorn its floors. Arguably, these mosaics document the city's transition from Greco-Roman paganism to Christianity in the early fifth century AD following the devastating earthquakes of the late fourth century AD. Moreover, the House of Eustolios is the only non-religious building belonging to the Late Antique period to contain such well-preserved iconic mosaics of a Christian character. Out of all the figural mosaics that survive in the House of Eustolios, the most iconic is the personification of Ktisis (Foundation/Creation), which rests in the northern end of a long rectangular hall in the frigidarium of the bath complex attached to the northern side of the building. This personification of Ktisis finds

multiple parallels in floor and wall mosaics across the Eastern Mediterranean. By analyzing these parallels as well as other personification associated with Ktisis in both pagan and Christian contexts, an understanding of the meaning of the personification in the context of the House of Eustolios and the revitalization of Kourion in the early fifth century AD may be discovered.

SESSION: 6F. Not Just a Pretty Face: The Socio-Political and Economic Entanglements of the Figurines of the Mediterranean II (Studio 1)

Chairs(s): Shira Albaz, Bar-Ilan University and University of Haifa | Nicole Callaway, University of Haifa

The Iron Age II Clay Figurines from Tel Shiqmona

Adi Erlich¹, Golan Shalvi², Ayelet Gilboa¹

¹ University of Haifa, ² University of Chicago

Tel Shiqmona, located on the Carmel Coast, today within Haifa, was excavated by Elgavish throughout the 1960s and 1970s. Reexamination of these excavations revealed that the site was the largest purple dye industry known in Iron Age Mediterranean. Repeated demolition and construction resulted in the densest Iron Age settlement sequence in the southern Levant, allowing for high-resolution stratum dating. The site, a small Phoenician village that produced purple dye, was occupied by the Kingdom of Israel during the 9th century BCE, which managed the dye industry until the Assyrian conquest. But even under Israelite rule, the site's material culture remained Phoenician in nature. Under Assyrian rule, the dyeing facility was rebuilt, probably by one of the northern Phoenician cities, perhaps Tyre. About 90 clay figurines date to the Iron Age II; most belong to the final Israelite supremacy period and the following Phoenician hegemony in the 8th and 7th centuries BCE. Most Phoenician figurine assemblages published so far are small, unstratified, or from old, problematic excavations. Thus, the Tel Shiqmona assemblage is the most extensive, well-stratified, well-dated Phoenician figurine collection, which makes it crucial to this research field. The repertoire includes mostly "pillar figurines" of standing women and horse riders. Other figurines depict animals. Our paper will discuss the occurring and absent types, the dates, the meaning, and the function of the figurines at Tel Shiqmona, compared to other Phoenician assemblages. Finally, we will compare Phoenician and Judean repertoires from the same period.

Terracotta Donkey Figurines: Stylistic Development and Purpose during the Early Bronze Age in the Southern Levant

Nadeshda Knudsen¹

¹ University College London

This presentation will give a holistic account of the technical and stylistic aspects of an augmented corpus of securely dated ceramic animal figurines derived from a wide spectrum of sites across the region. Diminutive, free-standing animal figurines have long since featured within the coroplastic repertoire of the southern Levant as part of an integrated aspect of creative and symbolic expression. However, at the dawn of the Early Bronze Age (ca. 3600 – 2400 BCE), the addition of donkey figurines to the growing assemblage of figurative material culture highlights the continuum of this enduring tradition, reflecting the importance of replication in miniature, as well as signalling wider social changes in the region. By exploring the specific and practical choices of zoomorphic figurine production, of both incoming donkeys and the extant domestic species, new patterns of emphasis and use-life are emerging. This diachronic and synchronic narrative that integrates a comprehensive and multi-faceted analysis of contextual, subsistence and economic data reveals new insights and an extended and comparative overview of the role and function of donkey figurines during the rise and decline of urbanisation in the Early Bronze Age.

The Origins of the Metal Anthropomorphic Figurines of the Southern Levant (Virtual)

Nicole Callaway¹

¹ University of Haifa

At the onset of the Middle Bronze Age, the southern Levant increased connectivity with neighboring regions and cultures. Naturally, as the inter-regional and cross-regional networks of the Middle Bronze I southern Levant expanded, cultic behavior was also impacted. One of the aspects of these impacts is the introduction of anthropomorphic metal figurines, which is regarded as a phenomenon unique to the Middle Bronze Age southern Levant. Since metal was already being utilized for figurines and statues during the Early Bronze Age in neighboring areas, the appearance and distribution of the anthropomorphic metal figurines in the southern Levant also suggests a socio-cultural shift in the region. For this paper, the earliest appearances of the metal anthropomorphic figurines within the southern Levant will be discussed. First, I will show that metal anthropomorphic figurines first appeared in Nahariya and Megiddo in the early to mid-Middle Bronze Age I. Second, I will demonstrate how the appearance of these figurines reflects the acceptance and adoption of new cultic innovations and ideologies. Lastly, I will present that these cultic innovations and ideologies were transmitted from Mesopotamia, Anatolia, and the northern Levant via trade and immigration.

Judean Pillar Figurines in Color: Visual Encounter and the Co-Creation of Meaning (Virtual)

Lauren K. McCormick¹

¹ Princeton University

In this paper, I use imaging technologies called Decorrelation Stretch and Reflectance Transformation Imaging to detect and analyze Judean Pillar Figurine (“JPF”) paint. I argue from the finish work of paint, bolstered by texture data not visible to the naked eye, that JPF eyes were a significant point of interest. For example, the pupils of one JPF fragment, called Naşbeh 255, reflect a multi-step paint process and appear larger from the sides than they do from the front. This optical illusion helps to bring JPF eyes to the fore, counterbalancing the interpretive emphasis traditionally placed on JPF breasts. Naşbeh 255’s painted pupils give the appearance of motion, i.e., of being reactive, and not fixed on any one thing. The possibilities change as the viewer’s positionality does. Indefinite representation positively constructs Naşbeh 255 as all-seeing, engaging viewers in a dynamic visual encounter with the JPF. JPF eyes are largely anthropomorphic, which makes the JPF in some sense “art that imitates life”. But Naşbeh 255 also relies on life to accomplish its effects. Naşbeh 255 was decorated in a way that creates—and is also created by—human experience.

SESSION: 6G. Interconnectivity and Exchange with Northeast Africa II (Studio 2)

Chairs(s): Iman Nagy, UCLA, Berkeley | Annissa Malvoisin, Brooklyn Museum/Bard Graduate Center

"Inalienable objects" and 1st Millennium BCE spheres of Interaction in the Northern Horn of Africa and Southern Red Sea (Virtual)

Matthew Curtis¹

¹ California State University Channel Islands

The first millennium BCE in the northern Horn of Africa (northern Ethiopia and Eritrea) witnessed the rise of complex proto-urban societies and an expansion of the scale of interaction with societies across the Red Sea on the southern Arabian Peninsula. In Tigray, Ethiopia and the southcentral highlands of Eritrea this included the development of a limited but significant number of ceremonial or ritual sites that may have served as repositories of “inalienable” objects – goods that are not exchanged or do not circulate widely, many of which seem to have prototypes originating in distant places in the

southern Red Sea world. Drawing from ideas and cross-cultural examples in cultural anthropology and archaeology concerning inalienable objects (e.g. Weiner 1992, Mills 2004), this paper argues that the metal openwork badges or “identity marks,” votive sculptures, and other artifacts of first millennium BCE ritual sites in the northern Horn of Africa may represent communal identities, perhaps linked to kin-based and/or ritual corporate groups whose control of knowledge or right to make or own such inalienable objects legitimated command over associated repositories of knowledge that materialized histories of social relations. It is argued that these would have been key to maintaining and expanding economic and sociopolitical power in the southern Red Sea and northeastern Africa in the millennium prior to the rise of the Aksumite Kingdom.

Varieties of Trade: Economic and Cultural Exchange along the Nile in the Empire of Kush

Geoff Emberling¹, Saskia Buechner-Matthews², Tim Skuldboel³

¹ University of Michigan, ² German Archaeological Institute, ³

Independent Researcher

Ancient Kush, centered along the Nile River in what is now northern Sudan, was a culture that depended on exchange throughout its history. In addition to its own natural resources, particularly gold, carnelian, ivory, and incense, it also had access to materials from the African interior that it could exchange (or offer as tribute). This paper considers the cultural impact of exchanges in Kush through four distinct moments in its history, from its foundation in the Kerma period (ca. 2000 BCE) through its collapse in the Meroitic period (ca. 350 CE). It particularly focuses on trade as represented in the authors’ archaeological project at the major urban center of Jebel Barkal. Over the long lifespan of Kush, exchange, particularly with Egypt and the wider Mediterranean world, produced a surprising diversity of cultural responses, from rejection to emulation and adoption.

Importation and Consumption of Chinese Ceramics in Mamlouk Egypt: An Archaeological View (Virtual)

Bing Zhao¹

¹ Centre National de Recherche Scientifique

The conference based the ceramic evidence from archaeological investigations in Egypt to offer one aspect of the material culture of Mamlouk Egypt: the importation, the consumption and the imitation of Chinese ceramics. I would at first summarize the assemblage of Chinese imports to emphasize the dynamics multi-national private traders which would have made the Chinese maritime border porous, even during periods of official closure by the Chinese Court. And then, I would focus on the Egyptian imitation of on the main category of Chinese ceramics exported into the Indian Ocean from the mid 13th century to the mid 15th century, Longquan-type Green-glazed porcelain/stoneware. I will aim to show the “Chinese component” in the Mamlouk pottery production, or the connected and shared shapes, patterns and glaze colors.

Archaeology of Diversity and Interaction in Ancient Egypt: Case Studies from the Non-Elite Contexts of Naga ed Deir and Deir el Ballas

Amr K. Shahat¹

¹ University of California, Los Angeles

Egypt’s history of cultural interaction with East Africa and the Near East is often discussed based on art historical or archaeological evidence from elite contexts. This paper focuses on interdisciplinary approaches to the history of cultural interaction from the less-studied non-elite contexts. Two case studies will be discussed: one from the non-elite cemetery of Naga ed Deir, dated to the Predynastic period, and the other from the cemetery 1-200 at Deir el Ballas, dated to the New Kingdom. Contextualized analyses of food remains from these contexts serve as a powerful lens for archaeologists, anthropologists, and social historians in understanding social relations, cultural

interaction, and the engendered experiences of individuals in the past. The interdisciplinary analysis of food remains, using archaeobotanical and stable isotope methods, is performed with indigenous archaeology and social justice theories in mind to problematize interpretations of textual and art historical sources. It also expands on the potentials of understanding food remains as markers of personal identity and social structure, to highlight the role of individual agency in the history of cultural interaction.

SESSION: 6H. Altering the Narrative: End of the Middle Bronze Age in Anatolia II (The Loft)

Chairs(s): Yağmur Heffron, University College London | N. İlgı Gerçek, Bilkent University | Müge Durusu-Tanrıöver, Temple University

Signed, Sealed, Delivered: Achemhöyük and the End of the Kārum Period in Light of Glyptic and Archaeological Evidence

Oya Topcuoğlu¹

¹ Northwestern University

Archaeologically, Achemhöyük occupies an important position in the Old Assyrian period for both Anatolia and Mesopotamia as the capital of a local kingdom and an important trade center with contacts over a vast region, as illustrated by several monumental buildings and the rich inventory of luxury materials. Material evidence from the site, including a large number of glyptic finds, links it directly to the center of the Assyrian trade network at Kültepe during the 1b period. That said, glyptic and textual evidence suggest that, in this period, the merchant community and the palace at Achemhöyük may have also been directly involved in a commercial, political, and diplomatic sphere connecting local kingdoms in Central Anatolia with northern Syria, rather than with the city of Assur, with which the kārūm and the local palace at Kanesh continued to trade in this period. This paper presents a close look at archaeological and glyptic evidence from Achemhöyük in conjunction with dendrochronological data and contemporaneous textual evidence from Kültepe. By shifting our gaze away from the center of the kārūm network at Kültepe-Kanesh and focusing on the capital of yet another local kingdom and important trade center in the latter part of the kārūm period, it attempts to understand the changing nature and direction of commercial and political interactions between Anatolia and northern Mesopotamia towards the end of the Middle Bronze Age.

Evolution of Metal Artifacts from the Karum Period to the 15th Century BCE in Central Anatolia: Insights into Changing Production and Consumption Practices

Sena Baskın¹

¹ Universität Würzburg

This study investigates the socio-economic transformations reflected through the evolution of metal artifacts from the Karum Period to the Early Empire Period in central Anatolia. The main emphasis of the study lies on Bogazköy-Hattusa, with additional comparisons to other significant contemporary sites within the Kızılırmak River Basin. As a main reference point serve metal artifacts unearthed in the excavation between 2002-2008 in the Valley West of Sarikale at Bogazköy-Hattusa. Especially the buildings in the so-called "Square Building Horizon", which are dated to the late 16th and 15th centuries BC based on radiocarbon analysis, provide a rich and reliable dataset for revising the chronology of the material culture up to the Early Empire Period. By exploring diverse categories of artifacts such as personal accessories, weapons, and tools, this study sheds light on the multifaceted nature of the transformation from the Karum period to the Hittite Empire. Noteworthy trends emerge from the analysis. Namely, the corpus of main forms found in Hittite levels was already present in Karum Period sites across central Anatolia. However, distinct changes became evident during the Hittite Period, reflecting evolving production and consumption practices. This study seeks to

illustrate the enduring and evolving patterns concerning the metal artifacts, and ultimately to contextualize its findings regarding the shifting social dynamics of the era.

The Middle to Late Bronze Age Transition at Çadır Höyük: Dis/Continuity

Jennifer C. Ross¹, Sharon R. Steadman²

¹ Hood College, ² SUNY Cortland

The remarkable record of occupational stability at Çadır Höyük offers an ideal laboratory for testing ideas about continuity and change in the ancient world. Excavations since 1994 have shown that Çadır Höyük held a Middle Bronze Age town, with a well-built fortification wall and gate facing the principal routes of movement through the valley in which it was set. Despite the textual evidence describing violent political upheaval through the transition to the Late Bronze Age on the Anatolian plateau, Çadır Höyük's residents remained in place, rebuilding the fortifications more than once, and likely expanding occupation at the site. Yet signs of discontinuity also exist, particularly in the area of ceramic production. As the second millennium progressed, the finely-made and decorated Middle Bronze Age vessels gave way to the mass-produced and standardized Hittite pottery of the Late Bronze Age. While this may offer signs of discontinuity at the settlement, it may also signal a community long attuned to adjusting to the changing world around it. This presentation will explore the evidence and possible reasons for the social and economic developments at Çadır Höyük during this critical period of change.

The Middle Bronze Age and Beyond: Insights into Pottery Production and Consumption from Tell Atchana, Alalakh (Hatay, Türkiye)

Müge Bulu¹

¹ Ankara University

The uninterrupted 2nd millennium BC stratigraphical sequence and the presence of historical records from the Middle and Late Bronze Age administrative contexts at Tell Atchana, Alalakh (Hatay, Türkiye), the capital city of the Kingdom of Mukish, provide the extremely rare opportunity to reconstruct and correlate the political and social dynamics in the broader framework of Syro-Anatolia. The recent archaeological research program at the site now celebrates the creation of a fine-tuned stratigraphy and the establishment of a local pottery sequence that allow to display a diachronic view of continuity and changes in the material culture in response to political shifts from the Kingdom of Yamhad to Mitannian Empire at the turn of the Late Bronze Age. Taking this advantage, this paper will provide an insight into the Middle Bronze Age and early Late Bronze I pottery production, consumption and circulation dynamics from a regional capital, where evidence of multi-directional contacts with and impacts on Anatolian Kingdoms is evident in various media.

SESSION: 6I. Archaeology of Islamic Society I (Whittier)

Chairs(s): Ian W. N. Jones, University of California, San Diego | Tasha Vorderstrasse, University of Chicago

Agro-pastoral Production in the Balqa: Evidence from Middle Islamic Dhiban, Jordan

Hannah Lau¹, Alan Farahani², Benjamin Porter²

¹ Hamilton College, ² University of California, Berkeley

From the 13th to 15th cen. CE a large swath of the Eastern Mediterranean was under the political hegemony of the Mamluk Sultanate. Rural communities across the northern and southern Levant were integrated into the Mamluk imperial economic system through both formal taxation systems and economic networks that funneled agricultural products to imperial distribution points and to urban markets. In this study, we explore how one such rural community, Dhiban, located in west-central Jordan, responded to changes in the economic realities of this period through the analysis of

paleoethnobotanical and faunal remains. Combined with other inorganic archaeological evidence, such as ceramic vessels, our research examines agricultural and stock rearing practices as well as local choices in cuisine and foodways. We consider how the competing demands for food and animal products by Dhiban's inhabitants, urban populations, and imperial bureaucracy shaped the decisions the Dhiban community made in crop cultivation and animal husbandry. This perspective permits a "bottom-up" view of the lived experience of communities under Mamluk rule where archival sources may be silent, which complements more "top-down" views derived from the study of the Mamluk state from the perspective of imperial elites.

The Elusive 11th Century: New Perspectives on the Early-Middle Islamic Transition at al-Humayma, Southern Jordan

Ian W. Jones¹

¹ New York University

The 11th century AD has generally been seen as a period of political and economic decline in the southern Levant, marking the end of the region's prosperity during the Early Islamic period. Archaeologically, it has often seemed invisible outside of major urban centers, owing both to the difficulty of identifying material culture of the period and a lack of investigation. This has changed dramatically in recent years, particularly in southern Jordan, where focused investigations have shed light on the transitional assemblages of the period. This paper reports the results of ongoing analyses of the material from the 1992-2002 Humayma Excavation Project excavations in Field F103 at the site of al-Humayma, in southern Jordan. Although perhaps most important as the qasr and mosque complex mentioned in Arabic historical sources as having been built by the 'Abbasid family at the site in the early 8th century AD, the structure continued to be occupied into the 11th century AD and was renovated and modified during this period. This paper will situate this analysis within recent discussions of the 11th century and explore how these changes to Field F103 relate to broader social, political, and economic transformations within the region.

What Can the Pottery of Hisban Tell Us about Rural Networks in Middle Islamic Syria?

Salama Kassem¹

¹ University of Bonn

From an archaeological perspective, clay refers to the raw material used for making pottery. Charting its mineralogical and chemical composition can unlock many details of the inner workings of ancient societies, such as technical knowledge transfer, culture-related reasons for clay selection, social networks, and human migration. Material culture characteristic of rural society such as pottery has, moreover, become one of the most informative sources concerning questions of cultural evolution due to its ubiquity as a material used by people and its post-depositional durability. This paper is concerned with the archaeometrical study of Mamluk pottery. It combines materials (lab work) with textual analysis to reconstruct the social and economic ties between Tall Hisban and other medieval rural archaeological sites in southern Levant. Historical sources, such as chronicles, geographies, and tax registers, only give an indication of a village structure (village and family names, economics, locations and names of local markets, the configuration of road systems, agricultural land), and they do not provide details on the intensity or nature of the relations between and within small communities (villages) alone. While archaeological record provides direct information on historically overlooked communities by allowing us to retrieve the rural material culture from a wide variety of contexts (citadel/village, domestic, rural, etc.). The analysis of written sources, archaeological fieldwork, and materials analysis (geo-chemical analysis) answer different kinds of questions about social behavior and rural societies. We expect a deeper understanding of the organization of rural communities in southern Bilād al-Shām.

The Nomadic Architecture of the Black Desert: A Typology of Sites and Preliminary Report on Aspects of al-Harrah's Islamic Material Culture

Ahmad Alghizawat¹

¹ University of Bonn

The archaeology of mobility and nomadism is plagued with many difficulties. From properly identifying settlement sites to the paucity and indistinctiveness of material culture, a range of difficult tasks has beset this field and engaged the minds of the researchers willing to wade into the complexities of the topic. The sites of mobile groups have often been described as ephemeral. It has been repeatedly pointed out that the material culture of such groups is similar to the sedentary societies with whom they were engaged. Further complicating the picture are certain misconceptions about the evolution of nomadism. To rise to the challenge, archaeologists have drawn upon historical sources, ethnographies, ethnoarchaeology, and regional studies. The latter in particular has proven effective in deepening our understanding of mobile people. Nomadic groups had had their distinct material culture, functional objects, art, and architecture. My paper will attempt to contribute to this ongoing research activity by presenting the nomadic material culture of the unique, biareal, landscape system of the Jordanian northern Badiya: the Harrah and the Hamad. Because of the peculiarities of this system; which involves the Harrah, a terrain strewn with black basalt rocks; a distinct material culture was produced. This presentation will particularly focus on the Islamic sites in the Harrah, which have hitherto received very little attention. Relying on ethnographic evidence, my own survey, and previous research, a typology of sites will be presented in addition to a preliminary report on the Harrah's Islamic material culture.

Market Gardening and Rural Settlement in Mamluk and Early Ottoman Syria: The Case of Khirbet Beit Mazmīl

Bethany J. Walker¹

¹ University of Bonn

The rapid privatization and subsequent endowment of farmland in Syria and Egypt from the late 14th century had a complicated impact on Mamluk society. From the perspective of the state, it meant the long-term alienation of profitable agricultural land from the imperial Treasury, on which the military and administrative apparatuses were financially dependent. For local society, however, it offered economic opportunities to enterprising farmers and rural elites, leading to important changes in how land was used and developed, and the emergence of new settlement forms. The expansion of agricultural terracing in the central Palestinian highlands, for example, was one important landscape development that supported the emergence and growth of market-oriented orchard agriculture. This form of farming further expanded throughout the eastern Mediterranean during subsequent Ottoman rule. This paper explores this phenomenon as documented in the recent excavations at Khirbet Beit Mazmīl in the central highlands. A carefully coordinated multi-disciplinary study of the site and its farmland allows us to trace the physical and functional development of a Mamluk amiral estate and village over centuries of Mamluk and Ottoman rule, as the community adapted to changes in land tenure and market conditions. The presentation will focus, in the process, on two interrelated issues: 1. what Mamluk-era amiral estates (iqṭā'āt) may have looked like and how they actually functioned, and 2. how the growth of market gardening impacted landscape and village form.

SESSION: 6J. The Seat of Kingship? – Royal Cities and Political Communities in Iron Age Jordan II (White Hill)

Chairs(s): Andrew Danielson, Harvard University | Bruce Routledge, University of Liverpool

Was Balu'a a Royal City of the Moabite Kingdom?

Kent Bramlett¹, Monique D. Roddy²

¹ La Sierra University, ² Walla Walla University

Khirbat al-Balu'a, situated near the northern end of the Karak Plateau, has produced indications of royal architecture and inscriptional material suggestive of administrative function. Provisionally dating from the 9th–6th centuries BCE, a volute capitol fragment, inscribed artifacts in characteristically Moabite script, and large architectural features suggest the attention of royal power. But the projection of political authority throughout the adjacent landscape and what that polity might have looked like is harder to ascertain. The interpretation of Khirbat al-Balu'a as a royal city is hereby proposed and the finds in support of this view are assessed.

Mesha's Moab: Settlement Hierarchy and Interaction on the Madaba Plateau

Andrew Danielson¹, Debra Foran², Stanley G. Klassen³, Heidi Fessler⁴

¹ Harvard University, ² Wilfrid Laurier University, ³ University of Toronto, ⁴ Loyola Marymount University

Since the discovery of the Mesha Inscription, the kingdom of Moab has drawn widespread scholarly attention, with numerous surveys and excavations conducted over the past half century. Despite this research, significant questions remain regarding the origins of the kingdom, its structure, and especially concerning the many settlements and social groups that were integrated within the vision outlined by Mesha. This paper presents preliminary results from a series of archaeological surveys and excavations at several sites on the Madaba Plateau (Khirbat al-Mukhayyat, Khirbat al-Fayha, Khirbat Libb, Tall Ma'in, and Tall Madaba). Some of these sites were major settlements in the region during the Iron Age II, though have yet to enter scholarly discourse. The introduction of the preliminary summaries of these sites presents a significant step in better understanding the region of the Madaba Plateau during the Iron Age II, particularly in relation to settlement interrelations and hierarchy in the context of the formation of the kingdom of Moab.

Beyond Borders and Kingdoms: Identifying and Contextualizing Shifting Relational Networks through Glyptic Consumption in Iron Age Jordan

Heidi Fessler¹, Nadia Ben-Marzouk²

¹ Loyola Marymount University, ² W.F. Albright Institute of Archaeological Research

Glyptic has long formed an important data source by which to study different facets of society, from political identities and religious systems to economic and social practice. While local communities in Jordan experienced several phases of reorganization throughout the Iron Age, research on seal amulets and their impressions tends to focus either the symbolic significance of certain motifs in relation to textual data, or the mapping of scripts onto the idealized borders of kingdoms. Yet, analyzing glyptic consumption patterns from archaeological contexts can also aid in clarifying social practice at different analytical scales, especially when one explores the entire glyptic record of the southern Levant. To date, no such study has been undertaken. As such, this paper provides the results from the first survey of the entire glyptic record of the Iron Age southern Levant, with an explicit focus on contextualizing the relational networks in Jordan spanning the Iron I-III. By employing a multi-scalar approach to the data, this paper asks: What is the relationship between glyptic and political authority? How can the consumption patterns of seal amulets and sealings allow for a more nuanced and complicated reconstruction of the processes by which political authority and community were constituted at the local, regional, and interregional level? By identifying similarities and differences in the consumption patterns of seals and sealings across the southern Levant, it will be demonstrated how the glyptic record of

Jordan nuances our understanding of the social and political processes that shaped diverse and dynamic landscapes.

The Shearing of Qarḥoh: Place and Picide in Isaiah 15-16

Timothy Hogue¹

¹ University of Pennsylvania

While the oracle against Moab in Isaiah 15-16 has been studied in conversation with the Mesha Stele (KAI 181) before, recent work on place and territoriality allows a new and more nuanced reading. Both texts assume the Iron Age Levantine discourse surrounding the crafting of territorial polities. Ancient Levantine elites created polities like Moab through the careful manipulation of place by inserting themselves into significant locales and ritual practices there. They accomplished this by creating new elements of both practice and material culture, including monumental art, architecture, and texts. The positive enactment of such discourse has been studied extensively in relation to the Mesha Stele, in which the Moabite king implies the creation of a pilgrimage network stretching across his proposed territory that served to relate disparate settlements to a single ruler and deity. Read against this backdrop, Isaiah 15-16 becomes an example of literary picide – the ritualized murder of a polity through the destruction not of its people but of its places. The oracle speaks of many of the same cult places as the Mesha Stele, but announces their failure and destruction rather than their incorporation into a unified polity. Departing from past studies that have focused on situating the oracle in some real, historical scenario of Moab's invasion, I instead read the oracle as a sort of execration text. It is a political performance of the unmaking of Moab, whose inhabitants are directed instead to Zion and the polity it represented.

SESSION: 6K. Ancient Languages and Linguistics II (Tremont)

Chairs(s): Victoria Almansa-Villatoro, Harvard University | Brendan Hainline, Metropolitan Museum of Art

Between Two Worlds: An Analysis of the Word Order of Verbal Clauses in Achaemenid Babylonian (Virtual)

Mohammad Raza Haider¹

¹ University of Toronto

Achaemenid Babylonian (AB), attested in multilingual royal inscriptions of the Achaemenid Empire (550-330 BCE), is a dialect of Babylonian known for its atypical linguistic features which shows several divergences from the language of Late Babylonian (LB) archival texts, and Standard Babylonian (SB) royal inscriptions. Grammatical studies on AB are still a desideratum, and we lack a clear understanding of the linguistic background of the language. This presentation will discuss the word order of verbal clauses in Achaemenid Babylonian. It will focus on the word order of main clauses, relative clauses, and prepositional phrases collected from a comprehensive study of the entire corpus of AB royal inscriptions (~ 62 texts). The analysis of AB syntax shows many departures from the regular S-O-V word order of LB in the Achaemenid period. This presentation will argue that AB is an interlanguage borne out of a mix of LB, literary archaisms, and borrowings from Old Persian, and that the multi-linguistic background of the language lent it its irregular syntax. Several phenomena act as sources of syntactic variation, such as direct translation of the Old Persian word order, internal development of LB syntax, and an 'archaizing' syntax borrowed from SB royal inscriptions. This analysis complements grammatical studies on Babylonian in the 1st millennium BCE and enriches our knowledge of language contact in the Achaemenid period when Babylonian went 'international' one final time before its demise by the turn of the millennium.

A New Look at Cleft Sentences in Ancient Egyptian/Coptic

Steve Vinson¹

¹ Indiana University, Bloomington

With this presentation, I revisit a range of problems connected to the general topic of cleft sentences in Ancient Egyptian/Coptic. I use the term “cleft sentence” as a cover-term for any of a number of transformations in which a notional mono-clausal sentence is “clefted” into two clauses, a main clause with an embedded subordinate clause that is, or resembles, a relative clause. Following a review of Egyptological discussions of cleft sentences, I (1) suggest that rather than terms like “true cleft sentence”/“cleft sentence proper” and “pseudo-cleft,” we should adopt, respectively, the more current and transparent terms “it-cleft” (“It is the cleft sentence that we are studying”) and “WH-cleft” (“What we are studying is the cleft sentence”). (2) I discuss Late Egyptian/Demotic “pseudo-clefts,” and argue – following Adolf Erman, Robert Ritner and Robert Simpson – that these are copular sentences, not A-B nominal sentences, and better described and translated as it-clefts, not as pseudo-clefts/WH-clefts. I adduce additional reasons for accepting this view. (3) I expand on the argument of a handful of scholars (e.g. Hans Polotsky, John Callender) that second tense/ “emphatic” sentences are clefts viewed from their inner-Egyptian grammar (rather than simply translatable as such). I suggest that second-tense/ “emphatic” sentences should be designated as “adverbial WH-clefts.” And (4) I enumerate what I take to be the repertoire of cleft sentence patterns from Old Egyptian through Coptic. I propose new principles for their categorization.

From Signs to Sounds: Presenting a New Etymological Dataset for the Study of Egyptian-Coptic Historical Phonology

Marwan Kilani¹

¹ University of Basel

The reconstruction of the historical phonology of Egyptian and of the rules governing its evolution into Coptic have attracted the attention of scholars since the 19th century. Yet, despite this enduring interest, we are still far from a truly satisfactory, comprehensive model. While several principles have been identified and have garnered a more or less general consensus, many other aspects remain unclear, disputed, or even unexplored. Issues also exist in the models proposed thus far. These include reliance on conveniently selected forms while dismissing or ignoring problematic data, proposing solutions that are typologically unlikely, and more in general failing to explicitly outline the methodological frameworks and assumptions guiding the selection of data and the construction of the model themselves. A significant portion of these problems can be attributed to one main issue: the absence, in Egyptology, of a reliable etymological corpus of Egyptian-Coptic forms that is built according to methodologically explicit criteria, and which could be utilized for the systematic exploration of phonological correspondences and for the systematic testing and assessment of proposed hypotheses. Defining such a corpus has been an integral part of my current project, and my paper aims to present the results of this work. I will begin by outlining a series of crucial theoretical and methodological considerations regarding historical phonology reconstruction. Then I will show how these considerations have been integrated into the corpus and shaped its form. Finally, I will provide an overview of the corpus itself (size, features, etc.).

Ancient Cognates and Sound Correspondences: the Database of Afro-Asiatic Basic Lexicons

Brendan Hainline¹

¹ The Metropolitan Museum of Art

Cognate identification is a common approach to the study of ancient languages, especially those in ancient Southwest Asia and North Africa. This region was (and still is) largely inhabited by speakers of languages in the Afro-Asiatic family, which includes modern languages such as various dialects of Arabic, Hausa, and Taçhiyt in addition to ancient languages such as Akkadian, Biblical Hebrew, Ugaritic, and the Egyptian

languages. Over the years, scholars have proposed numerous sets of cognates between Afro-Asiatic languages. However, factors such as time-depth, language contact, and the absence of ancient written records in certain branches have greatly complicated the identification of regular sound correspondences, resulting in a general lack of scholarly consensus. To address these issues, I created the Database of Afro-Asiatic Basic Lexicons (DAABL), an ongoing research project dedicated to identifying secure sound correspondences in the Afro-Asiatic language family by focusing on basic vocabulary — lexical items that resist borrowing and thus provide more secure sound correspondences. Focusing on ancient languages in the database, this talk will give an update on DAABL, its development, how to access it, and my (current) findings.

FRIDAY, NOVEMBER 22, 2024 | 2:00pm–4:05pm (EST)

SESSION: 7A. Archaeology of Cyprus III (Grand Ballroom A)

Chairs(s): Kevin Fisher, University of British Columbia | Catherine Kearns, University of Chicago

Local Vegetation Considerations in Interpreting Analysis of Microbotanical Remains: A View from Ais Giorkis, Cyprus.

Zuzana Chovanec¹

¹ Cyprus American Archaeological Research Institute

Integrating multi-disciplinary perspectives into archaeological investigations requires rigorous scientific analysis alongside robust data interpretation schemes. For the reconstruction of ancient plant usage, a variety of methods are utilized, focusing macro- and microbotanical remains, as well as organic residues. The necessary focus on clearly demonstrating methods and data at times may overlook what is really the task at hand: understanding the diverse relationships with plants and landscape that ancient peoples maintained. Thus, the connection of methods and data to the cultural contexts being investigated is a crucial piece of the puzzle. This paper examines phytolith and pollen analysis from Ais Giorkis, Cyprus with a lens from the local plant landscape as means to consider the spectrum of plants people living in Western Cyprus in the Neolithic used and how they may have figured in their lives.

The Cypriot Diaspora

Ann-Marie Knoblauch¹

¹ Virginia Tech

When Luigi Palma di Cesnola sold two collections of Cypriote antiquities—around 20,000 objects—to the Metropolitan Museum of Art in 1872 and 1876, the collection became the largest corpus of Cypriot antiquities outside of Cyprus. While Cesnola served as the first director of the museum from 1879 until his death 1904, the collection remained intact, but within a couple of decades the Museum began to deaccession certain “duplicates,” selling them most notably in a sale held over four days in the spring of 1928. At that time five thousand antiquities, mostly Cypriot, were auctioned off. Museum president Robert W. DeForest wrote in a letter was placed at the front of the auction catalogue that the sale could promote interest in ancient art. “There is no better way of stimulating its appreciation than by placing such objects of art in as many museums, colleges, libraries and private houses as possible. This paper investigates the circumstances around that sale. What was sold and why, and where the objects ended up.

Luigi Palma di Cesnola and the Etevandros Bracelets

Brian Facemire¹

¹ University of Leicester

There are two modern objects included in the collection on display at the Met prior to the current renovations. They are electrotype replicas of two 6th-5th century BCE bracelets or armlets made in 1877

(Figure 5). The originals were stolen in 1887 and unfortunately their story ends at that point. No one has ever tracked down the original objects. The replicas, however, are interesting objects and have taken on a life of their own. The replicas were created by Tiffany and Co. at the behest of Cesnola in 1877. After the originals were stolen, the replicas were retrieved by Cesnola, at that point the director of the museum, from Tiffany & Co. and subsequently put on display at the Met. Originally this was meant to be a temporary adjustment to the display; however, as the originals have never been found, the replicas are still on display at the Museum (prior to the current renovations). The originals were first found by Cesnola in Cyprus and are claimed to have been part of the so-called Curium Treasure. Once the objects were purchased by the Met in 1876 and subsequently brought to New York, the production of a set of replicas began. The reason for the reproductions was likely they were meant to travel to the Exposition Universelle in Paris in 1878 (Merrillees, 2010, 108). It is not readily apparent whether these two armlets actually ended up on display at the Paris Exhibition. What became of them and where are they now?

SESSION: 7B. Ritual, Power, and the Power of Ritual in the Ancient Near East III (Grand Ballroom B)

Chairs(s): Céline Debourse, Harvard University | Elizabeth Knott, College of the Holy Cross

For God or King? Reevaluating the Role of Divine Hymns in Old Babylonian Royal Ritual

Ann Glenn¹

¹ Harvard University

This paper explores ways in which the preserved textual content of Sumerian cultic hymns can inform our understanding of the social and ideological functions of royal ritual in the Old Babylonian period. In the Old Babylonian period, as throughout Mesopotamian history, participation in cultic rituals was an essential component of what it was to be king. Close examination of royal ritual during this period, however, is made challenging by the relative dearth of direct evidence concerning its details. An important exception is a large corpus of Sumerian hymns only recently demonstrated to stem from the context of ritual praxis—rather than that of scribal education—that are dedicated to the praise of particular gods and goddesses and frequently include a reference to the king. By approaching these texts as direct reflections of oral ritual performance—rather than primarily as works of written literature—this paper examines how their semantic content might have worked in conjunction with ritual acts, objects, loci, and participants to help achieve specific ritual aims, particularly aims involving the king and his relationships with the gods and his people.

Lamenting and Kingship in Mesopotamia

Paul Delnero¹

¹ Johns Hopkins University

Cultic lamenting was among one of the most frequently performed types of ritual in Mesopotamia for much of the three millennia of its history. Since one of the main functions of lamenting was to appease divine anger to prevent catastrophe, it was directly connected with kingship and the king, whose role it was to protect the land from destruction. In this paper, the political function of lamenting will be examined in more depth through an analysis of the passages in laments from the early second millennium BCE in which the king and kingship are mentioned directly.

Context-Dependent Audiences of Egyptian Royal Rituals: Case Studies from the Middle Kingdom

Luiza Osorio G. Silva¹

¹ University of California, Irvine

A current trend in studies of the ancient world seeks to complicate modern understandings of royal power. A necessary shift in how scholars think about kingship, in Egyptology this trend is yielding new understandings of how kings fit into broader ancient Egyptian society. But ancient Egyptian kingship itself is still not completely understood—one area that remains elusive is royal ritual and performance, as well as how such practices might have affected non-royal people. This paper will address this gap in scholarship with regards to the Middle Kingdom. It will explore the different ways in which distinct royal rituals could have affected diverse audiences by focusing particularly on the types of locations where royal rituals took place during this period. Royal rituals in temples (both divine and mortuary) are usually understood to have been quite restricted, but how should we understand potential royal rituals that might have taken place in town sites such as Lahun? How might different royal monuments, such as Nebhepetre Mentuhotep's temple at Deir el-Bahri and Senwosret III's tomb at Abydos, have differed in terms of the accessibility of royal funerals and other associated divine cultic practices? By relying not only on ancient Egyptian evidence, but also on theories of ritual and performance, this paper will further complicate our current understanding of ancient Egyptian royal rituals by arguing that the ways in which such rituals affected and fit into broader Egyptian society could dramatically differ not only due to audience, but also context.

The King's Two Bodies? Diverse Iterations of the Royal Body in Ancient Egyptian Ritual

Jonathan Winnerman¹

¹ University of California, Los Angeles

Ernst Kantorowicz's *The King's Two Bodies* (1957) remains one of the most influential studies of sacred kingship. Its identification and analysis of the king's second, undying body that transcended any individual has proven a useful tool which to view systems of kingship across both time and space. Within ancient fields, such studies often take Kantorowicz's claims quite literally and attempt to replicate his conclusions through distinguishing markers, whether textual, material, or iconographic, that permit the clear separation of human and divine bodies. This then renders them, and by extension sacred kingship, neatly comprehensible to scholars. Yet, this approach is complicated by scenes of ritual offerings in ancient Egypt, which show the king possessing a diverse array of identities that run the spectrum from human to divine. Taking the sequence of ritual offerings depicted on the stone enclosure wall of the temple of Edfu as a case study, this paper analyzes the many bodies assumed by the king during ritual and challenges literal applications of a theory of only two bodies to ancient Egypt. In doing so, it highlights important nuances present in Kantorowicz's arguments and seeks a new, more widely applicable vocabulary of sacred kingship that transcends Eurocentric medieval and Renaissance contexts.

The Family Business: Royal Priestesses in the Religious Temples of Kush

Debra Heard¹

¹ University of Chicago

When the 18th Dynasty rulers of Egypt finally conquered all of Nubia, one of the ways they expressed their dominance over the region was through the construction of religious temples throughout the land. Whether these temples continued in operation after the end of Egypt's colonization around 1,050 BC is not known; however, by the time the Kushite king Piankhy left his capital in Napata to move against a divided Egypt, there is evidence that some Nubian temples actually were in operation. From their homeland, these kings of Kush established their right to rule Egypt on the basis of their understanding of Egyptian kingship ideology based in the proper worship of the god Amun. Their dedication to Amun would continue in Nubia long after

the end of Kushite rule in Egypt until the end of the Kushite kingdom itself. While Egypt and Nubia shared a long history, they each had their own cultural particularities that were expressed even in seemingly similar contexts. In the religious temples of Kush, we see that not only the ruler but also other members of the royal family shared the responsibility of fulfilling royal obligations to the gods. In this case, royal women, as priestesses, performed various functions that may have varied by temple. This lecture will analyze the iconographic, textual, and archaeological data to explore what those functions might have been.

SESSION: 7C. History and Archaeology of the Phoenician World (Georgian)

Chairs(s): Jessica L. Nitschke, Stellenbosch University | Helen M. Dixon, East Carolina University

Between Dor and Tyre: Bootstrapping the Phoenician Economic Endeavor (Virtual)

[Ayelet Gilboa](#)¹

¹ Haifa University

I propose a new, archaeological, way to look at the process through which, following the Bronze Age collapse and culminating in the second half of the 9th-century BCE, polities in south Lebanon became the most important Levantine commercial hubs in the Mediterranean and the main patrons of the so-called Phoenician expansion. I claim that after the collapse, the first Levantine coastal region to re-activate substantial entrepreneurial maritime trade was the Carmel coast with its mountainous hinterland and main anchorage at Dor. This was dictated by a combination of environmental factors—location, proximity to the mountains and to Egypt, natural bays suitable for anchorage and wind regime—with political ones, first and foremost the withdrawal of Egypt from Canaan. Later on in the early Iron Age, the same phenomenon, colloquially dubbed ‘Phoenician,’ spread northwards along the Levantine coast, especially to Tyre. By the time “Phoenician expansion” materialized, starting in earnest in the late 9th BCE, Dor’s commercial activity was curtailed by political events, paving the way for Tyre’s supremacy, and memories of its major role in the Phoenician process has been lost to later chroniclers.

The Southern Plain of Akko Project and the Mission Archéologique de Tell Abou Hawam

[Carolina A. Aznar](#)¹

¹ Saint Louis University in Spain

The Southern Plain of Akko Project (SPAP) is a joint project of Saint Louis University and the University of Haifa in collaboration with the Universidad Internacional SEK-Ecuador and the Instituto Español Bíblico y Arqueológico en Jerusalén co-directed by Carolina A. Aznar, Amani Abu Hmed and Michal Artzy. The first phase of the project included a regional survey (2010) and five seasons of excavations at the site of Tel Regev (2011-14, 2018), a site located next to the western entrance to the Jezreel Valley. The Late Bronze Age, Iron Age and Persian Period material culture of the excavations at Tel Regev revealed clear connections with the material culture from Tell Abu Hawam, a coastal site located on the estuary of the Qishon River. On the occasion of the recent passing of J. Balensi, the director of the Mission Archéologique de Tell Abou Hawam (MATAH), a joint project of Centre National de la Recherche Scientifique (CNRS) hosted by the Centre de Recherche Français de Jérusalem (CRFJ-MAE), in cooperation with the Instituto Español Bíblico y Arqueológico de Jerusalén (M.D. Herrera) and the University of Haifa (M. Artzy), this paper will highlight some of the connections between both sites paying special attention to the Phoenicians and the results of the 1985-86 excavations of the MATAH.

Phoenician Cult at the Sanctuary of Ayia Irini, Cyprus?

[Giorgos Bourogiannis](#)¹

¹ Center for Hellenic Studies

Ayia Irini stands out as one of the most significant extra-urban sanctuaries of ancient Cyprus. Situated between the city-kingdoms of Lapithos and Soloi, Ayia Irini has been discussed extensively and in numerous occasions, mainly thanks to its unprecedented terracotta votive sculpture, comprising more than 2,000 statues and statuettes. The majority date between the 8th and 6th centuries BC, which coincides with the peak of the site’s cultic occupation. Even though Ayia Irini features prominently in the archaeological literature of Iron Age Cyprus, major aspects of its identity remain poorly understood and are still awaiting sharper definitions. A major pending question is about the deity (or deities) venerated at the site and the possibility to define them in spite of the absence of textual or epigraphic evidence. The paper will discuss the tantalizing problem of cultic identity at Ayia Irini, with due consideration of the possibly Phoenician character of the deity and its corresponding cultic practices. Discussion will involve comparisons with other Cypriot sanctuaries that feature votive inscriptions written in Phoenician language.

Vain the Ambition of Kings: The Imperial Politics of the Lycian Sarcophagus of Sidon

[Kiernan Acquisto](#)¹

¹ Boston University

Although the four relief sarcophagi from the Royal Necropolis of Sidon — the Satrap Sarcophagus (ca. 400-390 BCE), Lycian Sarcophagus (ca. 380-370 BCE), Mourning Women Sarcophagus (ca. 360 BCE), and Alexander Sarcophagus (ca. 310 BCE) — have frequently been discussed as evidence for the Hellenization of Phoenicia in the Persian period (539-332 BCE), they are more accurately considered as multivalent political objects, intended to convey Sidonian participation in the world of Persian period elites while also honoring local religious traditions and conceptions of kingship. In this paper, I discuss the political rhetoric of the Sidonian relief sarcophagi using the Lycian Sarcophagus as a case study. While all four relief sarcophagi reference elite funerary monuments in the western Achaemenid Empire, the Lycian Sarcophagus is the most specific in its emulation, mimicking the distinctive form of Lycian sarcophagi and the iconographies of Lycian heroes. The architectural referents and conceptualization of the heroized dead resonate with pre-existing Sidonian religio-political ideals, but the subtle affinities between the Lycian Sarcophagus and Lycian monuments also present additional clues as to the self-concept and political leanings of the sarcophagus patron, since eastern Lycia was autonomous and seemingly anti-Achaemenid in the period under discussion. I argue that the Sidonian king who commissioned the Lycian Sarcophagus likely aspired to the regional control and autonomous rule enjoyed by his Lycian peers, and therefore found the visual rhetoric used by these Lycian dynasts useful as he grappled with his own place in the imperial apparatus.

Phoenicians at Home in Hellenistic Upper Galilee: Just Who Are the People on the Portraits from the 2nd c BCE Kedesh Archive?

[Sharon Herbert](#)¹

¹ American Society of Overseas Research

Under the Ptolemies and Seleucids, Kedesh was a demonstrably Tyrian settlement. In 1999/2000 we found 2000+ clay sealings, used on papyrus documents stored in an archive within a large administrative complex. Tyre at this time was the home of a mixed Phoenician and Greek population. Who among these were the people using the archive at Kedesh? Human portraits are an excellent way to get at people, and the archive contained an unusually high numbers of these. The majority fall into two groups: 1. idealizing male heads similar to royal Seleucid coin portraits and wearing headgear often thought to be royal; 2. a smaller collection of tougher characters traditionally classed as Roman “veristics” and thought to have developed in Italy under the

Republic. The Kedesh pieces are the earliest securely dated examples of this type. Both groups from Kedesh bring new information to bear on long held, but increasingly challenged, beliefs surrounding Hellenistic portraiture, mainly based on coin types--the first that Seleucid royal "lookalikes" are inevitably monarchs or elite officials, the second that veristics developed in Italy as a uniquely Roman phenomenon. The disproportionately large number of idealizing portraits from Kedesh, a very small cog in the Seleucid administrative hierarchy, suggests that the owners of the seals were not high level officials, but rather locals wishing to express an elevated status. The presence of the veristics far from Rome and in a far different social milieu suggest they might be expressions of local Phoenicians pushing back against Seleucid dominance.

SESSION: 7D. The Iron Age at Tel Hazor in its Regional Context: A Session in Memory of Amnon Ben-Tor (Arlington)

Chairs(s): Igor Kreimerman, The Hebrew University of Jerusalem | Débora Sandhaus, Ben Gurion University of the Negev

Chronological Aspects of the Early Iron Age in the Hula Valley: Hazor, Abel Beth Maacah, and Dan

Naama Yahalom Mack¹

¹ The Hebrew University of Jerusalem

Eleven excavations seasons at Tel Abel Beth Maacah yielded a continuous occupation sequence from the Middle Bronze II to the Iron IIA. The Early Iron Age sequence is particularly robust, spanning the 12th to late 9th century BCE. Multiple radiocarbon dates were obtained from secure contexts along this sequence, providing a chronological framework which serves both to understand processes and events at the site and as a yardstick for similar developments in the Hula Valley, with an emphasis on the major sites Hazor and Dan. These dates will be presented and significant research questions will be addressed, including the chronology of multiple destructions during the Iron I, the settlement following the latest Iron I destruction, and the abandonment/destruction of Abel Beth Maacah at the end of the Iron IIA. These data have potential to shed light on historical events and processes, such as Aramean campaigns, economic and cultural ties with the Phoenician coast, and the expansion of the Israelite kingdom to the region.

Hazor and the Huleh Valley between Aram and Israel: In Memory of Amnon Ben-Tor

Omer Sergi¹

¹ Tel Aviv University

Textual sources (both biblical and extra-biblical) indicate that during the 9th–8th centuries BCE the political hegemony over the Huleh Valley shifted between Aram-Damascus and Israel. Yet, an ongoing scholarly debate persists regarding the extent to which these political transitions are reflected archaeologically. Central to this discourse are Tel Hazor St. VIII and Tel Dan St. IVA–III, with the ongoing attempt to assess their date, and subsequently, their political affiliation. Such a discussion raises a fundamental question regarding the extent to which material remains may reflect political status and identity. This presentation focuses on Tel Dan and Tel Hazor in order to provide some insights into the relations between material culture and political affiliation, and subsequently to assess whether the shifts of the Huleh Valley between Aram and Israel are visible also in the archaeological record.

Monumental Discovery: Iron Age Corbel Stones at Hazor and Megiddo

Eran Arie¹

¹ University of Haifa

This paper introduces a new Iron Age architectural element from the southern Levant. Characterized by skillfully crafted monolithic

stones featuring rounded, meticulously worked ends, these elements were initially discovered at Megiddo by Gottlieb Schumacher and further explored by the University of Chicago team, which uncovered five additional examples. These finds were associated with a tripartite building (the 'southern stables'), either within a foundation trench or in nearby unstratified contexts. Recent excavations at Hazor have revealed approximately thirty similar examples. While many lacked clear context, they were discovered in direct association with the tripartite buildings in the northern part of the upper mound (Area M). Fortunately, few stones were still found in-situ on top of monolithic pillars, providing a unique opportunity for functional reconstruction. Coined here as 'corbel stones', I propose they mark a significant contribution to the expanding body of Iron Age monumental architecture of the southern Levant. These corbel stones, well-dated to the eighth century BCE (Iron Age IIB), significantly enhance our understanding of Iron Age architecture. Furthermore, they offer valuable insights into the historical events, political powers, and social dynamics of the era.

The Case of the Two Volute Capitals from Tel Hazor

Doron Ben-Ami¹

¹ Israel Antiquities Authority

This lecture challenges the interpretation of the two volute capitals discovered at Hazor in the late 1950s, viewing these monumental artworks in their secondary depositional location as testimony to a political shift experienced by the city in the Iron Age IIB. Unearthed in secondary use in Stratum VII and originally belonging in an earlier, 9th-century BCE context of Stratum VIII, a reevaluation of the peculiar findspot of these two volute capitals is called for. When analyzed against the broader background of Strata VIII–VII and considered in the light of recent studies on the iconography of the volute motif, an adequate reconstruction of their deposition history emerges. This reevaluation sheds fresh light upon their symbolic significance and bears implications for the political status of Hazor Stratum VIII.

The Early Iron Age at Tel Hazor: A Reevaluation

Igor Kreimerman¹

¹ Hebrew University

Tel Hazor plays a prominent role in any debate about the history of the Hebrew Bible. The common chronological scheme suggests that after the destruction of the Late Bronze Age city (Stratum XIII/1a) that encompassed both the upper and lower cities, an unfortified village (Strata XII–XI) was built on the ruins and was limited only to the upper mound. On top of this small village, a fortified city (Stratum X), approximately 3.5 ha in size was built on the west side of the upper mound. While Yadin as well as the current expedition dated this city to the time of King Solomon (ca. mid-10th century BCE), other scholars suggested that the city was built much later, perhaps within the 9th century BCE. In the last two seasons new finds came to light that challenge the former stratigraphic paradigm. Below the remains of Stratum X we found massive walls dated, according to the associated pottery, to the Iron Age IIA. It therefore seems that we have identified a formerly unknown phase between Strata XII–XI and X. Following a reevaluation of previously excavated remains it seems possible to attribute additional features to the same phase. The current presentation will present the new results, as well as radiocarbon dates obtained from the Iron Age IIA strata, and will discuss their implications on the Iron Age chronology.

SESSION: 7E. Archaeology of the Byzantine Near East (Berkeley & Clarendon)

Chairs(s): Alexandra Ratzlaff, Brandeis University

The Date of Fine Byzantine Ware (FBW): An Analysis of the Evidence from Eilat Mazar's Excavations on the Ophel, Jerusalem

Jodi Magness¹

¹ University Of North Carolina, Chapel Hill

Eilat Mazar's 2012-2013 excavations on the Ophel of Jerusalem to the south of the Temple Mount brought to light remains of the Byzantine period (fourth to seventh centuries C.E.), which are assigned to four phases (IV-I) in the final report (The Ophel Excavations to the South of the Temple Mount, 2009-2013. Final Reports Volume I [Jerusalem: Shoham, 2015]. Based on her dating of these phases, Mazar proposes revisions to the typology and chronology of Jerusalem's late Roman and Byzantine pottery that I published over three decades ago (Jerusalem Ceramic Chronology ca. 200-800 C.E. [Sheffield: Sheffield Academic Press, 1993]). This paper begins with a brief overview of the Byzantine remains on the Ophel and the dating of the phases according to Mazar, before turning to an analysis of the chronology and pottery. Although elements of my typology may require revision in the light of more recent discoveries, I conclude – pace Mazar – that the finds from her excavations support my chronology, including indicating a date no earlier than the mid-sixth century for the introduction of Fine Byzantine Ware (FBW). The correct dating of FBW and other local types is essential for establishing an accurate chronology of the associated levels and remains around Jerusalem, and, by way of extension, an accurate understanding of the city's development and history in the late Roman and Byzantine periods.

The Birsama Exploration Project: Tracing the Development of a Late Roman Fort and its Environs

Alexandra Ratzlaff¹, Erin Brantmayer²

¹ Brandeis University, ² University of Texas at Austin

This paper reports on the first excavation season of the Birsama Exploration Project, whose aims are to investigate the late Roman fort and its environs at the site of Birsama (Horbat Be'er Shema') in the northern Negev. Intimately tied to the Roman army and administration of the region, exploration of this site provides key information regarding the development of the Roman army and its connection to the broader network across the Negev during the Late Roman – Byzantine periods. Survey and excavation are intended to clarify how the Roman army used the site as a strategic economic and administrative base, near the port at Gaza. Known in antiquity as the seat of a regional dux, Birsama provides an opportunity to juxtapose the development and function of a provincial administrator with those known from the other provinces. Interest in the site extends beyond the fort to include the extramural settlement that evidence suggests developed into a thriving Byzantine community. In addition to a detailed examination of the fort as an eastern example of a large quadriburgium; and the vicus, road, and industrial complexes, research focuses on the material culture as it is related to the trade routes extending across the Negev and access to the broader Mediterranean.

Geospatial Approaches to Intervisibility and Communication of the Late Byzantine Fire Beacon System: Insights from the Byzantine Frontier

Annalise P. Whalen¹

¹ University of Central Florida

This research employs GIS methods to analyze the spatial relations between Byzantine fire signaling beacons; understanding them as catalysts for communication and civic organization of the late Byzantine Empire's east-most frontier. Some of these beacon towers still exist in fragmentary archaeological assemblages across central Anatolia, while others currently remain unidentified. The central line of communication originated from the Taurus mountains, and ended near Constantinople, while secondary lines of communication extended from the primary chain throughout the Anatolian plateau to support communication networks in more rural environments. Here GIS methods are used to determine if the geographic, spatial, and optical

variables of site elevation, viewshed, and intervisibility correlate among the identified locations of fire beacon along the primary chain, and further, if these geographic variables may assist in predicting the locations of yet unidentified fire beacon locations. Digital elevation models are created for the eastern and central Anatolian regions in ArcGIS Pro to provide elevation and topographic data. Intervisibility analysis is carried out and viewsheds created for the known beacon sites. Results of the spatial analysis provide insight into the efficiency of optical communication systems in the late antique and early medieval world, but also deepens understanding of the frontier as a socio-geographic place of social importance and power rather than simply as the remote outpost of a larger empire. Interpretation of these analyses offers a multidisciplinary perception of Byzantine rural infrastructure suitable for modern applications in rural adaptation, landscape resilience, and defensive architecture.

The Forgotten Byzantine Frontier: Nubian Kingdoms of the Middle Nile Valley from the 4th to the 15th Centuries CE

Artur Obłuski¹

¹ University of Warsaw

This paper offers a comprehensive historical analysis of three Nubian kingdoms—Nobadia, Makuria, and Alwa—that emerged in the Middle Nile Valley by the late 4th century CE. These states notably embraced Christianity by the mid-6th century CE, allegedly through the evangelizing efforts of Byzantine Emperor Justinian and Empress Theodora. They successfully resisted the advances of Islamic Arab forces during the early Islamic conquests, thereby halting the spread of Islam into this part of Africa for over six centuries. The beginning of the 8th century witnessed the amalgamation of Nobadia and Makuria into a single entity, marking the formation of one of the most extensive territorial states. This paper details their relationship with the Fatimid caliphate of Egypt, and examines the decline of these Nubian states in the 13th and 14th centuries, culminating in their fragmentation into smaller political units. This paper is envisioned as an introduction into the untapped potential of Byzantine studies in Northeast Africa, setting the stage for presentations of art, craftsmanship, architecture, multilingualism, urban development, and societal structures in the following ASOR conferences.

SESSION: 7F. Cultural Heritage in Crisis: People Oriented – Workshop (Studio 1)

Chairs(s): Tashia Dare, Independent Scholar | Jenna de Vries Morton, Umm al-Jimal Archaeological Project

Cultural Heritage in Crisis: The Role of the U.S. Committee of the Blue Shield in Preserving Cultural Heritage for Communities and Global Heritage

Patty Gerstenblith¹

¹ DePaul University

Under the 1954 Hague Convention for the Protection of Cultural Property during Armed Conflict, the “blue shield” is the internationally recognized symbol for protected movable and immovable cultural heritage. Blue Shield International includes a network of approximately thirty national committees. These committees vary in their structure and their goals. The U.S. national committee was founded by Corine Wegener following the 2003 Iraq War when it became apparent that there was no US-based organization to assist in the preservation of Iraq's heritage. Since that time, the U.S. Committee (USCBS) has advocated successfully for US ratification of the 1954 Hague Convention, engaged in numerous public outreach and educational initiatives, participated in trainings of U.S. military personnel, and assisted in Congress' adoption of import restrictions on cultural materials illegally removed from Syria and establishment of the Cultural Heritage Coordinating Committee. Rather than looking domestically, USCBS focuses on U.S. involvement internationally in the

attempt to make the U.S. government more accountable for preservation of the world's cultural heritage. USCBS recognizes that preservation of cultural heritage is a key component, as guaranteed in international human rights instruments, of ensuring the human rights of individuals and communities to access and to engage in their culture and cultural heritage. This presentation will introduce USCBS and its role in preserving cultural heritage and in helping to ensure the protection of these human rights for individuals and communities, as well as recognizing cultural heritage as part of our shared global heritage.

Situating Knowledge: Archaeology's Role Amidst Sudan's Conflict and Crisis

Jenail Marshall¹

¹ Purdue University

Since April 2023, Sudan has been embroiled in a proxy war between the Sudanese army, led by Prime Minister Fattah al-Burhan, and the Rapid Support Forces (RSF), a parallel army commanded by Vice President Mohamed Hamdan Dagalo. The transformation of Sudan's political landscape significantly impacts scholarly reflections on our research topics. While "field realities" intersect with scholarly discourses, it remains evident that these interactions predominantly emanate from the Global North. Even more than sixty years after the political decolonization of African and Asian countries, and even longer since the independence of Latin American countries, the disparity in knowledge production and dissemination continues to underline the inequities within the global economy of knowledge. In the season of 2024, fifty qualitative interviews were conducted with people living in Tombos and Kerma, both important archaeological sites in Sudan's history, as well as Sudanese archaeologists. The aim was to understand knowledge production during times of conflict and crisis from the perspective of the people impacted by it the most. This study critically investigates how international archaeologists working in Sudan can use the concept of situated knowledge to contribute to a deeper understanding of socio-cultural processes and heritage management practices from local perspectives that unfold both alongside and beyond archaeological endeavors.

Archaeology and Community During Wartime at the site of Jebel Barkal, Sudan

Suzanne Davis¹, Sami Elamin², Geoff Emberling¹

¹ University of Michigan, ² National Corporation for Museums and Antiquities, Sudan

In the midst of a devastating civil war in Sudan, site management and community outreach activities have continued at the archaeological site of Jebel Barkal, with some surprising benefits for Sudanese archaeologists, local community members, and refugees. This has been made possible by a generous grant from the U.S. Ambassador's Fund for Cultural Preservation and a fully collaborative project model that pairs Sudanese and international team members. The Jebel Barkal Archaeological Project pre-dates the Sudanese civil war by several years and is a joint venture between the University of Michigan and the National Corporation of Museums and Antiquities, Sudan. The project's goals and its collaborative design were intended to foster knowledge sharing between Sudanese and international colleagues and to increase local capacity for archaeological and conservation work. This paper explores how the project's goals and structure have also contributed to unexpected, beneficial outcomes in wartime. These range from mitigating risk for the archaeological site to maintaining connected relationships between team members, easing economic hardships, providing a sense of purpose and mission, and connecting local as well as internally displaced people to their ancient heritage. We believe these benefits offer lessons not only for resilience during military conflict, but also for creating a just, sustainable future for international archaeology. Key takeaways include the benefits of

collaboratively developing research and preservation projects, the importance of sustainable funding, and the need to focus on holistic investment in local communities, including career development for local archaeological and conservation professionals.

Building Resilient Communities in the Medina of Tunis - Dar Ben Gacem Ten-Year Report

Barbara Anglitz¹, Leila Ben Gacem¹

¹ Independent Researcher

The Medina of Tunis is an iconic, ancient Islamic city and UNESCO World Heritage site, rich in both tangible heritage including historic palaces, ancient dwellings and monuments, as well as intangible heritage such as artisanal skills and traditional handicrafts. However, because of prevailing poverty, poor housing conditions and economic challenges, the Medina is presently in a vulnerable state with many historic dwellings confronting neglect, leading to an alarmingly rapid rate of deterioration while craftspeople are struggling and leaving their trades. Due to the unwavering dedication of local stakeholders in the Medina such as Blue Fish, a grassroots social enterprise, and Dar Ben Gacem, which are revitalized heritage assets operating as boutique hotels and community spaces, have allocated resources to implement impactful social and cultural activities in the Medina community. Their activism is serving to revitalize cultural heritage while promoting economic development and demonstrating positive social impacts and community well-being. This presentation highlights the vital role that grassroots organizations such as Dar Ben Gacem have on local communities and their influence to build resilient communities by transformative activities and initiatives incorporating cultural, education, knowledge and urban impacts with outreach and community engagement. The Dar Ben Gacem Ten-Year Impact Report conducted in 2023 is an assessment and summary of best practices on the social and cultural impacts within the Medina community and how it created accessible, socially engaged community workspaces that offers workshops with artisans, training for capacity building and collaborations with grassroots heritage partners operating in the Medina.

Inclusive Archaeology: Practical Approaches to Heritage Participation

Alia S. Fares¹

¹ American Society of Overseas Research

Lebanon's heritage is so diverse and dispersed, it spreads all over the country. Local cultural heritage and archaeological sites are in every village or town, ranging from prehistoric times up until the 20th c. However, a lack of governmental resources, civil war, economic crisis, mismanagement, uninformed public, and a lack of cultural heritage in educational curricula have left both tangible and intangible heritage at a substantial risk of loss or destruction. Thus, the Heritage Education Program (HEP) was created in 2019, with the aim to engage participants in a tangible exploration of their cultural roots by involving them in various hands-on activities based on the archaeological method from site to museum. Led by a team of German Lebanese archaeologists, education officers and community-based experts, this project provides a unique learning experience serving as a practical means of connecting individuals with their historical narrative. The program reinforces the importance of integrating archaeological tasks guided by experts into heritage education initiatives, emphasizing on an inter-cultural dialogue among different communities, with the potential to strengthen cultural identity. Additionally, the collaboration with local communities and tourism guides enhances the accessibility and relevance of historical narratives, contributing to a more inclusive and comprehensive understanding of community heritage. In parallel the program strives to develop resources with children, youth, and the communities, empowering them to take pride in their heritage, to accurately convey its story, becoming informed citizens and ambassadors in their own community.

"Voices of Palmyra," A Project from Lausanne University (Switzerland) for Palmyra Heritage Developed Together with Syrian Refugees in Jordan

Patrick M. Michel¹

¹ University of Lausanne

The Project was launched in 2017 by the University of Lausanne's Institut d'Archéologie et des Sciences de l'Antiquité (Patrick M. Michel, Maître d'Enseignement et de Recherche), in the aftermath of the destruction inflicted on Syria's heritage in 2015 by the group Daech. Since 2021, it is in the heart of the Azraq camp in Jordan, where over 40,000 Syrians live, that educational modules and activities (using virtual reality and 3D printers among others) and creative workshops, which enable the transmission and conservation of Syria's cultural memory, have been created (including embroidery workshops reproducing temple decoration in order to link tangible and intangible heritage). Refugees and local communities have actively participated in the production of teaching material in Arabic, and have developed activities according to their needs. Lastly, courses are given on the history and comparative heritage of Syria and Jordan, to help integrate the Syrian population in Jordan. Through its various activities, the scientific project has a real social impact that we would be delighted to share with you.

Preserving Heritage as a Tool for Sustainable Communities: Case Study of Umm el-Jimal

Dana El Farraj¹

¹ Jordan University of Science & Technology

Numerous values are associated with heritage preservation, including cultural, aesthetic, educational, environmental, social, historical, and others. The economic benefit of heritage conservation has been included in this list of values more recently. During the last 15 years, umm al-Jimal has witnessed a shift in the approach that had been used by archaeologists, professionals and decision-makers in the heritage preservation process as both local community and sustainable tourism development have been combined and integrated to preserve heritage and maintain a sustainable environment where it meet the needs of local communities and the preservation of heritage. This approach integrated stakeholders by holding community meetings, awareness workshops, recording local community stories through a story telling program. Moreover, heritage education courses were conducted with both Jordanian and Syrian refugee children to enhance Knowledge and attachment of rejoin culture and heritage. Building tourism infrastructure and capacities including the establishment of Umm el-Jimal interpretive and hospitality Center (museum), local tour guides, food services, homestays, and supporting local hand craft as well as creating temporary job opportunities (Cash for work) through preservation projects inside Umm el-Jimal Archeological site. Although such an approach requires time and an influx of tourists, it has shown its effectiveness in integrating the local community and preserving heritage, as Umm al-Jimal is an ideal case in which experiences can be taken and reflected in other archaeological sites within Jordan.

The Role of Civil Society Institutions and Municipalities in Integrating Communities with their Cultural Heritage: Umm el-Jimal Architectural Heritage Department as a Case Study

Ahmad H. Al Adamat¹

¹ Umm el-Jimal Municipality

The Architectural Heritage Department was established in 2018 by a decision from the Ministers Council in Jordan, due to Municipalities class B not having any special department for architectural heritage. Since the establishment of the Historical Heritage Department, it has undertaken its duty to connect the local community with the archaeological site and its cultural heritage Where it collected and documented related information's of Umm al-Jimal archaeological site

that has been mentioned as studies in national and international universities and from the French and Ottoman archives and other resources including photos as well as recording the heritage of the region. Joint projects has been conducted with international systems for refugee communities that comprehensively bring together the residents of Umm al-Jimal and the strong connection between the dense population and the archaeological site, where more than 700 job opportunities were provided during the year 2018-2024 and more than 1,400 people were employed to provide them with the necessary skills for maintenance and restoration. To deal with the archaeological site, the department's main goal was to consolidate the importance of the archaeological site and the cultural heritage of the people of the region in their future, and to connect them closely with it to make them feel that this heritage and these sites belong to them.

Efforts and Outcomes of the Israeli-Palestinian Archaeology Working Group

Lynn Swartz S. Dodd¹

¹ University of Southern California

Nearly 20 years ago, a group of Palestinian and Israeli cultural heritage experts began meeting with a goal of distilling shared ideas of value around heritage. An important goal of this Israeli-Palestinian Archaeology Working Group was to identify the gaps in understanding, values, and access to information relating to heritage, so that people on both sides would understand the realities that impinged on balanced conversations. A foundation of this enterprise was the hope that a future for these two peoples living side by side could exist, with self-determination by both achieved through a negotiated solution and the heritage of concern to either being respected by others. Any future negotiation success would require both political will and experts who could make the needs of their people known, so that the realities and aspirations could be reflected properly, with a view to future peaceful coexistence rather than extreme responses that would diminish others. Tangible outcomes were a white paper that codified the shared and divergent perspectives about heritage, and a summary database of archaeological work in the West Bank and East Jerusalem that was not widely known (Greenberg and Keinan 2009) which received an Open Archaeology award. This reflective view considers the impact of this enterprise for ways that people on both sides act, define themselves, and advance their visions of the future. Ref: R. Greenberg and A. Keinan. Israeli Archaeological Activity in the West Bank and East Jerusalem: A Sourcebook. Ostrakon Press, 2009.

Case Studies of Cultural Heritage Rescue with Communities

Katharyn Hanson¹

¹ Smithsonian Institution

This paper explores three examples of cultural heritage rescue efforts where local community and local community cultural heritage practitioners partnered with Smithsonian's Cultural Rescue Initiative (SCRI). People and community-centered goals should be the heart of any emergency cultural heritage project. In conflict situations a community's ability to assess, document, stabilize, and contribute to cultural heritage sites can be difficult and, in some cases, impossible. The three case studies discussed in this paper focus on cultural heritage sites and their communities that have recently been impacted by conflict or are currently suffering conflict damage. The first two case studies detailed here take place in Northern Iraq with a close look at the Smithsonian's collaborative forensic documentation work at the Mosul Museum and the site of Nimrud, Iraq. The third case study details the close collaborative research and documentation work undertaken by the Heritage Monitoring Lab (HeMo) and SCRI at damaged cultural heritage sites throughout Ukraine.

SESSION: 7G. The Future of Ancient West Asia Collections in Museums — Workshop (Studio 2)

Chairs(s): Pinar Durgun, The Morgan Library and Museum

What Do You Want on Your Tombstone? Increasing the Accessibility of Information in Museum Labels

Katherine Larson¹

¹ Corning Museum of Glass

A tombstone is the basic information about an object provided on a museum label. Most often, it lists the name or short description of the object, date and location of manufacture, and museum number with credit line. The tombstone may also include information on identity of the maker (or lack thereof), material, manufacturing technique, culture of origin, provenience, or provenance. Yet despite their apparent objectivity, data provided in a museum tombstone is far from straightforward. The ambiguity is particularly complex for objects from the ancient world that lack standard art museum reference data such as title of the work, name of a maker, and a definitive date or place made. These issues are compounded when the provenance of the object is unknown. Furthermore, tombstones are deeply encoded forms of academic and museum jargon. Consider the following: “Oenochoe, Mesopotamia, Iron Age, 750--500 BCE, molded faience, 54.1.106 gift of Bill Smith.” Museum curators insist that tombstones provide critical information about the object, but how comprehensible is that information to most museum visitors? This presentation will present our ongoing work at The Corning Museum of Glass to improve the clarity and utility of tombstones by experimenting with more narrative approaches. A successful tombstone presents information that helps a non-specialist audience better understand the object in front of them.

Collecting Histories: Mediating Ancient and Modern Stories at The Met

Yelena Rakic¹

¹ Metropolitan Museum of Art

The Department of Ancient Near Eastern Art at The Metropolitan Museum of Art in New York City is currently working on a capital project to reimagine the stories and renovate the spaces that present The Met’s permanent collection of ancient West Asian art to the public. One significant feature of the redesigned galleries will be the inclusion of a prominent space dedicated to exploring the interplay of modern and ancient stories organized into two main categories: histories of collecting and histories of reception. This presentation will introduce the histories of collecting section, which will engage with the essential question of why the objects on display are in a museum in New York City and how they got there. It will focus on the idea that collecting stories can be a way to activate discussion and contextualize ancient objects within contemporary discourse, exploring how objects are transformed when they enter the museum space as well as their roles in shaping and constructing knowledge.

Centennial Opportunities: The Past and Present at the ISAC Museum

Kiersten Neumann¹

¹ University of Chicago

September 2019 marked the completion of a five-year, gallery-wide renovation for the University of Chicago’s Institute for the Study of Ancient Cultures (ISAC) Museum. At inception the project was planned as a somewhat modest enhancement to the display of the over five-thousand archaeological objects from ancient West Asia exhibited in the museum’s permanent galleries. Yet in due course the project expanded, ultimately encompassing a do-over of all of the didactics and messaging, object arrangements, lighting, and color schemes, as well as the purchase of over fifty new custom-designed display cases, all to be completed in time for the institute’s 100th anniversary. Timely topics and interests related broadly to AWA collections informed the curatorial and design decisions, for example, institution and collecting histories and specifics of provenience and provenance were included in

the new didactics and digital reconstructions of ancient built environments were installed to complement displays of archaeological objects, adding important context. Simultaneously, an understanding of future budgetary constraints (familiar to most academic museums) and a need for flexibility were also front of mind—for example, choices were made that would both age-well, aesthetically and functionally, and accommodate ongoing updates, knowing that no museum renovation is meant to last in perpetuity.

A “Refresh” for the Future at the Harvard Art Museums

Caitlin Clerkin¹, Susanne Ebbinghaus¹, Laure Marest¹, Jen Thum¹

¹ Harvard Art Museum

The Harvard Art Museums’ ancient art curators care for ancient Greek, Roman, Egyptian, and Middle Eastern (Western Asian) collections. With a current permanent collections gallery installation that opened in 2014, we are now planning a “refresh” of our ancient art galleries. The museums’ ancient collections, however large, are not comprehensive or evenly balanced across the constituent geographies, cultures, or periods; this is particularly true of the ancient Western Asian and Egyptian holdings. This is, of course, a challenge familiar to many museums. In planning a new presentation, the ancient curatorial team is grappling with how to offer new, dynamic narratives given uneven representation of ancient Western Asian visual culture; how to navigate the traditional temporal divide of material from Western Asia into “Ancient Middle East” and “Classical”; and, ultimately, how to organize our galleries overall (by period, region, or themes?). This workshop presentation will introduce this gallery “refresh” project and discuss our goals, challenges, and opportunities in planning the new installation.

The 2024 Renewal of the Dutch National Museum of Antiquities

(Virtual)

David Kertai¹

¹ Dutch National Museum of Antiquities

On December 19, the new Middle East gallery of the Dutch National Museum of Antiquities (RMO) will open to the public. As this gallery is the main place in the Netherlands where the public can engage with the early history of the region, it is especially important to present its history in an accessible and engaging way. In this short presentation, I want to discuss the choices we made to create a more inspiring museum experience. As we have only one room through which to present the temporally and geographically extensive history of the Middle East, with a collection that is more haphazard than canonical, the new permanent exhibition moves away from a single teleological narrative of kingdoms and empires and instead aims to impress upon visitors the region’s cultural diversity, its relatability, and its sophistication.

SESSION: 7H. Altering the Narrative: End of the Middle Bronze Age in Anatolia III (The Loft)

Chairs(s): Yağmur Heffron, University College London | N. İlgı Gerçek, Bilkent University | Müge Durusu-Tanrıöver, Temple University

Receive and Transmit: Middle Bronze Age Cult and Rituals in the Amuq Valley of Hatay, Türkiye

Murat Akar¹

¹ Hatay Mustafa Kemal University

The social and political structure of the Amuq Valley of Hatay was profoundly altered in the earlier part of the 2nd millennium BC. Environmental changes, long-distance human mobility patterns and the formation of new cultural identities in the region were often overlooked in the broader understanding of the encounters structured between Kültepe and Assur in Anatolian Archaeology. In a borderland to Mesopotamia, the Levant and Anatolia, this paper would like to provide a multi-proxy holistic view from the territories of the Kingdom

of Mukish through bringing the role of center and periphery relations and landscape appreciation into the discussion of regionality and trends in the household and institutionalized ritual practices in larger framework of Anatolian Middle Bronze Age and afterwards. This off the center overview of the Middle Bronze Age cult and ritual practices from the Amuq will allow to get a broader perspective to consequent socio-political developments, particularly observed in the empire building strategies of the Hittites afterwards.

Settlement Strategies in The Late Middle Bronze Age in South Caucasus: The Case Study of Lori Berd

Ruben Davtyan¹

¹ State Office for Heritage Management and Archaeology

The following presentation delves into investigating settlement patterns in the South Caucasus, particularly focusing on their evolution during the late period of the Middle Bronze, employing geomagnetic investigations, stratigraphic analyses, and a comparison with prior excavations. The archaeological field work conducted in Lori Berd elucidated a significant transition in the South Caucasus from a nomadic, stockbreeding lifestyle to a more sedentary one, characterized by emerging social hierarchies and the presence of new elites, as evidenced by the diverse burial practices and wealth disparities observed. Through detailed mapping and magnetometer surveying, an Armenian-German research team identified multiple structures with substantially thick walls, stone tools indicative of agricultural activities, and likely enclosing walls. The results challenge the prevailing notion of transhumance economies in the region, proposing instead a year-round habitation supported by both agriculture and animal husbandry. This study contributes to a deeper comprehension of the socio-economic transformations in the Late Middle Bronze Age South Caucasus, offering novel insights into settlement patterns, architectural practices, and the intricate relationship between settlements and their associated necropolises.

Movement in the Landscape: Settlements and Pathways at the End of the Middle Bronze Age in South Central Anatolia

Anna Berlekamp¹

¹ University of Chicago

The Middle Bronze Age in Anatolia was a period of high movement. Foreign merchants came into the Central Plateau and, along with local Anatolians, moved throughout Central Anatolia. Traditional narratives of movement in Middle Bronze Age Anatolian studies have focused on the merchant itineraries described in the karum texts. Although very important and informative to our understanding of the trade network, these narratives exclude areas of the plateau outside the network and provide an etic perspective of movement through the foreign lens of the Assyrian merchants. This paper begins to address these problems by analyzing conduits of movement across the landscape of the Central Plateau, highlighting geographic areas of high mobility where people could have moved through the landscape, and explores questions of changing socio-political organization and territoriality related to the emergence of the Hittite state at the end of the Middle Bronze Age. By integrating studies of changing settlement patterns at the transition from the Middle to Late Bronze Age, both the gradual abandonment of major centers and the increase of small widely dispersed settlements, with studies of movement across the landscape, this paper will build upon our understanding of Hittite state formation. It will also deepen our narratives of increasing territorialization and changing political structures linked to the emergence of the Hittite state with an emphasis of political integration over larger territorial areas than previously seen in the Middle Bronze Age.

The Human Experience of Mobility on the Central Anatolian Plateau in the 18th-17th Centuries BCE

Gokce Bike Yazicioglu¹

¹ Simon Fraser University

In Questions from A Worker Who Reads, Brecht asks: "Who built Thebes of the seven gates? / In the books you will find the names of kings. / Did the kings haul up the lumps of rock? / And Babylon, many times demolished / Who raised it up so many times?". Brecht's lines highlight the problem of representational bias and misplaced agency in canonical historiography, which is a well-recognized disciplinary challenge in historical archaeology. The Archaeology of The Human Experience, a theoretical outlook developed by Micelle Hegmon et al. (2016) for teasing out the complexity of social transformations in the American Southwest, effectively tackles this problem by focusing the archaeological inquiry on how humans experienced the processes observed at broader scales. In this paper, I approach the 'big question' of continuity/change in MBA central Anatolia from the perspective of human experience (and particularly the human experience of mobility through times of peace and war). Drawing from textual, archaeological, and isotopic evidence, first, I identify the constituents of the urban society of Kültepe/Kanesh in terms of not only ethnic/linguistic groups but also social classes, occupation groups, and gender/age groups. Then, I present a reconstructed, event-based chronological framework for the 'slow' transition from the karum period to the Old Hittite period in central Anatolia. And finally, I inquire how the turn of events in this tumultuous period would have affected the livelihood of different social constituents of Kanesh and neighboring Anatolian kingdoms as the demographic makeup of central Anatolia was being reconfigured.

SESSION: 7I. Archaeology of Islamic Society II (Whittier)

Chairs(s): Ian W. N. Jones, University of California, San Diego | Tasha Vorderstrasse, University of Chicago

Projections of Power: Interpretations of Imperial Influence on the Ottoman Frontier

Nikolaus H. Cox¹

¹ University of Bonn

Academic discussions of imperialism often overlook the Ottoman Empire and its relationship with its subjects. However, the presence of the Empire in its Arab provinces, how it manifested its power, and how this power was perceived by the tribes offers an original perspective on imperial systems and power relationships. Acceptance or rejection of new ideologies has been archaeologically interpreted through the movement of material culture between sociocultural groups. This paper uses the material-cultural record of various sites along the Damascene Hajj Road to trace the legacy of Ottoman-Arab relations in frontier territories. It integrates ethnographical and historiographical accounts into the problematization of this relationship. Results indicate that not only did certain indigenous actors have more agency than postcolonial narratives traditionally imply, but the adoption/rejection of foreign material culture was often motivated by the practicality of existing in a desert landscape, not by ideology. The paper discusses several case studies. My study of Hijaz Railway spoliation and observations of indigenous oral histories compliments a review of the June 2024 Qal'at al-Mudawwara excavation, which I am participating in. This Jordanian Ottoman Hajj fort was once a cultural crossroads, encountering pilgrims, Ottoman garrisons, Arab traders, and raiders. Its assemblage therefore offers all-new insights into imperial-indigenous interactions. The paper will present the results of the field season for the first time – with especial focus on diagnostic material culture recovered – and interpret these observations within a broader discussion of imperial-indigenous relationships on the Ottoman frontier.

Investigating Oases of the Islamic Period in Arabia: Case-study in the al-'Ulā valley, Kingdom of Saudi Arabia

Julien Charbonnier¹, Yasmin Kanhoush¹, Sarra B. Ben Bader¹, Manuela Cascetta¹, Pascale Clauss-Balty¹, Cassandra Furstos¹, Gaël Gourret¹, Julie C. Gravier², Mathias Haze¹, Maureen Le Dora¹, Anne L. Leschallier de Lisle¹, Céline Marquaire¹, Maria Paola P. Pellegrino¹, Ali Othman¹, Jean-Daniel Ricart¹, Alexia Rosak¹, Francelin Tourtet³

¹ Archaïos, ² Géographie-cités, ³ Freie Universität Berlin

Despite their profound historical and cultural significance, Islamic and pre-modern Arabian oases have remained largely understudied. The al-'Ulā Cultural Oasis Project (UCOP), led by Archaïos company, funded and steered by the French Agency for al-'Ulā Development (AFALULA), on behalf of the Royal Commission for al-'Ulā (RCU), thus aims at filling the gaps in our knowledge of these vital landscapes. Since 2019, this archaeological project has been investigating the well-known oasis of al-'Ulā, located in the northern Hejaz region (Kingdom of Saudi Arabia). UCOP's transdisciplinary approach included a systematic pedestrian survey of cultivated areas – completed in 2022 – to comprehensively document all heritage features. A detailed archaeological map of the oasis, unparalleled in the Middle East, has been developed, which serves as a basis for further detailed research. In this presentation, we will give a preliminary overview of the project's results and cross-reference data from various lines of research – targeted excavations, water management, architecture, archaeological material, spatial analysis – to reconstruct the evolution of the oasis between the 7th and the 21st century CE. The significance of these results cannot be overestimated; they are set to serve as a reference for analyzing the development and spatial organization of oases.

Cultivating Authority and Authorizing Cultivation: The Socio-Economic Impact of the Muslim Religious Elite on Precolonial Nubia

Tomaz Barański¹

¹ University of Warsaw

The Islamization of Nubia and the rest of Sudan was a long and uneven process. However, it gained its momentum in the Funj period, i.e. 1504–1821 CE, especially with the coming of numerous holymen, more or less trained in Islamic doctrines. Their lives and activities can be studied in the native hagiographical work by Muḥammad al-Nūr (d. 1809), known as Wad Ḍayfallāh. His Kitāb al-Ṭabaqāt is a biographical dictionary that gives information about over two hundred Muslim holymen who influenced Sudan in the Funj period. Some of them were present in the Dongola region, in the city, or even in the royal court. Due to the recent archaeological discoveries that were achieved in Old Dongola by the ERC UMMA team, new sources are available. Arabic paper documents such as amulets, legal texts, and private letters, as well as some magical ostraca, were unearthed during the fieldwork. Most of them were written by the members of the Muslim religious elite and can shed light on the social and economic aspects of their activities, including amulet production, farmland tenure, and distribution of authority. In my presentation, based on the documentary, literary, and archaeological sources, I will explore the following issues: how holymen built their authority among the local communities and how they leveraged this authority to strengthen their position in the hierarchy of power. The mechanisms governing people, agricultural land, and the means of production in late pre-colonial Nubia appear to have been at least partially reflected in handwritten talismans, legal institutions, and private correspondence.

Persistence of the House Form in the Changing Environment at Dongola (Sudan) from the 14th to the 18th Century

Maciej Wyżgot¹

¹ University of Warsaw

This paper examines the continuity observed in the forms of dwellings in Dongola, former capital of Makuria, from the 14th to 18th century, amidst significant political and religious transformations, including the fall of Makuria and the shift from Christianity to Islam.

Despite the transformative environment, the architecture of dwellings remained largely unchanged for about 500 years and was typically characterized by two-room houses grouped around a communal courtyard. This persistence raises questions about the underlying reasons for such architectural conservatism and its implications for understanding household organization dynamics. To address these questions, high-resolution archaeological methods are employed to approach domestic space not as defined by architecture with assigned functions, but rather from an intensive perspective, focusing on how everyday activities of inhabitants shaped it. The findings underscore the flexibility and adaptive nature of Dongola's domestic space, particularly the open courtyards, which was able to accommodate diverse households despite the apparent continuity of architectural forms. These insights offer a nuanced understanding of the relationship between political changes and household organization, providing valuable contributions to our understanding of the transformation of the society of the pre-colonial Dongola.

SESSION: 7J. Archaeology of Petra and Nabataea (White Hill)

Chairs(s): Cynthia Finlayson, Brigham Young University | Anna Accettola, Hamilton College

Soldiers Behaving Badly in Roman Arabia and Palestine

Conor Whately¹

¹ University of Winnipeg

Despite Roman Arabia having one of the smaller and more distant garrisons of any province in the Roman Empire, this did not translate into a lack of opportunities for Roman soldiers to treat residents badly. Although the severity of the Roman acquisition of Nabataea has been downplayed owing in part to the manner in which the Romans advertised it, the presence of soldiers from further afield, like Julius Apollinarius from Egypt, was bound to lead to discord. At the western border of Arabia, we find soldiers lending money to local residents, like the centurion Magonius Valens who lent money to Babatha's second husband, Judah. Although the evidence is not always clear, the mines at Faynan seem to have been watched over by a detachment of soldiers. According to Eusebius, during the persecutions of Diocletian, some Christians were rounded up by soldiers in Palestine, taken before the governor, and then shipped off to the mines. If we turn our gaze to the northeast, the Safaitic graffiti provides tantalizing hints of interactions between soldiers, some Roman, some Nabataean, and civilians in the Harrah. Although, in each of these instances, we have little or no direct evidence for physical violence, the potential is clear. In this presentation, I survey these and other potential cases of Roman soldiers treating local residents badly, whether they lived to the southwest in the Wadi Arabah, or in the northeast in the Hauran and into the Harrah, from the Roman acquisition of Nabataea through late antiquity.

The Contents of Eastern Cisterns B and C on the Ad-Deir Plateau, Petra: A Study in Contrasts

Cynthia Finlayson¹

¹ Brigham Young University

Eastern Cliff Cistern B (ECB) and Cliff Cistern C1 (ECC.1) on the Ad-Deir Plateau in Petra, Jordan rest almost side-by-side below the skirts of Jebel Fatumah, but demonstrate that not all Nabataean rock-cut cisterns are the same nor contain the same archaeological evidences or artifacts. Originally created during, or slightly before, the early first century BCE as part of the same massive cistern complex that supplied huge amounts of water but also protected the Ad-Deir Monument, these sister cisterns couldn't be more different with relation to their contents and uses over time. ECB presents a sealed context due to its lack of access stairs and the collapse of its overhanging cliff face, while ECC.1 was utilized into the Late Nabataean Period due to both its access stairs and longer surviving barrel vaulting. While both cisterns

host potential rock-cut symposium rooms above them, each of their archaeological contents tells a different story regarding Nabataean uses of the cisterns themselves. ECC.1 also reveals a previously unknown use of Nabataean fine ware plates. This paper is the first time that the contents of two massive rock-cut Nabataean cisterns can be studied and analyzed together at the same time.

The Nabataean Molded Lamps of the Ad-Deir Plateau, Petra, Jordan Josie Newbold¹

¹ Heritage Museum of Layton

The BYU Ad-Deir Monument and Plateau Project (AMPP) is a conservation based archaeological project focused on the restoration of the water systems on the Ad-Deir Plateau in Petra, Jordan. This project, which began in 2013, has focused on the excavation of these water systems in order to limit erosion impacts on the Ad-Deir Monument. These excavations have also resulted in the discovery of many new and unique molded terracotta lamp fragments dating from the Nabataean era. Some of these fragments predate many of the already published lamps. Other fragments and lamps appearing in existing publications have been misidentified, such as the so-called "Eros in Chains" lamp, which likely pictured the Nabataean Stonemason god. This paper presents the lamp iconography and styles from the Ad-Deir Plateau and what has been learned from the archaeological context of these lamps and lamp fragments.

The Painted Plaster from the E125 Complex at Humayma, Jordan: New Insights into Nabataean Wall Painting

Craig A. Harvey¹, M. Barbara Reeves²

¹ University of Alberta, ² Queen's University

Located in southern Jordan, the archaeological site of Humayma, although in many ways overshadowed by the impressive remains of Petra, is still revealing new and significant insights into the Nabataean and Roman antiquity of this region. This important settlement, the largest in the Hisma between Petra and Aqaba (ancient Aila), is the focus of a longstanding Canadian-led excavation and survey project, the first 17 seasons of which are in the midst of publication. As part of these publication efforts, a reanalysis was recently carried out on painted plaster fragments from a large mudbrick complex (E125) comprising a community shrine and elite residence that is situated between the settlement center and the site's Roman fort. The large corpus of painted plaster uncovered in this structure displays a rich variety of painted motifs as well as several figural representations, including a labeled depiction of the Greek muse Kleio. Perhaps most intriguingly, a partial reconstruction of fragments from the residence reveals an architectural motif that displays stylistic similarities to the well-known architectural panels decorating the walls of Room 1 at Ez-Zantur, Petra. This paper presents these partial reconstructions as well as an overview of the decorative motifs identified on the plaster fragments. In addition, it places these wall paintings into the wider context of Nabataean and Roman-period paintings of southern Jordan and beyond and considers what they reveal about the possible presence of a local workshop active in the Petra region.

Tripartite Development of the Nabataean State

Anna Accettola¹

¹ Hamilton College

The timeline and process of the Nabataean Kingdom's internal coalescence and organization continues to stymie researchers due to the paucity of record keeping and literature by the Nabataeans themselves. However, external references, such as the third-century BCE Posidippus fragments, inscriptional evidence, including the Halutza/Elusa inscription of ca.168 BC, and numismatic analysis illuminate the development of this kingdom's political and social structures. In addition, the evidence of Nabataeans outside of the boundaries of the kingdom show a spread of politically and

economically motivated individuals and groups into the Greco-Roman world. By mapping out this movement, we can see how and where the Nabataeans interacted with other states in the Hellenistic Period. In this talk, I will present the development of the Nabataean state as a three stage process. In the first stage, the state emerges from the disparate groups in the region and recognizes a king with whom external entities can speak and negotiate. In the second stage, the Nabataean state turns its attention to developing the infrastructure and inter-state connections necessary to maintain its trade and market relationships, relying heavily on both for its wealth and stability. In the final stage, the Nabataean kingship takes a more active role in pursuing economic and political alliances, including the creation of diasporic nodes in critical overseas locations, such as Puteoli. Such a process of state development may help researchers to better understand how Nabataea interacted with other states during the Hellenistic Period.

SESSION: 7K. Prehistoric Archaeology (Tremont)

Chairs(s): Austin "Chad" Hill, University of Pennsylvania | Blair Heidkamp, University of Texas, Austin

Contextualizing the Black Desert: Building a New Database from Old Imagery

Chad Hill¹, Emily Hammer¹, Kathy Morrison¹, Jordan F. Brown², Yorke M. Rowan³

¹ University of Pennsylvania, ² University of California-Berkeley, ³ University of Chicago

In the Black Desert of eastern Jordan, thousands of ancient structures are visible on the surface. The most well know of these are the "Desert Kites," ancient animal hunting traps that represent a phenomenal investment in infrastructure by early inhabitants of the region. It is increasingly clear that thousands of other structures are similarly preserved and in need of documentation and investigation. The kites are increasingly well documented across the region, but mapping of other types of structures is difficult at a wide scale. A few projects have attempted to build mapping data, intensively, over limited areas, but new remote sensing technologies can help build our spatial record of other features. In this paper we report on a new database of non-kite features created with Deep Learning GIS tools and utilizing historic satellite imagery. This new database helps us begin to examine the regional distribution of other types of structures besides kites, in relation to other features as well as terrain and water courses. This, in turn, will tell us something about how people in the past accessed and used this difficult environment.

Multitemporal Topography from Historical Remote-sensing Datasets for Archaeological Geomorphology in Past and Present

Gilberto Maldonado¹, Jordan F. Brown²

¹ California State University, Fresno, ² University of California-Berkeley

High-resolution historical remote-sensing datasets (e.g., CORONA, HEXAGON, aerial photography in largely-untapped archives) have been successfully employed by archaeologists for prospection and studying large-scale patterning in archaeological landscapes, especially in cases where those landscapes have since been disturbed or otherwise made inaccessible by development, environmental change, or war. These studies have mostly used single georeferenced images, but much of this imagery comes from stereo-mapping surveys and offers the potential not only for multitemporal imagery, but also (meter-scale) multitemporal topography. Such datasets offer various benefits for archaeologists: characterization of decadal-subcentennial environmental-geomorphic processes affecting the landscapes where archaeological sites are located (informative for interpreting paleoenvironments and formation processes, as well as contextualizing field-based local geo/archaeological studies); documentation of twentieth-century changes to archaeological landscapes themselves; high-resolution topography for cheap over regions where this can

often only be obtained at considerable cost from modern satellite companies. (The latter consideration calls up also interesting ethical-legal questions related to political sovereignty over remote-sensing data.) With the advent of open-source software such as NASA's Ames Stereo Pipeline (ASP) for bulk photogrammetric analysis of historical stereo imagery, it has recently become much more feasible to generate the kind of topographic dataset described here. This paper presents a few case studies of DEM generation from historical stereo imagery, focusing on areas in eastern Jordan and northern Iraq where the author has also done fieldwork, with an eye to the contributions that this kind of remote-sensing dataset (including in combination with others already available) can make to ongoing archaeological research.

Neolithic Buildings at Wadi el-Madath: The Kites in Context Excavations, 2023

Clair Heidkamp¹, Chad Hill², Yorke M. Rowan³, Gary Rollefson⁴, Morag M. Kersel⁵

¹ University of Texas-Austin, ² University of Pennsylvania, ³ University of Chicago, ⁴ Whitman College, ⁵ DePaul University

The Kites in Context Project (KiC) focuses on researching the animal traps known as 'desert kites' through a multi-year field project combining multiple scales of investigation in the Black Desert of Jordan. This includes remote sensing with satellite imagery, low-elevation mapping with drones, and excavation of kite features and associated architecture. During the 2023 field season, two structures were excavated in the slopes overlooking kites associated with the "Roman Pool" near the Wadi el-Madath during the 2023 field season. In this paper, we present the results of these excavations with a focus on the architectural elements of the buildings and the analysis of the chipped stone assemblage.

On the "tokens" of Prehistoric SW Asia: Counters for a Cross-Regional Trade Vocabulary? (Virtual)

Donna J. Sutliff¹

¹ Independent Researcher

Small (greatest dimension usually < 3 cm) clay cones and cylinders were found across a widespread area at many Pre-Pottery Neolithic SW Asian sites, and almost always not in graves. Kodaş et al. (2024) asserted that these objects were labrets. Schmandt-Besserat (1992) theorized that from their Neolithic beginnings up to proto-cuneiform's invention (c. 3,200 BCE), small clay cones, cylinders, disks, and spheres in SW Asia were tokens community elites used for archival accounting of community-owned grain and livestock. Citing the lack of evidence for this, Bennison-Chapman (2023) argued that archaeologist-identified "tokens" pre-dating the late-seventh millennium may not be counters or even tokens (i.e., signifiers). I offer new evidence for these objects' counting function for the Pre-Pottery Neolithic and for three subsequent periods comprising 4,000 years: Token-producing sites' frequencies showing an indicated token shape correlate significantly among time periods as well as with the token shapes' frequencies in 44 found-intact, prehistoric envelopes, where the enclosed tokens were definitely counters. Moreover, cone and tetrahedron tokens for all periods and in found-intact envelopes are disproportionately frequent relative to their creation ease, which Sutliff (2024) determined experimentally. I theorize that small, clay, purely geometric objects were usually counters for all periods and facilitated face-to-face barter; pack goats could have moved goods cross-regionally (Sutliff, 2019). Prehistoric South-west Asian art and proto-cuneiform texts suggest that cone and tetrahedron tokens were intentionally iconic to downward-shining sunrises and represented solar time-units.

The Ritual Lives of Carnelian Beads in Late Chalcolithic Context

Julian M. Hirsch¹

¹ Hebrew University

Carnelian beads are known, primarily from mortuary contexts, from most archaeological periods in the southern Levant. Despite the large number of such excavated contexts dating to the Chalcolithic period, a systematic database of published Chalcolithic beads revealed that few carnelian beads are found in settlements or cemeteries. By contrast, one cave in the Judean Desert, referred to as the Cave of the Skulls, contained large numbers of carnelian beads, considerably exceeding the combined total recognized from all other sites. These beads were uncovered in three separate cloth bundles identified during fieldwork which took place in the 1960s and the 2010s. Due to the large number of beads in the cave relative to all other sites, I argue that carnelian beads were not, in fact, absent from the Chalcolithic world, but were rather the subject of ritualized lives that coordinated their use and ultimately, their proper deposition. The special placement of these beads into one cave and exclusively within cloth bundles suggests that the Cave of the Skulls was designated for such activity. Such a pattern may mirror the lifecycle of copper objects in the southern Levantine Chalcolithic. These too are relatively uncommon in sites and cemeteries but were found in very large numbers within another Judean desert cave, the Cave of the Treasure. Thus, I argue that the collection and deposition of certain kinds of objects in specific caves in the Judean desert formed a regularized Chalcolithic ritual practice rather than an anomaly unique to one context.

FRIDAY, NOVEMBER 22, 2024 | 4:25pm–6:30pm (EST)

SESSION: 8A. Digging Up Data: A Showcase of Ongoing Digital Scholarship Projects — Workshop (Grand Ballroom A)

Chairs(s): Melissa Cradic, Alexandria Archive Institute/Open Context | Elizabeth Knott, College of the Holy Cross

When the Long Gone Tells a Story: Teaching Digital Storytelling for Archaeology in Universities (Virtual)

Valery Schlegel¹

¹ Freie Universität Berlin

The complexity and sheer mass of available archaeological data represents a considerable challenge to communicate it in an attractive and comprehensible way to researchers, students, funders and laypeople alike. Often, the data is worked on and presented in extensive catalogues, unintelligible graphs and long-winded text. However, human brains have been wired for millennia to digest large amounts of information through stories with relatable characters, emotions and events. And archaeological objects are full of stories, which can at least partly be reconstructed by studying their characteristics, contexts, proveniences and so on. Such object stories are already at play in museums and other institutions of cultural education but their potential has not been utilized to the same extent in universities. By teaching data literacy and narrative know-how, students and teachers are not only prepared for the rising challenges of digital archaeology but also for communicating archaeological facts intelligibly to peers and public. Thus, my project aimed to develop strategies for implementing scientifically based storytelling through digital visualizations into university courses. First, out of the many storytelling methods and digital tools available a selection meeting academic standards was made. Tools are chosen for people versed in archaeological techniques but with no comprehensive technological competences. Second, with these tools a detailed curriculum for a seminar using digital storytelling was created and tested with archaeology students at the Freie Universität Berlin. Third, the adjusted curriculum, based on the experience of its implementations, will be presented at ASOR and made available online.

Making 3D Models from Antique Image Sources (Virtual)

Bethany Hucks¹

¹ Universität Heidelberg

There are many reasons that standard photogrammetry may not be an option to create a 3D model of a museum object, including limits on photography permissions, cost, physical accessibility of the object, or pieces that have gone missing. However, some objects were drawn and painted to a relatively precise scale by artists, travelers, architects, and others in the past. This brief presentation will demonstrate the process of creating a 3D model of an ancient Roman statue using antiquarian drawings, Grand Tour paintings and sketches, and descriptions imported and interpreted through SketchUp and with texture overlays and model adjustments using Unreal Engine/Twinmotion. Then this model, a model of the object made using photogrammetry, and a photograph of the front face of the original statue will be compared to make an assessment of the strengths and weaknesses of each format as well as how different stakeholders can use them in classroom, research, and museum settings.

A Journey From An Individual Database To A Generic Tool: Data Sharing To Create Knowledge On Ancient Southwest Asia Pottery Firing Technology (Virtual)

Claire Padovani¹

¹ Université Lyon

This paper proposes to investigate the transformation of a PhD database into an open-access repository focused on the pottery firing technology in ancient Southwest Asia. The repository is currently in a preliminary stage of development. Its primary goal is to record available data on pottery firing structure and related contexts in order to facilitate comparison and identification on the field. Actual archaeological projects are pushed towards embracing open science principles, which involve the transparent sharing of raw data and research protocols to facilitate knowledge dissemination. This shift is driven by both a growing trend towards openness and the requirements imposed by many funding bodies. This emulation fosters technical innovation in the field of software development to diffuse large amount data. However, despite being recommended and almost compulsory, implementing open science effectively poses significant theoretical challenges to consider when selecting a technical solution. Each database mirrors the perspectives and intellectual constructs specific to the individuals involved in its construction. Therefore, to create the most effective generic tool, it is crucial to assess the project needs, by analysing the biases in the construction of knowledge on archaeological pyrotechnology, and to consider how the chosen software can integrate the FAIR and CARE guiding principles. While we acknowledge that numerous software option could help overcome data sharing challenges, we emphasize how Heurist facilitates structural adaptations of the database and enables the free diffusion of data to a broad audience. However, parameters such as the graphic design require improvement to enhance user-friendliness.

A Monstrous Compendium: A Database of Egyptian ‘Monsters’ in Video Games (Virtual)

Caterina Minniti¹

¹ Simmons University

Figures from ancient Egyptian religion have dazzled foreign travelers, scholars, and artists from an early date. They have also become part of the collective imagination in Western European art and literature. Popular culture and mass media have been particularly receptive to these figures, which play into the general depiction of ancient Egypt as a mysterious hub of arcane powers and monstrous creatures. One type of media that has not received the same attention in the field of reception studies is that of video games. Monsters have been a constant presence in them from 1979 (Pyramid of Doom) up to recent titles (such as Kingdom Rush Vengeance – Hammerhold Campaign, released in December 2023). However, most of the recent

scholarship has been focusing more on the historical accuracy of popular titles such as Assassin’s Creed Origins than on diachronic studies on the representation of Ancient Egypt in video games. In this paper, I will present an overview of my ongoing work on Egyptian monsters in video games based on a sample of ~220 titles spanning from 1979 to late 2023. My research has two main goals. First, to create a database of creatures appearing in specific types of games to conduct quantitative and qualitative analyses to show how many ‘monsters’ are still deeply embedded in, and evolving with, popular culture. Second, to make this database open-access, so that it may be used and expanded by the anyone who wishes to research the reception of Egyptian ‘monsters’ in video games.

The Practicalities of a Digital Typology: A Case Study from Erimi-Pitharka

Brigid A. Clark¹

¹ University of Haifa

Successive seasons of excavation produce a massive amount of data, specifically within ceramic assemblages. The ever-present question, of course, is how to render meaningful conclusions from the data and highlight what is important. Using ceramics collected from the 2022-2024 excavations at Erimi-Pitharka, a Late Cypriot IIC-IIIa (c. 1300-1150 BCE) settlement in the Kouris Valley in southern Cyprus, directed by Lærke Recht of the University of Graz and co-directed by Katarzyna Zeman-Wisniewska (Kardynał Stefan Wyszyński University) and Lorenzo Mazzotta (University of Salento), this project aims to develop a digital typology of all ceramics registered at the site to complement the project’s database, which, as of 2024, includes every diagnostic sherd collected. Various venues, including ArchAIDE and Levantine Ceramics Project, were explored. Can a digital typology, i.e. an online location containing all necessary information (drawings, parallels, references, photos, etc.) about each ceramic shape and form, be a practical tool for field archaeologists? This project is a pilot project which will hopefully lead to the creation of a larger, open access typological database that can support archaeologists in recognizing and classifying sherds during excavation.

New Possibilities for Archaeological Publication: Exploring the Digital and Open Access Potential of Publishing the BILAS Survey Project

Monica Genuardi¹

¹ Society for Eastern Mediterranean Archaeology and Heritage Studies

Over the years, the traditional archaeological site report has increased in size, complexity, and resources to produce, resulting in fewer willing publishers, higher purchase prices for the final report, and reduced accessibility. In this presentation, I explore the potential of hybrid archaeological publications that combine open access data with narrative analysis and interpretation with the goal of more effectively transmitting information, enabling open access of data, and reducing publication costs. The Bay of Iskenderun Landscape Archaeology and Survey (BILAS) Project in the region of Cilicia, Turkey, led by Dr. Ann E. Killebrew (The Pennsylvania State University: 2004–2009), serves as the case study to examine these new approaches in hybrid publishing for qualitative, quantitative, and geospatial data. My project addresses several questions: What are options beyond a traditional site report that may better suit the evolving methodology of data collection and processing? Can we reimagine how an audience visualizes and interacts with archaeological analyses? And what are the individual steps that allow for the execution of creative publication approaches? With a long-term goal of an enriched and engaging open access interface to share and amplify archaeological data, this presentation documents the initial steps taken in the process – the choosing of, data curation for, and data upload to open access databases.

New Approaches to Old Vessels: "Alabaster" in the Southern Levant (Virtual)

Jennifer Zimni-Gitler¹

¹ German Protestant Institute for Archaeology in the Holy Land

Calcite-Alabaster and gypsum vessels can be found in various sites and contexts, mainly dating to the Bronze Age, throughout the Levant. Traditionally, the existence of especially Calcite-Alabaster vessels is regarded as evidence for Egyptian presence, or at least as an indication for trade and exchange with Egypt at the site – an interpretation which might also be challenged. But this object group has much potential for further research questions. As a rather rare raw material in the Southern Levant, the analysis of the occurrence of these vessels might allow an inside into the cultic and/or funerary use of the valuable material. In this talk, I will present a preliminary insight into a section of my current research project investigating Calcite-Alabaster and gypsum vessels in the Southern Levant. My aim here is to apply digital methods on this object group, such as for instance statistical and geospatial analysis in order to investigate possible regional patterns and differences in the distribution of these vessels throughout the region. Further, patterns of use will be analysed, such as the vessel's uses in various contexts throughout the region. In doing so, I hope to provide deeper insights into the archaeological interpretation of this material.

Intergrading Differing Data Sets: The Challenges and Successes of Connecting Textual and Archaeological Evidence in one Database

Raquel Robbins¹

¹ University of Toronto

The Laḫmu (also called the naked hero/ hero with six curls) and other mythological anthropomorphic hybrid beings who appear as protective guardians in the ancient Near East present a case study for showing the transmission of religious ideas and practices through millennia due to their widespread popularity as evidenced by the numerous depictions in Sumerian and Akkadian texts as well as in art, mainly cylinder seals. This paper will examine the process of integrating textual and archaeological data in one database using various types of evidence of the Laḫmu in both art and texts. This presents a series of challenges since archeological and textual evidence are usually presented in different domains and thus results in different terminology and categorizations. Through this project, I will attempt to create a database that standardizes the way in which Near Eastern art/archaeology and texts are categorized and presented. The goal will be to create a comprehensive database to be used for my dissertation work with the aim to display patterns in iconography, usage of the image/reference, and connections between the Laḫmu in art and the Laḫmu in texts.

I Just Need That One Thing: Exploring Digital Methods of Searching for Comparative Material in Seals

Faith Myrick¹

¹ Johns Hopkins University

This paper walks through the thought process of creating an interactive map that can help easily pull cylinder seal information based on sites for Upper Mesopotamia and Syria during the Late Bronze Age. When looking to compare cylinder seals or impressions from different sites, the amount of literature available can be very helpful, but also hard to properly search and sort. With an interactive map focused solely on one object such as cylinder seals or their impressions, it can be easier for researchers to find general information and dive deeper into research that suits their needs. The paper will begin with the ideas for the project before moving through changes and adaptations during the process of building the map. The overall goal for the paper will be to contribute some ideas about how to combine more traditional searching methods with newer digital tools by reviewing my process for the map creation. While interactive

maps are not a new tool, this paper will give another view on what kinds of information could be helpful to others wanting to create their own maps.

"E-Uniting the De Piro Collection": Rehabilitating an Orphaned Collection of Phoenician, Punic, and Roman Antiquities from Malta using Digital Technologies

Stephan Hassam¹

¹ University of South Florida

The "E-Uniting the De Piro Collection" project explores the opportunities and challenges of reconstructing value for decontextualized material cultural heritage in the form of an orphaned collection from the Milwaukee Public Museum. The De Piro Collection consists of some 200 Phoenician, Punic, and Roman period artifacts from the small island nation of Malta, collected in the early modern period by an aristocratic family before it was divided up and sold to the museum in the 20th century. Through the collection's publication on a web-based platform, the decontextualized collection can engage with two important issues in Maltese archaeology, namely the relative invisibility of Maltese material culture outside of the archipelago and the taphonomic effects that private collecting has had on the archaeology of the island. A detailed typological study of the collection, 3D visualizations of its constituent objects, and archival documents were united via the web-based platform OMEKA to 1) create an archaeological research aid to make Maltese material culture more "visible" and accessible to scholars working in the wider Mediterranean and 2) reunite the De Piro Collection with sister collections in Malta in order to reconstitute the original collection and shed light on aristocratic collecting practices in Malta. The project explores best practices and methods in using digital technologies to rehabilitate legacy data and orphaned collections.

First Dates: Mapping Objects Across Time with the Provenance Reliability Index

Liz Neill¹

¹ Boston University

The professional standard for ancient art is a pre-1970 history, in accordance with the 1970 UNESCO Convention: a binary checkbox that glosses over earlier histories. Hundreds of years of the antiquities trade have left us with many intermediate shades of gray. The Provenance Reliability Index provides a basic framework to research and analyze these earlier object histories and a constructive way to interpret collections that do not meet the current standard. This fuzziness in the dataset is not a bug, but a feature: when we consider what types of geographical data we have, we can find more ways to analyze, preserve, and exhibit ancient art in the future while acknowledging the complex history of the field. "First dates" (the initial excavation, acquisition, and/or publication dates of objects) represent a key metric for provenance reliability: one that is already supported by the practice of including bibliographies on individual museum websites, the Beazley Archive, and the Corpus Vasorum Antiquorum. This project, part of a larger dissertation on the many provenance(s) of imagined creatures in the Archaic Mediterranean world, highlights potential uses for these chronological data.

SESSION: 8B. Bioarchaeology in the Near East (Grand Ballroom B)

Chairs(s): Megan A. Perry, East Carolina University | Sarah Schrader, Leiden University

Dental Health on the Arabian Peninsula in the Umm an-Nar and Wadi Suq Periods

Jaime M. Ullinger¹, Lesley A. Gregoricka²

¹ Quinnipiac University, ² University of South Alabama

As part of a larger study examining human adaptation to climate change at the end of the Early Bronze Age in southeastern Arabia, we examined dental health among Umm an-Nar (2700-2000 BCE) and Wadi Suq (2000-1600 BCE) communities from Ras al-Khaimah, UAE. While the Umm an-Nar period witnessed widespread sedentism, date palm agriculture, and extensive trading systems, the transition to the Wadi Suq left abandoned settlements, a shift in mortuary practices, and a decline in interregional exchange systems while it became warmer and drier. Skeletons from Shimal, representing over 800 individuals from two Umm an-Nar tombs, and over 60 from four Wadi Suq tombs, were examined for antemortem tooth loss (AMTL), which occurs in highest frequencies among agricultural communities that consume soft, sticky foods. Despite living in a warmer, drier environment, Wadi Suq peoples had relatively-similar to slightly-higher rates of tooth loss (~15% for most tombs), with one tomb (Shimal 602) having evidence of over 40% of all teeth lost before death. Molar loss was significantly greater in the Wadi Suq (over 50%, compared to 23% in the Umm an-Nar), suggesting they may have been consuming even more dates and/or other soft foods than their predecessors.

Insights into Juvenile Life from Burials at Umm al-Jimal

Cecelia Chisdock¹

¹ University of Notre Dame

Decades of research on the Roman and Byzantine towns of Umm al-Jimal (northern Jordan) have revealed numerous monumental tombs and cemeteries. This study focuses on the burials and skeletal remains of juveniles to better understand their lives at the site. Importantly, no burial area appears to have excluded juveniles, indicating their integration in the community's social fabric. The most represented age category was 1-5 years, a vulnerable period generally associated with weaning and increased risk exposure. Trauma and activity-related changes in bone reflected the physical demands and hazards faced by juveniles, especially those older than six, with multiple cases of injury typical of young athletes. Further analyses unearthed numerous pathological conditions, including cribra orbitalia, which was fairly common and of a high average severity, although many cases showed signs of healing. Instances of endocranial lesions relating to inflammation and abnormal subperiosteal new bone were also noted. Cases of probable scurvy and rickets were identified using a weighted diagnostic approach. These were clustered in infancy and early childhood, potentially linked to maternal vitamin status, dietary deficiency, and/or sunlight exposure. Prevalent linear enamel hypoplasia indicated frequent but low-level stress events, often occurring around weaning age; and four out of six assessed individuals exhibited growth deficits. Overall, this study sheds light on the vulnerabilities and resilience of the young inhabitants of Umm al-Jimal, providing insights into their lives within the ancient community, the care they received in life and death, and the interplay of social and biological factors shaping their experiences.

Life Within Death: Contextualizing Burial Practice at Kenan Tepe, Turkey from the Ubaid Period to the Early Bronze Age

David Hopwood¹, Emily Munro²

¹ Vancouver Island University, ² Independent Researcher

Kenan Tepe, Turkey is a multi-period archaeological site that was occupied during the Ubaid Period (5000-4000 BCE), the Late Chalcolithic (3360-3020 BCE) and early Bronze Age (3000 – 2800 BCE) (Parker & Cobb, 2012a). During each of these periods residents of Kenan Tepe conducted distinct burial practices. These burials included the remains of individuals ranging from in utero-infants to older aged adults and represent multiple burial types and patterns. The excavated burials provide insights into individual health and social position; and reflect deeply embedding meanings in the burial practice. However, the practice of burial does not exist outside the larger social context. Shifting settlement patterns, socioeconomic systems and ideologies

impact the practice of burial. An examination of the burial practices from the Ubaid to the Early Bronze at Kenan Tepe provides a window into a changing society and helps to situate the site in a larger regional and temporal context.

Preliminary Results from the Bioarchaeological Analysis of Human Remains from the Khirbat al-Mukhayyat Archaeological Project, Jordan

Roselyn A. Campbell¹, Debra Foran², Andrew Danielson³, Gregory V. Braun⁴, Grant Ginson⁵

¹ University of California-Riverside, ² Wilfrid Laurier University, ³ Harvard University, ⁴ University of Toronto, ⁵ Trent University

During survey work in 2019, the Khirbat al-Mukhayyat Archaeological Project (KMAP) discovered human remains in caves throughout the wadis around the ancient town of Nebo, near what is now Madaba, Jordan. When the project returned to the site in 2022 after the Covid-19 pandemic, KMAP was granted permission to retrieve the visible human remains from these caves to protect them from disturbance and looting. Human remains were collected during the 2022 and 2023 seasons, and analysis was conducted starting in 2022 and continuing to the present. This paper presents preliminary results of the analysis of human remains recovered and studied during the 2022-2024 seasons. During the 2022 and 2023 seasons, the primary focus was on sorting and creating an inventory of the recovered remains. Most of the remains were disturbed by looters at some point prior to being recovered, and all were skeletonized and heavily commingled, with varying levels of weathering. Almost no artifacts have been found with these human remains, though a few small objects in looter backdirt may suggest a Byzantine date for at least some of the interments. A surprisingly high number of infants and children were found in one of the cave-like features, as well as multiple adults, despite the extremely small size of this natural crevice or niche. This paper explores the early results of the bioarchaeological analysis of these remains and considers the context in which they may have been deposited.

Utilizing Two Dental Stress Markers to Infer the Most Stressful Periods of Juvenility at Early Bronze Age Karataş-Semayük

Christine Trent¹, Donovan Adams¹, Ali M. Büyükkarakaya²

¹ University of Central Florida, ² Hacettepe University

Early Bronze Age Karatas-Semayük was located in southwest Anatolia on the Elmali plain and was occupied between 2700-2300 BCE. During occupation, the site experienced emerging social stratification, which anthropologists recognize leads to increased stress, especially for juveniles. However, limited research has addressed what periods of juvenility an individual is most susceptible to increased stress and decreased health. Dental anthropologists utilize dental fluctuating asymmetry to assess and interpret the severity and timing of stress during development. Previous research has indicated that rates of stress for the juveniles at Karatas were generally consistent throughout occupation. However, degrees of asymmetry varied between tooth type, suggesting that the severity of stress experienced varied throughout life. Linear enamel hypoplasia is used in interpreting short-term stress episodes and may be representative of traumatic or sudden stress. Dental fluctuating asymmetry analysis suggested that for the juvenile population of Karatas, the most stressful period of life was around 6 years of age, as seen in the permanent dentition, and in utero, as seen in the deciduous dentition. For both the permanent and deciduous dentition, fluctuating asymmetry generally decreased throughout occupation. Regarding linear enamel hypoplasia, the average age of development was 834 days (2.285 years) with a range of approximately half a year. There was no significant relationship between burial period and presence of linear enamel hypoplasia ($p = 0.230$), suggesting that the frequency of episodic stress did not increase throughout occupation.

SESSION: 8C. Repatriation in the Global Context — Workshop (Georgian)

Chairs(s): Frederick Winter, Capitol Archaeological Institute | Jane DeRose Evans, Temple University

Reflections on Consultations under NAGPRA and Its Potential as a Model for International Repatriation

Andy Creekmore III¹

¹ University of Northern Colorado

The Native American Graves Protection and Repatriation Act (NAGPRA) law of 1990 and its subsequent updates only apply to specific types or kinds of cultural items and ancestors collected from the United States. Nonetheless, NAGPRA may serve as a guide for international repatriation. In this presentation I reflect on my experiences as NAGPRA liaison and curator of collections at a state university, and what lessons consultations under NAGPRA hold for international engagement and repatriation. I argue that NAGPRA's core processes and procedures are a strong foundation for international engagement but are limited or insufficient in many cases. In my view, the greatest challenges for international engagement include establishing institutional policies, procedures, and committees for engagement, determining the proper parties for consultation, choosing recipient(s) for repatriation, and working through national governments – often post-colonial structures – that may or may not represent the interests or values of the communities from which the items or ancestors removed. For this and other reasons, engagement can be lengthy, expensive, and difficult. But the outcomes may be very rewarding to all parties and spark transformative change that improves society.

Building Relationships through Repatriation: A Case Study from The Met

Sarah Graff¹

¹ The Metropolitan Museum of Art

Repatriation can be presented within a framing of loss, which emphasizes the end of an object's tenure in a particular place, but it can also offer an opening toward new possibilities that arise from the dynamic and ongoing relationship between people and material culture. This is especially likely if the repatriation itself is proactive, and has been initiated by the institution that holds cultural objects outside their country of origin. In 2023, The Met voluntarily repatriated two stone objects to the Republic of Yemen which had been acquired in the 1990s, after new information discovered as part of ongoing provenance research by the Department of Ancient Near Eastern Art raised concerns internally. As a result, Met staff have become closely engaged in dialogue with members of the large Yemeni diaspora community of New York City. I will present some of the forms this engagement has taken since the repatriation, and suggest some possibilities for the future.

Repatriating Cultural Heritage: The Cypriot perspective

Lindy Crewe¹, Efthymia Alphas²

¹ Cyprus American Archaeological Research Institute, ² Department of Antiquities, Cyprus

This presentation will briefly set the scene regarding the extensive dispersal of Cypriot antiquities on a global scale. It will present the Cypriot legal framework governing the protection of antiquities diachronically and give an overview of the efforts made to identify, claim and repatriate Cypriot antiquities to their country of origin.

Recent Examples of Repatriations to Iraq and Yemen

Katharyn Hanson¹

¹ Smithsonian Institution

What does a repatriation to a country in conflict or crisis look like? How does that inform our work as cultural heritage practitioners? This paper seeks to explore these questions as part of the Repatriation in the Global Context Workshop using recent case studies of repatriations to Iraq and Yemen.

The Library of Alexandria is Still Burning

Erin Thompson¹

¹ John Jay College

Debates about returning cultural objects to their countries of origin often assume that repatriation stands in opposition to scholarship. My presentation will consider examples where repatriation reveals the meanings of misunderstood artifacts by reuniting them with a community of users. Such repatriations are urgent; we must work towards them before community memory of the artifacts fades, leaving them forever severed from their history.

Repatriation Complications: Giving It Back Isn't Always Simple

Frederick Winter¹

¹ Capitol Archaeological Institute

Repatriation, the return of (plundered) ancient materials to their countries of origin, seems an obvious response to the historical removal of cultural patrimony from "source" to "importing" countries, but it isn't always a straightforward solution or a guarantor of a desirable outcome. Recent experience suggests that repatriation may result in cultural materials of global significance being shifted to private collections and removed from public access. Legal restrictions may limit otherwise seemingly justified repatriations. How should organizations set policies on repatriation that ensure outcomes that balance legal and ethical responses, national interests, and considerations of public and scholarly access?

SESSION: 8D. Archaeology of Anatolia I (Arlington)

Chairs(s): James Osborne, Institute for the Study of Ancient Cultures, University of Chicago

Approaching Vessel Functions in New Ways: Matching Neo-Assyrian pottery types at Ziyaret Tepe to Akkadian terms

Britt E. Hartenberger¹, M. Willis W. Monroe, Timothy Matney³

¹ Western Michigan University, ² University of New Brunswick, ³ University of Akron

Published pottery typologies are a necessary effort in terms of sharing archaeological information – but they are often dry reading and singular in their disciplinary approach. Excavations at the Neo-Assyrian provincial center of Tušhan (modern Ziyaret Tepe) amassed a large collection of pottery from a variety of contexts, and we are in the final stages of preparing our pottery typology for publication. Instead of defining our categories just as "bowl type B12," how would our interpretive project change if we incorporated emic Akkadian terminology in our typology? Contemporary texts from various other Neo-Assyrian sites refer to a variety of vessel names that define ceramic, metal, and wooden vessels mostly by their function, not their shape. Is it possible to identify our bowl type B12 with an Akkadian term such as the agannu, a drinking bowl discussed in the texts? Would textual sources associated with emic terms offer additional value, for instance associations with wine drinking? Our paper will attempt to assign Akkadian names to our pottery forms using their volume and shape combined with textual references to named vessels as described by their function, shape, and material type. A key reference will be Salvatore Gaspa's 2007 paper on the topic. We will then review where vessels of particular functions appear in various contexts at Ziyaret Tepe to see how these compare to references to these vessels and their uses in the Neo-Assyrian text corpus.

Comparison of Phenomenological Approach and Spatial Analysis for Central Anatolian Hittite Rock Monuments: Fraktın, Taşçı, İmamkulu, and Hanyeri

Atakan Atabas¹

¹ University of Central Florida

Christopher Tilley posits that comprehending landscapes phenomenologically is achievable through the act of walking within and through them, engaging both in touching and being touched (Tilley, 2016). Landscape phenomenology seeks to grasp the sensory aspects of the landscape body. Due to the limitations of our bodies and senses, phenomenological studies are confined to small-scale landscapes. Phenomenological study and computer-aided technology are distinct in methodology. However, the principle underlying computer-aided systems, such as Geographical Information Systems (GIS), traces back to human senses. Hence, despite methodological disparities, a fusion of these approaches will aid in understanding the relationship between landscapes and rock monuments. In this study, I examined my phenomenological experiences of the landscape and monuments with the outcomes of GIS analyses, including viewshed, least-cost path, and watershed analyses. I conducted a viewshed analysis to discern visible areas both from and to the monuments, a cost path analysis to explore potential networks between monuments, and finally, a watershed analysis to delineate the correlation between the nearest water sources and the monuments—Fraktın, Taşçı, İmamkulu, and Hanyeri.

Dynamics of Cultural Change in Central Anatolia During the Transition from the Early to the Middle Bronze Age (Virtual)

Güzel Öztürk¹

¹ Balıkesir University

Since the last quarter of the 3rd millennium BC, as a result of the socio-political and climatic shifts that are suggested to have adversely affected the whole Near East, the temporal line in which the characteristic cultural elements that characterized the robust EBA III culture in Central Anatolia gradually disappears and new elements emerged, marking the gradual transition to a new era (MBA), is so-called "transitional period" (ca. 2100-1970 BC). These local elements of this period spread to the north and south of the Kızılırmak bend on a different scale but homogeneously, forming the local character of the high culture of the 2nd millennium BC. Although there was a stoppage in this period reflecting modest living standards with a domestic architecture and a new tradition of paint-decorated ceramics (Alişar III Ware) with lower quality technical features, towards the mid-20th century BC, with the re-establishment of a long-distance trade network based on metal exchange, administrative control mechanisms became active again in the region and local kingdoms with prosperous cities re-emerged, this time stronger and more organized. This study, questions the dynamics that triggered the end of the Central Anatolian EBA III culture, scrutinizes the transformations in ceramic and architectural traditions in the region with the gradual decline and the economic reactions to this decline and crisis environment in the light of recent excavation data, and presents a multifaceted debates focused on the solution of these problems.

Food and Farming in Flux: A Long-term View from Çadır Höyük, Central Anatolia

Alexia Smith¹, Abigail Rodriguez¹, Claire Cathers¹, Janet Martinez², Kiley Stoj³

¹ University of Connecticut, ² SUNY Cortland, ³ University of South Carolina

Excavations at Çadır Höyük over the past several decades have yielded a long sequence of occupation spanning the Late Chalcolithic, Early Bronze Age, Iron Age, and Byzantine period. The long-term settlement of this rural center within the Anatolian Plateau documents

increasing social complexity, craft specialization, shifting economies, and the influence of imperial powers. These social changes, along with climatic changes evident in the region, helped shape the agricultural decisions that farmers at Çadır Höyük made. This paper presents new archaeobotanical data from the site alongside existing data documenting food production strategies in the region to consider long-term change in farming practices, adaptation, and resiliency. We also discuss food remnants recovered from the site, focusing on newly identified remnants of bread.

SESSION: 8E. Archaeology of the Near East: Bronze and Iron Ages (Berkeley & Clarendon)

Chairs(s): J. P. Dessel, University of Tennessee

Anthropoid Sarcophagi in Jordan During the Late Bronze and Iron Ages

Holly A. Winter¹

¹ University of Sydney

Anthropoid sarcophagi have been found in select settlements across the southern Levant, and also at Sidon in the Central Levant, with a frequent association with Egyptian New Kingdom mercenary troops. However, their presence east of the Jordan River has always been problematic, as the coffins would seem to fall into two distinct time periods, with little to link them together. The earliest anthropoid sarcophagi east of the Jordan were discovered in a Late Bronze Age II tomb at Pella in 1963/64. Those from Amman, Madaba and Sahab date to the Iron Age II, and are sharply different in form, fabric and iconography. Solid parallels west of the river are available for the Late Bronze Age sarcophagi from Pella, compared to those from the Greater Amman region where their best parallels iconographically lie with the Sidonian corpus. This talk will focus on the anthropoid sarcophagi found in Jordan, and compare them with those found to the west of the Jordan River, and at Sidon, exploring several scenarios that might account for their rather patchy presence in Jordan in the Late Bronze and Iron Ages.

Art and Architecture in the Kingdom of Geshur

Rami Arav¹

¹ University of Nebraska

This is, arguably, the first attempt to address the topic of the art and architecture of the forgotten biblical kingdom of Geshur. The kingdom was the most southwestern Aramean kingdoms in the region and bordered the Kingdom of Israel. It thrived from the end of the 11th century to 732 BCE. The Geshurites were open to influences from all their neighbors, Phoenicians, Israelites, Ammonites and Egypt. Undoubtedly, the capital of the Geshurites kingdom was Bethsaida. A fortified city, situated on the north shore of the Sea of Galilee. The mound of Bethsaida was excavated for 35 years and yielded some unique and rare finds. This presentation, accompanied by Power Point, will briefly survey the Geshurites' distinctive art and architecture. It will present city planning, fortifications, and palaces constructed in Aramaic northern traditions. The Geshurites brought with them their gods and in particular the moon-god who was worshipped throughout this period. Geshurites' religious art seemed to be faithful to North Syrian Aramaic models as several steles and rock incisions portray the moon god in the style known from Haran. While art in formal religion presents conformism, popular religion as represented by household figurines was rather eclectic and contained statuettes from neighboring regions. Art made for private sponsors was eclectic too but apparently more liberating in the choice of themes. One seal on jasper stone presents Mesopotamian and Egyptian influences combined, in a way no other culture has done. Other seals from Bethsaida carry Egyptian, Phoenician, or Judean influence.

Assyrian-Style Pottery from the Drew-McCormick Archaeological Expedition at Shechem/Tell Balātah

Stanley G. Klassen¹

¹ University of Toronto

Since first recognized by Petrie at Tell Jemmeh, Assyrian-style pottery dating to the Iron IIC period has been identified at numerous sites in the southern Levant. Although the initial appearance of this pottery is not consistent across the region, its presence at sites in central Samaria occur in strata dating primarily to the end of the 8th and into the 7th century BCE. Evidence of Assyrian-style vessels from Shechem, an important regional centre during the Iron Age, has been limited as the Iron Age pottery remains largely unpublished. As part of the ongoing research towards the final publication of the Iron Age pottery excavated by the Drew-McCormick Archaeological Expedition at Shechem in the 1960's, this presentation will highlight our preliminary research on the Assyrian-style pottery including its stratigraphic context and production. This new data will add to the larger discussion of the ceramic industry related to the production of Assyrian-style vessels during the period of Assyrian domination in central Samaria.

Intermediate Bronze Age Burial Customs in the Ayalon Basin: An Updated View in Light of New Excavations at Neve Ephraim

Yossi Elisha¹, Gilad Itach¹

¹ Israel Antiquities Authorities

In this talk we will present a large Intermediate Bronze Age cemetery that was discovered and excavated recently north of Neve Ephraim, in Israel's central coastal plain. Different types of burials were identified during the excavation and among them: pit, corridor, and shaft tombs. Interestingly, while Intermediate Bronze Age tombs were usually hewn in rock, in the Neve Ephraim cemetery they were dug into the soil. We will discuss the excavation methodology and preliminary results. Thereafter, we will present an updated view for the burial customs in the central part of the Ayalon Basin during the Intermediate Bronze Age.

The Significance of Ceramic Decoration in Canaanite Society: The Case of Two Late Bronze Age Decorated Kraters from Lachish

Itamar Weissbein¹

¹ Hebrew University of Jerusalem

The material culture of the native inhabitants of Canaan during the Late Bronze Age showed an increase in decorative efforts, most notably in their ceramic assemblage. Ceramic decorations charge vessels with additional value, conveying various messages that express their makers' and users' beliefs and worldviews. This raises the question of what Canaanite ceramic decorations can tell us about their culture. This paper will address this question by examining the particular case of two well-executed examples of decorated kraters recently found at Tel Lachish. Their decorative designs and motifs will be analyzed and placed in a broader iconographic context. The function of kraters and other decorated vessels will then be explored, particularly their role in social interaction settings such as communal banquets. Furthermore, this paper will place the kraters in a diachronic context by tracing changes in decorative efforts throughout the Late Bronze Age, as seen in the pottery assemblage of Lachish. Finally, the Canaanite ceramic decoration tradition will be discussed against the backdrop of the region's overall socio-political and historical setting during this period.

SESSION: 8F. Archaeology of Syria (Studio 1)

Chairs(s): Kathryn Grossman, North Carolina State University

City Invincible: Tell Brak in the 4th Millennium BCE

Augusta McMahon¹

¹ University of Chicago

Tell Brak, in northeast Syria, is firmly established as one of Mesopotamia's earliest cities. This paper will summarise the 2006-2011 excavations at this important Syrian site, focussing on its urban aspects and socio-economic diversity during the first half of the 4th millennium BCE. Brak's occupation was variable in density, problematising calculations of its population. Early urban leadership was materialised by both religious and secular institutions. Production was notably multi-centric, with industrial areas on the main mound and in the sparsely-used urban edge zone. Brak appeared to be a 'successful' city, but significant social stress accompanied its growth, perhaps derived from the rapid expansion of hierarchies of wealth and power. This social stress caused several episodes of civil war, resulting in mass graves at the city's boundary. Yet the persistence of Brak after this violent disruption, and through later episodes of climate change and political churn, underline the importance of attachments between people and places.

Diverse Household Structures in the Upper Khabour Region (Syria) during the Mid-6th Millennium BCE (Virtual)

Anna Bach Gomez¹

¹ Universitat Autònoma de Barcelona

The identification of domestic spaces has been accomplished using various factors, including architectural design, building materials, flooring, plastering, heating systems, and other domestic elements. We believe that analyzing these spaces based on the diverse materials used will enhance our understanding and definition of Neolithic domestic architecture due to its complexity and diversity. Identifying built spaces with circular and rectangular shapes, especially in tholoi-type circular constructions during the Halaf period in Upper Mesopotamia, has posed challenges. Architectural dimensions, traces of human activity (like pottery, tools, bones, etc.), and the presence of entrances and exits serve as indicators of these spaces being used as domestic units. This study aims to contribute to the understanding of domestic spaces by examining examples from the sixth millennium BCE at Chagar Bazar in the Khabur Valley. Additionally, factors such as the timeframe of occupation, as well as evidence of use and abandonment, will be investigated.

The Living and the Dead and Burial's Spatial Location in the Neolithic Near East: A Case Study from Tell el-Kekh Cemetery, Northwest Syria (Virtual)

Sari Jammo¹

¹ Nagoya University

The burial location and customs in the Neolithic societies in the Near East have been subjected to significant changes throughout the long development of these societies. People used to bury their dead close within the settlement in association with buildings. They were buried beneath the floor of residential and non-residential buildings bearing symbolic significance, and in courtyards. The buildings-burials relation is intertwined with the ritual in the Neolithic, particularly the household and community ritual that integrated into daily life. Therefore, there was a spatial-based relationship between the place of the burials and the communal activities that were taking place to maintain the memory of the place. This custom continued into the Late Neolithic period, however, a shift from indoor to crowded outdoor cemeteries was documented in some sites such as at Tell el-Kekh in northwest Syria. The changes in the location of the burials and the decline in building-burials relation might be attributed to the social changes during the transition from the Late PPNB to the PN periods. People in the PN period did not maintain a fixed ancestral place as usually was in the buildings in the preceding periods. Rather, there was diversity in the burial context that reflected the diversity of household practices and indicated increased household autonomy. This paper presents the shift in burial location into outdoors during the development of the Neolithic societies through investigating the

relationship between the living and the dead from the perspective of burial spatial context.

Every Piece Counts The Ras Shamra Collection from the Australian Institute of Archaeology, Melbourne (Virtual)

Carolina Sauvage¹

¹ Loyola Marymount University

This paper presents a study of the archaeological collection from Ras Shamra-Ugarit preserved at the Australian Institute of Archaeology (Melbourne). This small collection was acquired through C.F.A. Schaeffer by Walter Beasley in 1936. The paper will detail the find context of the objects as well as their importance to better understand not only the material from the site's early excavations, but also for the methodology of early excavations, and attitude towards excavated material. This paper will also investigate a novel way of virtually studying objects through online 3D models using the Pedestal3D capabilities, and will reflect on traditional in-person museum studies vs. remote studies with 3D models.

Lost Landscapes of the Syrian Euphrates: Revisiting Tabqa Dam Archaeological Surveys using Historical Satellite Imagery

Jesse Casana¹

¹ Dartmouth College

From 1963-1976 the Syrian Euphrates River saw a frenzy of archaeological investigations targeting areas expected to be impacted by the construction of the Tabqa Dam. This Soviet-Syrian dam project was intended to provide a secure supply of water in this otherwise arid region, as well as hydroelectric power for nearby cities, but also inundated or destroyed thousands of archaeological sites. An international consortium of archaeologists excavated many sites that have since achieved notoriety, including Abu Hureyra, Jebel Aruda, and Tell Hadidi, but the vast majority of sites recorded in the region were never published and remain largely unknown. Leveraging a time series of declassified, stereo CORONA and HEXAGON satellite images collected between 1966-1974, this paper presents 3D reconstructions of the entire Middle Euphrates region prior to its inundation by the rising waters of Lake Assad. Using this resource, it is now possible to relocate many of the sites and features recorded only in unpublished field notes, identify many sites and features that went unnoticed, and to offer a fresh look at the archaeological landscape of the Syrian Euphrates.

SESSION: 8G. Diversifying West Asian Archaeology: Accessibility Barriers and Mitigating Strategies — Workshop (Studio 2)

Chairs(s): Neil Erskine, University of Glasgow

Introduction

Neil Erskine¹

¹ University of Glasgow

Diversity, Equity, and Inclusion within ASOR: The DEI Task Force and Committee

Bianca E. Hand¹, Julia Troche², Katherine Larson³

¹ University of California, Davis, ² Missouri State University, ³ Corning Museum of Glass

In August of 2020, ASOR President Sharon Herbert initiated a Diversity, Equity, and Inclusion (DEI) Taskforce. While ASOR had addressed a number of DEI issues over the past decade - including establishing the Initiative on the Status of Women, creating ASOR codes of conduct, and removing the term "Oriental" from the organization's name - it was clear that further and more visible work was needed. Among the many recommendations of the Task Force was the establishment of a standing DEI Committee, an action approved by the Board in November 2021. The DEI Committee serves as an

advocate for social justice and equity issues within ASOR and its membership, in order to expand access to the history and cultures of the ancient world. Our focus is on issues of inclusion within a North American academic context and the operations of ASOR as an organization. Working with ASOR staff and committees, we aspire to make our annual meeting, publications, membership, awards and honors, fellowships and grants, and projects and initiatives spaces of equity, inclusion, and accessibility. Our vision is to build diversity within the field to ensure its sustainability, vitality, and relevancy in the 21st century and beyond, and in so doing, to make ASOR a leader among professional scholarly organizations in matters of equity and inclusion. In this presentation, the authors - who have been involved with DEI work at ASOR since 2020 - will provide background on DEI within the ASOR institutional context and a summary of our successes and challenges so far.

Comparative Approaches to Minority Retention in the Field of West Asian Archaeology (Virtual)

Maitreyi Sanadhyan¹, Kevin Xu²

¹ University College London, ² Royal Holloway, University of London

Increasingly, institutions are recognising that West Asian Archaeology is not represented in early-stage education and is not widely accessible in higher education. The field's senior academic ranks suffer from a distinct lack of racial and class diversity due to insufficient people of colour (POC) and working-class retention. London Classicists of Colour's (LCOC) founding stemmed from the critical need for a POC network in UK Classics, exacerbated by the COVID-19 pandemic and the 2020 Black Lives Matter movement; POC students lacked vital support amidst increasing isolation and discrimination. LCOC's social, pastoral, and academic events aimed to provide a platform for resource distribution and diversity within Ancient Studies. These gatherings addressed feelings of Othering, fostering collaboration and empathy among marginalised communities, with potential for broader interdisciplinary applications. LCOC's positioning as an independent society allows for projects that target barriers to entering Classics and West Asian studies alongside retention in current POC students. LCOC's approach has centred around providing accessible learning resources, mutual aid, and advocating for decolonised Classics, including broadening what is considered 'Classical.' This paper will explore the UK and the USA's distinct racial contexts, advocating for intersectional mitigating strategies to enhance minority retention within the field of West Asian archaeology. Exploring studies conducted in Classics will facilitate interdisciplinary approaches to further retention of POC students in West Asian archaeology. Drawing from comparative methodologies utilised in Classical pedagogy, this paper will highlight overlooked accessibility issues and present solution-oriented insights.

Equity and Epistemic Diversity in Archaeology: Recent Results and Future Directions

Kylie Quave¹, Hayden Denby¹, Maryam Harahsheh¹, Samuel Lee¹

¹ George Washington University

Our research program, "Past for the Future," examines introductory archaeology courses as a site of potential transformation for the discipline. We document the ways that courses incorporate epistemological problems (how archaeologists know what they "know") and multivocality (incorporating an array of voices). Through systematic surveys of syllabi and assignments and interviews with faculty and students, we document the ways disciplinary norms are being re-imagined, and seek to trace how those shifts impact engagement among different student demographics. Our work focuses on student and faculty experiences in introductory archaeology courses at different types of institutions. After taking introductory courses, some students are motivated to use lessons from archaeology or even pursue an archaeological profession; if more kinds of students experience inclusivity and belonging, future archaeological knowledge

may be enhanced through epistemic diversity and multivocality. Previous research finds that students entering college who are already interested in participating in archaeology are more likely to be white, middle class, and US-raised than otherwise. Those from underrepresented backgrounds are more likely to initially find archaeology through a required introductory course but are also likely to be de-motivated by their perception of the field as irrelevant. We will share the trends we have documented in introductory archaeology courses, share our plans for expanding our interview and survey protocols, and seek insights from other workshop participants on how to make this research relevant to those working in West Asia and beyond.

Decolonizing the Classroom for the History of Ancient West Asia: Our Students Can Lead the Way

Steven J. Garfinkle¹

¹ Western Washington University

The construction of the academic field of ancient Near Eastern studies was largely the result of the work of Western scholars during the era of colonial exploitation of the modern Middle East. These roots continue to influence the allied fields (archaeology, anthropology, Assyriology, etc.) devoted to studying the early history of west Asia. In recent years, scholars have begun to recognize and address the need to decolonize our reception and treatment of this important region and its history. If undertaken thoughtfully, such efforts can remove barriers and make our fields more welcoming. In this paper, I draw on my experience teaching ancient history (with increasing student enrollment) to suggest ways in which we might start with the classroom and take some guidance from our students.

CARE-ing for Archaeology: Fostering an Inclusive Environment within Graduate Spaces in Archaeology

Jocelyn Lee¹

¹ Stanford University

Exclusion in archaeology has been an ongoing issue within the field for decades. While there are archaeologists on all career levels working on fostering inclusion, graduate students can be particularly situated to promote inclusion on a grassroots level. One example of graduate student advocacy is the C.A.R.E (Community, Antiracist, Respect, Engagement) Committee that was created in 2019 by a group of UMass Boston's Historical Archaeology master's students who were dissatisfied with the disconnect of institutional discussions on diversity and inclusion, and the outcomes of these discussions. CARE Committee's goal was to begin to address these topics within an archaeology graduate environment. Supported by faculty and staff, the CARE Committee was able to host various events that specifically created a safe space to discuss inclusion in archaeology. CARE builds off the scholarship of Black, Indigenous, and other scholars of color, as well as experts on other intersections of identity such as gender, sexuality, and disability. This talk will discuss some of the key approaches CARE took in hosting these events as well as the impact CARE has had since its inception in 2019. Ultimately, the CARE Committee can be used as a blueprint in other archaeological communities for building inclusive spaces.

Making The Archaeology of Western Asia Accessible in Museums

Carl R. Walsh¹

¹ New York University

How can museum educators work to make the archaeology of western Asia more accessible for a variety of different students? Using lessons learned from the recent exhibition "Through the Lens: Latif Al Ani's Visions of Ancient Iraq" (2023/2024) at the Institute of the Study of the Ancient World (ISAW) at New York University, this paper explores some of the challenges and successes in engaging students and the general public with ancient and modern western Asia. It also

presents some digital and in gallery initiatives the exhibitions department is currently developing to create impactful and continuing learning experiences for exhibitions. It is hoped that these will help to overcome obstacles in the study of ancient western Asia and archaeology more broadly, and facilitate fruitful dialogue between educators across schools, colleges, universities, and museums.

Parenting in the Field: Structural Solutions for a Very Personal Problem

Nancy Highcock¹

¹ Ashmolean Museum

The difficulties that parents face in conducting archaeological fieldwork are well-known and often discussed. Despite recent strides in identifying the impracticalities and incompatibilities of extended periods of fieldwork with parenting responsibilities, the solutions are often ad-hoc and expensive and the burden to find these solutions placed on individuals. This presentation will focus on structural problem-solving: how can institutions and grant-funding bodies build new models of fieldwork, compatible with parenting, from the ground up? Through a survey of current institutional structures and those developed in other sectors, this presentation will forward potential avenues for field archaeologists who are unable or unwilling to divorce their professional and personal lives.

SESSION: 8H. Rebuilding Antioch: Collaborative Approaches to the Ancient City — Workshop (The Loft)

Chairs(s): Nicole Berlin, The Davis Museum at Wellesley College | Elizabeth Molacek, The University of Texas at Dallas

Collaborative Curating & Undergraduate Learning at the Baltimore Museum of Art

Jennifer Kingsley¹

¹ Johns Hopkins University

Kingsley will share key insights gained from working with undergraduate students on the Baltimore Museum of Art's holdings in "ancient" art, broadly defined, and give a brief tour of the new curatorial approaches developed for the museum's Antioch court which displays the museum's significant collections of mosaics from Antakya, Turkey (formerly Syria) and is to house small displays of ancient Egyptian, Assyrian, Cypriot and Greek art as well as examples of medieval ceramics from Iran. The Baltimore Museum of Art (BMA) stewards a collection of mosaics excavated from Antakya, Turkey (formerly Syria) that have been on view at the museum since the 1930s. In the overall collections of the museum, the mosaics are an outlier. The BMA does not have other holdings directly related either chronologically or regionally to the mosaics, and over the decades since their acquisition, responsibility for the mosaics has shifted between curatorial departments. In 2018 the BMA adopted a new mission focused not only on artistic excellence but also on social engagement, and a curatorial directive to develop a new, more global approach to the museum's permanent collection displays. In Fall 2021 Jennifer Kingsley (JHU) co-taught a curatorial seminar with Kevin Tervalta (BMA) that invited undergraduate students in as thought partners to engage with the challenges of the collections and their display in light of the museum's new mission and curatorial vision. Students contributed questions, research, and ideas that underlie the new displays.

Research-Driven Pedagogy and the Antioch Recovery Project

Jennifer Stager¹

¹ Johns Hopkins University

The Antioch Recovery Project seeks to join together and map the largest known corpus of ancient mosaic fragments, originally from the heterogenous ancient city of Antioch-on-the-Orontes. Excavated in the 1930s by an international team, these fragments have been dispersed

across the globe to museums, institutions, and individuals in Cuba, France, the Netherlands, North America, and Türkiye. The city of Baltimore underwrote part of the excavation costs through the city-wide Antioch Subscription Fund and per the excavation agreement, excavators sent at least forty mosaic fragments to the city. These fragments remain on public view in the Baltimore Museum of Art's central Antioch court, now disconnected from their ancient contexts and the many fragments to which they were once connected. ARP seeks to reconnect the dispersed corpus using digital tools. Such reunifications tell a series of stories about ancient Mediterranean diversity, early 20th century archaeology, and contemporary collection histories. ARP works in collaboration with a number of experts at Hopkins and in the Baltimore area, as well as with the global community of Antioch researchers and runs an iterative, research-driven course at Hopkins (Phase I in 2020, Phase 2 in 2021, Phase 3 in 2023) in connection with the project. This short paper will explore some of the connected research and pedagogical goals and results of the project so far.

Digital Antioch: Something > Nothing

Julia Gearhart¹

¹ Princeton University

In 1931 a consortium of organizations including Princeton University, the Worcester Art Museum, the Baltimore Museum of Art, and the Musées Nationaux de France formed a committee to excavate the ancient and medieval site of Antioch, near the Turkish border of Syria. The documentation of the excavation resides in the Department of Art and Archaeology at Princeton University and is one of the most utilized collections by outside researchers. This paper is a brief overview of efforts to make the archive available online, first in the open-source platform Omeka S, and then in the collection management system Collective Access. As is the case for so many legacy archaeological collections, limitations of staffing and funding have dictated many decisions, and this paper will reflect on those outcomes and share plans for the future.

Curating Antioch at The Davis Museum, Wellesley College

Nicole Berlin¹

¹ The Davis Museum at Wellesley College

Digital archives have become vital resources for research on collection holdings. In this paper, I discuss my use of digital archives at both Princeton University and Wellesley College to uncover the long history of the two Antioch mosaics (1933.10 and 1936.33) in our collection at the Davis Museum. Through photographs, rare video footage, and documentation from Princeton, I reconstructed the discovery of both mosaics during the 1930s excavations. I also emphasize the complicated ethical issues related to the wholesale removal of the Antioch mosaics from modern-day Turkey. Archival materials at Wellesley College, including correspondence and telegrams, broadened our understanding of how the mosaics journeyed from modern-day Turkey to campus and the role they've played in students' lives since then. I then explore how one might present archival material in an accessible and compelling way through the use of virtual platforms such as Google Arts and Culture. I highlight particular strategies for creating an archives-based exhibition around works like Wellesley's Antioch mosaics. Overall this paper reveals the important part that digital archives play in curatorial work, resulting in exhibitions that are both compelling for viewers and useful for teaching at academic art museums like the Davis.

Displaying Ancient Antioch in the New Princeton University Art Museum

Carolyn Laferriere¹

¹ Princeton University Art Museum

The re-installation of the Princeton University Art Museum's permanent collection presents considerable practical and interpretive challenges, but it has also allowed for a timely approach to the display of its ancient art, which includes objects from Antioch-on-the-Orontes. The new museum, which aims to dismantle departmental hierarchies by uniting its collections on a single level, has allowed me to reconsider my collection's display and, as a result, the ancient Mediterranean gallery now explores the intersections among ancient cultures, foregrounding a global antiquity where objects, ideas, materials, and people permeated the geographical scope of the Mediterranean. It is within this framework that the material from Antioch makes a compelling contribution: funerary reliefs, bronze figurines, and detailed mosaics are interspersed within the chronological arrangement around the gallery's perimeter, offering a richness to the display through the incorporation of objects from outside the traditional art historical canon. Even more, a focused display on the evidence from Antioch puts the gallery's larger arguments into context. Issues of making and materiality; representations of a plurality of gods; trade and movement of ideas, materials, and artisans; and the texture of the lived experience within the cosmopolitan city are all addressed, interrogated, and thoughtfully supported by the ancient material. To address Princeton's involvement in the excavations, objects and archives from Antioch as well as accompanying interpretive material are displayed throughout the building, collectively offering visitors a nuanced understanding of the ancient and modern history of the city.

The Dura-Europos Collection and Archive at Yale: Ongoing Collaborative Research

Lisa R. Brody¹

¹ Yale University Art Gallery

The historic excavations of ancient Dura-Europos, on the bank of the Euphrates River in present-day Syria, took place in the 1920s and 1930s as a joint expedition between the French Academy of Inscriptions and Letters and Yale University. Due to the partage agreements signed as part of this campaign, finds were divided between Damascus (with Syria under French mandate) and New Haven. Most of the latter are now maintained in the collection of the Yale University Art Gallery, which also houses the complete excavation archives from the Yale-French campaign. Such a rich assemblage of well-preserved archaeological remains, together with field documents and photographs, creates an extraordinary resource for interdisciplinary, collaborative research, particularly in the light of scientific advances in material analysis and imaging. In recent years, several collaborative projects using the Dura-Europos collection have been proposed and/or initiated, including stable isotope analysis of limestone sculpture, VIL imaging and XRF scanning for traces of ancient pigments, weave structure and dye analysis of textiles, and residue analysis on preserved altars. Additional research has focused more specifically on the contents of the archives, such as the documentation done by painter Herbert Gute. The continuing mission of the Yale University Art Gallery is to make its collection, including archival holdings, accessible on a global scale. By doing so, we aim to draw upon the expertise and experience of scholars in multiple disciplines, breaking down the silos in which archaeological remains have been studied in the past.

SESSION: 8I. Islamic Society in the Western Mediterranean and Atlantic Coast (Whittier)

Chairs(s): Kathleen M. Forste, Brown University | Alexander J. Smith, SUNY Brockport | Helena Kirchner, Universitat Autònoma de Barcelona | Guillem Alcolea, Universitat Autònoma de Barcelona

A 13th Century Islamic Kitchen: Menorca on the Brink of the Christian Conquest

Amalia Pérez-Juez¹, Helena Kirchner²

¹ Boston University, ² Universitat Autònoma de Barcelona

The Talayotic sites of Menorca, Spain, were reused in the Middle Ages by groups of Andalusian peasants coming primarily from the Iberian Peninsula, who arrived after the official conquest of the Balearic Islands in 902 A.D. The modifications made to the Iron Age sites reflect a typical Andalusian cultural pattern. Specifically, kitchens offer valuable insights into domestic life, use of resources, and household organization. In this presentation, we will discuss the findings from the excavation of a 13th-century rural kitchen and pantry located on top of the Iron Age site of Torre d'en Galmés. This kitchen remained largely intact since the Christian conquest of 1287, due to the collapse of its roof that sealed the last moments of occupation. It provides a glimpse into the household's history on the eve of the Christian conquest, preserving kitchen utensils, tableware, and personal belongings.

Building Techniques of the Andalusian Houses of Madīna Balaghī (Pla d'Almatà, Balaguer, Spain)

Guillem Alcolea¹, Helena Kirchner¹

¹ Universitat Autònoma de Barcelona

The archaeological site of Pla d'Almatà (Balaguer, Lleida, NE of Spain) is the deserted city of Madīna Balaghī, located in the so-called Upper Frontier of Al-Andalus. Its 27 hectares are delimited by a wall to the west and east and by River Segre cliffs to the east and south of it. Islamic occupation of Balaguer can be traced back to the beginnings of the 8th century and continued until the start of the 12th century. The settlement fell under the rule of count Ermengol VI of Urgell in 1105, after a long siege, that resulted in the expulsion of muslim population. In the 1990s, four houses were excavated, and between 2022 and 2023, another one was carried out. This paper presents the study of the construction techniques used in the five excavated houses in Madīna Balaghī, from their foundations to the architecture of the roofs. An approach that combines archaeological excavation and the analysis of standing structures is used to explore the efficiency and adaptability of these buildings to environmental conditions. For this reason, special attention is paid to the taphonomy processes and to the material remains found in the stratigraphy. Local resources and specific building techniques are identified. The comparison with other examples of domestic architecture from al-Andalus is also addressed. In addition, this type of analysis can play a crucial role in the management of the architectural heritage of sites with extremely fragile remains of domestic buildings.

The Archaeological Site of San Esteban (Murcia, Spain) Through the Study of the Material: Metallic Objects and their Functionality

María Isabel Molina-Campuzano¹

¹ Universitat Autònoma de Barcelona

This proposal presents the study of the metallic material recovered in the archaeological site of San Esteban (Murcia), located in a central sector of the main Islamic suburb of the city of Murcia during the 12th and 13th centuries. This is an exceptional archaeological context, where singular spaces have been excavated, such as "Recinto I", interpreted as a funduq or hostelry, "Recinto II" and a maqbara; and where an interdisciplinary team, coordinated from the University of Murcia, has performed both the analysis of deposits and materials (ceramics, glass, metal, fauna, plant remains, organic waste, palynology, palaeoparasitology, etc.). The aim of the paper focuses on the study of the metal recovered from "Recinto I" or funduq, through its spatial distribution and functional classification. Considering the problems derived from the study of this type of material (corrosion, lack of formal evolution and absence of reliable chronotypologies), this proposal claims the possibilities of its analysis. In this way, the circumstances of the discovery of the metals and their identification, which has made it possible to clarify the functionality of some of the spaces analysed, are presented. It also presents the most significant

metal objects (hooks, amulets, knives), their description and comparative analysis. In short, this study is part of an active interdisciplinary research project within the European project Synergy Grant ERC-2022-SYG-101071726 (MEDGREENREV), which analyses not only the metal, but also many other aspects related to the Islamic suburb of the city of Murcia.

Funerary Archaeology in al-Andalus: The Islamization and Arabization of Southeastern Iberia from the Maqbaras (Virtual)

Bilal Sarr¹, Juan Manuel Piñero-Palacios¹, Mario Jiménez-Albarral¹

¹ University of Granada

The funerary spaces, known in the Arab-Islamic civilization as maqbara, ʿdarīh, ḡabbāna or rawḍa, have often been treated as isolated places, without taking into account their relationship with the human group that founded them. From the eschatological point of view, for the three religions of the book, corpses have a special value, in addition to the sentimental, they must follow rituals to ensure salvation. Thus, cemeteries (from κοιμητήριον) become bedrooms for the dead until the day of resurrection. In this paper we try to offer the preliminary results of our R&D project "Maqbara. Arabization, Islamization and resistances from the cemetery spaces of SE al-Andalus (MAQBARA)" (sponsored by the Ministry of Innovation, Science and Universities of Spain), through which we try to analyze the impact of the Arab-Islamic civilization in Iberia, the rhythms of Islamization and funerary aspects, in general, of an Islamic society in the West. The project and the communication will address issues such as the geolocation of funerary finds in the main cities (Granada, Almería, and Málaga), proposing maps of the maqbaras, anthropological studies of some cemeteries, as well as the relationship between funerary spaces and the urban development in Al-Andalus, in general, and in the SE of Iberia, in particular. Finally, a statistical balance will be offered on funerary spaces, typology of graves, number of individuals, presence of inscriptions and/or funerary objects

SESSION: 8J. Preserving the Cultural Heritage of the Madaba Region of Jordan – Workshop (White Hill)

Chairs(s): Douglas R. Clark, La Sierra University | Suzanne Richard, Gannon University | Andrea Polcaro, Perugia University | Marta D'Andrea, Sapienza University of Rome | Basem Mahamid, Department of Antiquities of Jordan

Introduction

Douglas R. Clark¹

¹ La Sierra University

Narratives, Exhibits, and Panels: Resistance and Cult at Khirbat Iskandar

Suzanne Richard¹

¹ Gannon University

Previously, a case for resilience in the face of societal disruption—a major narrative theme planned for the new Madaba Museum—has been offered to showcase cultural continuity at the EB III/IV nexus ca. 2500 CAL BC (a transition from urban to post-urban organizational strategies) at the rural EB IV site of Khirbat Iskandar, Jordan. This talk presents potential exhibit materials in the form of photos, 3D models, and photogrammetric records of several major stratigraphical sections documenting the continuity and resilience of the inhabitants following the "collapse" at the end of EB III. Museum goers will be able to grasp the site's remarkable recovery, resilience, and transformation from an urban to a rurally complex settlement as attested in the stratigraphic record. Additionally, new evidence for continuity of cult—a second narrative theme planned for the new Madaba Museum—has emerged in the form of a sanctuary and a cognate outdoor sacred area that evoke resonances with sacred complexes known from the Early Bronze Age. This talk will present potential panels in the form of reconstructions of Khirbat Iskandar's sacred complex against the

backdrop of its well-known ritual landscape of megaliths, circles of stones, and standing stones. The universal message drawn from the stratigraphy and cultural heritage of Khirbat Iskandar is a narrative of continuity, adaptation, and resilience in the face of disruption and change.

The Hisban Interactive Archive Project (HIAP)

Oystein S. LaBianca¹, Terry Robertson¹

¹ Andrews University

The Hisban Interactive Archive Project (HIAP) provides a case study on digitally archiving and providing access to decades of archaeological research to benefit both global scholarship and local communities. Led by Andrews University, excavations at the multilayered site of Tall Hisban in Jordan over 1968-2022 yielded extensive publications, images, and data. HIAP's two phases aim to create an enriched digital archive. Phase 1 scanned, OCR optimized, and digitally archived over 750 publications. These are listed in published bibliographies that include weblinks for each entry. Phase 2 will digitize and archive online over 2000 photos, maps, drawings, etc. and describe each image per protocols.

MRAMP Stakeholder Qualitative Research Project

Barbara Anglitz¹

¹ Independent Scholar

In 2023, a qualitative research project was conducted in Madaba, Jordan on behalf of the Madaba Regional Archaeological Museum Project (MRAMP) to provide survey information to the MRAMP Advisory Council members. The objective of the research was to provide the Council with an informed assessment to identify potential actions for the development and execution of the proposed museum, and to refine the museum objectives, themes and programming to correspond to the needs of the local stakeholders. Representatives from a wide range of stakeholder groups that have an interest in the planning and design of the Madaba Regional Archaeological Museum, including communities, heritage organizations, government, businesses, and academic institutions were interviewed. Participants reviewed a five-minute, 3D concept design video of the proposed museum complex based on the most recent architectural plans. Qualitative data was collected on stakeholder perceptions regarding the proposed conceptual elements, display design and exhibit narratives. Additional data was collected to explore local stakeholders' heritage values and interest in participating in the development of the new museum, and the part they will play once the museum is established. This paper presents an overview of data collected and demonstrates a custom database tool, which was developed to easily search and display responses of all participants' feedback to selected survey questions. The report generator will provide MRAMP Advisory Council members recommendations from the research participants to improve MRAMP's strategic plans, ensuring that input and involvement from the local community plays an integral part of the museum development planning process.

Progress and Projections: The Madaba Regional Archaeological Museum Project (MRAMP)

Douglas R. Clark¹, Suzanne Richard², Andrea Polcaro³, Marta D'Andrea⁴

¹ La Sierra University, ² Gannon University, ³ Perugia University, ⁴ Sapienza University of Rome

In order to keep ASOR membership and our growing list of partners updated on the progress of the Madaba Regional Archaeological Museum Project in central Jordan and to continue setting and assessing benchmarks along the way toward the establishment of a totally new state-of-the-art museum in historic downtown Madaba, Jordan, MRAMP created this workshop, now in its sixth and final year. As a major cultural heritage endeavor in the region with implications not only for Madaba, but for all of Jordan and beyond, the focus this

year is on collaborations among dig directors, the regional DoA, and the proposed new museum, especially in terms of display and narrative themes. This occasion will also provide opportunity for summative reflections on the six-year lifespan of the workshop. And in the process, we explore how the past year contributed to progress toward an actual museum, and how we might imagine the next steps on this trajectory.

SESSION: 8K. Archaeology of Iran (Tremont)

Chairs(s): Kyle G. Olson, Washington University in St. Louis

A Dialog Between Media? Ceramics and Skeuomorphism in Iran in the 4th Millennium BCE

Trudy S. Kawami¹

¹ Independent Scholar

The painted fine ceramic traditions of pre-Islamic Iran are generally characterized by a dark paint/slip applied to a light, high-fired body. This decoration usually follows a scheme in which the foot or mouth and rim of the vessel is defined with dark, broad bands, and the main decoration is on the widest, most visible zone. Pronounced changes in the profile of the vessel usually have a corresponding change in the decoration. The scheme is balanced, often symmetrical, and almost architectural in its rigor. A notable exception to this tradition occurred in the 4th millennium BCE. This presentation will look at the décor of certain fine ceramics from Susa and Tall-i Bakun that feature diagonal patterns often with stepped bands and swirling or spiraling forms. These motifs are common in the coiled basketry traditions of the indigenous peoples of the American Southwest and Far West as well as other ethnic groups. The schema arises from the basic construction techniques of coiled basketry. While skeuomorphism is readily acknowledged in the case of ceramic vessels imitating metal ones, the influence of skilled basketry designs on early Iranian ceramic production has not been examined. This presentation will explore the possibilities.

Site Suitability Analysis of Arsacid Period Sites in the Borderland Zone of Araxes River Valley

Jiayue Wang¹, Mehrnosh Soroush¹, Joseph Harris¹, Sepideh Maziar²

¹ University of Chicago, ² Goethe University Frankfurt

The Arsacid (Parthian) Empire's rule over West Asia extended for six centuries—one of the longest-lasting polities in antiquity. Nonetheless, their history and archaeology have been overshadowed by the preceding Hellenistic and succeeding Sasanian Periods. This paper will work towards a better understanding of the Parthian period in the Araxes River Valley region. Despite the known significance of the region in the Arsacid political history, very little archaeological survey has been conducted in the region because it defines the boundary of several countries in a contested military zone. We combine the results of available survey data in the Iranian border area with GIS analysis for a predictive model. Acknowledging the inevitable oversight of social factors involved in settlement distributions, we focus on the environmental factors common between the known Arsacid-period sites—including agropastoral potential and the visibility of key movement corridors. Given the difficulty of conducting systematic survey in this region, we aim to understand the logic behind settlement distribution in the Arsacid period, which could then be used to investigate similar areas through the study of historical imagery and future surveys.

The Ilkhanid Summer Palace at Takht-e Soleyman in North-Western Iran

Catherine Toulouse¹, Dominik Lengyel²

¹ Lengyel Toulouse Architects Berlin, ² Brandenburg University of Technology Cottbus-Senftenberg

This paper aims to present research about the digital visualisation of hypotheses about the Ilkhanid summer palace at Takht-e Soleyman, in close cooperation with the Museum of Islamic Art, paying particular attention to the uncertainty in knowledge. The palace at Takht-e Soleyman marks the beginning of a new heyday after the massive destructions and abolition of the Abbasid caliphate in 1258 by Genghis Khan and his heirs. It is also about how to reflect on, evaluate and further develop these hypotheses through visualisation. The special consideration of the uncertainty in knowledge is of central importance to for this application. It is not about the original appearance of the palace, which will never be reconstructed, but about an appropriately abstract reproduction of only the hypotheses. By translating words into images, the same content is mirrored in a different medium. This already leads to reflection in the sciences in a double sense of the word. Firstly, the translation of a verbal hypothesis about a spatial model into an image leads scientists to examine aspects of the palace that only become visible through the model, but which had not previously been considered. This leads to new scientific questions. The second effect is genuinely visual. An image stimulates a different perception than words. An image has its own criteria of plausibility and inspiration. The perceived image is perceived as external and is therefore subjected to critical inspection. In this way, it leads to further research questions that have not arisen before.

Investigating the Silence: Architectural Remains during Shapur II's Reign (309-379 AD) (Virtual)

Sanaz Safari¹

¹ University of Calgary

Sassanian architecture was formed by adapting the Parthian architecture, and gradually it acquired an independent style of elements and materials in the designs. The study of the architecture of this period, which is the subject of my research, will play a crucial role in the investigation of the continuity of Iran's several thousand-year-old architectures. The important characteristics of Sassanian architecture include the asymmetrical geometric structures, the separation of the interior and exterior spaces, and the important role of the porch in the buildings. Since Sassanian architectural methods continued into the Islamic period, a complete study of the architecture of this period can pave the way for archaeologists to understand architecture in later periods in a wide sense. Yet, the study of Sassanian architecture has suffered serious problems due to the lack of inscriptions in the buildings, knowing stylistic features, and regional architecture knowledge and their evolution. The study of Sassanian architecture in the period of Shapur II, the tenth ruler of the Sasanian Empire who ruled for an impressive 70 years, can create a bridge between the early and late Sassanian architecture and make a smoother path in understanding the architecture of this period. Also, I want to examine the role of Western propaganda and colonialism in Sasanian studies. Indeed, the lack of architectural remains from the reign of Shapur II, can be due to primary sources that undervalued Shapur's architectural achievements in the East; therefore, my aim is to re-examine these sources.

Early Administration Practices and the Development of Writing in Central Iranian Plateau (Virtual)

Saeed Baghizadeh¹, Rouhollah Yousefi Zoshk², Donya Etemadifar³

¹ Universität Heidelberg, ² Islamic Azad University of Varamin-Pishva, ³ Islamic Azad University of Science and Research

This paper presents the results of an archaeological excavation at Tepe Meymunabad, a site located in south of the Capital, Tehran, in the northern central Iranian plateau. The excavation revealed evidence of early administrative practices including massive administrative building⁴, seal impression and economic tablet and the development of economic writing in the region. The site was occupied from the mid to late Chalcolithic period (c. 3600-3200 BCE). During this period (c.

3500-3300 BCE), the inhabitants of Tepe Meymunabad developed a complex system of administration and bookkeeping system. This system is evidenced by the presence of sealings and economic tablet, which were used to record and manage economic transactions. The administration package from Tepe Meymunabad provide valuable insights into the early development of early writing in the Central Iranian Plateau. They demonstrate that the inhabitants of Tepe Meymunabad were using a sophisticated system of accounting and record-keeping long before the invention of writing. The findings from Tepe Meymunabad have important implications for our understanding of the development of early writing in the ancient Iran. They suggest that the Central Iranian Plateau was one of the major centers of innovation in this field, and that the development of writing in this region played a key role in the development of Proto Elamite complex societies in Iranian plateau.

SATURDAY, NOVEMBER 23, 2024 | 8:15am–10:20am (EST)

SESSION: 9A. Interdisciplinary Approaches to Seals, Sealing Practices, and Administration (Grand Ballroom A)

Chairs(s): Sarah Scott, Wagner College | Oya Topçuoğlu, Northwestern University

Emblems of Identity: An Assessment of Neolithic Incised Stone Cobbles as Glyptic Objects

Andrew McCarthy¹

¹ University of Edinburgh

Incised stone cobbles dating to the Neolithic period are found across southwest Asia and Cyprus. The engraved designs in these cobbles have been compared to seals from the same periods, fitting into a stylistic vernacular across several types of glyptic objects. An issue with this interpretation is the lack of impressions made using the incised cobbles, challenging the idea that incised cobbles were on a continuum with seals used for creating impressions. Another aspect of sphragistics, however, was to transmit information and to signify aspects of identity. In the case of seals, the engravings eventually grew in complexity from simple geometric patterns into more figural designs, whereas incised cobbles typically remained geometric until their production eventually faded away. This paper will present an overview of the spread and chronology of incised cobbles, assess their occurrences alongside early seals and the variations that emerged. In this way, both seals and incised cobbles both served as emblems of identity and these variations are argued to be signification of emerging regional identities, irrespective of their use to create impressions. In particular, examples from Cyprus diverge from those on the mainland at a time when the respective cultures were increasingly differentiating from one another.

What Came First, the Text or the Seal?

Rudi Mayr¹

¹ Independent Researcher

More has been written about the seals used in the Ancient Near East, than about the way they were used, and less still about their theoretical aspects, even in such specialized situations as sealing written documents. Statements (by Porada, Zettler, and Bergamini) that tablets were sealed before writing are often accompanied by photos of tablets sealed after writing. In the decades since these studies were published, a few scholars (Fischer, Hattori, Feldman) have shown that tablets were only sealed after writing, but others (Altavilla, Laurito, Widell) have continued to state the contrary, often providing photos of tablets sealed after writing. In theory, a document must be written before it can be sealed; impressions made before writing do not seal the writing, but must serve some other purpose, such as "letterhead". In my presentation I intend to show that there is, in fact, no evidence that tablets were ever sealed before they were written. I

will address the problem of how we tell the difference between seal impressions made before writing versus after. This will involve comparing genuine sealed tablets with fake tablets, on which the sequence of sealing is known (because I will write and seal them myself). In my presentation I will show the evolution of sealing practice ca. 2300 – 1300 B.C., with particular attention to the sequence of writing and sealing. I will look for any evidence of local variations in sealing practices, or differences in the sealing of different types of documents (receipts, loans, sales, &c).

Hellenistic Epiphany and the Intersection of the Greek and Mesopotamian Divine in the Seals of Seleucid Babylonia

Stephanie M. Langin-Hooper¹

¹ Southern Methodist University

With the arrival of Greek peoples after the conquests of Alexander the Great, new seal types (carved gemstones in rings) and new seal iconography (particularly the Greek gods) were introduced to Babylonia. Seals with Mesopotamian imagery also underwent a transformation in this period, with the scenes of worshippers before altars predominant in the Neo-Babylonian period being largely replaced by gods and divine creatures associated with constellations and the practice of temple astronomy and astrology. The introduction of the Greek gods and the unprecedented interest in Babylonian astrology on Seleucid seals have not previously been linked in the scholarship. Yet, if we look beyond the differences in the cultural origin of these seal motifs, we discover that they share many features: deities and supernatural creatures are depicted in motion and often appear poised to exit the pictorial plane of the seal; deities give gifts or protection, even when not part of their typical attributes; and deities that influence or change the future were preferred. To interpret the meaning of these shared ideas on Hellenistic Babylonia seals, this paper will argue that they were expressions of new Hellenistic period notions of epiphany (the sudden manifestation of a deity in the human world) and a focus on individual and personal religion. Despite the diverse cultural origins of the Seleucid Babylonian seal imagery, these seals and their owners participated in a shared understanding of the gods as interventionist agents whose protections and blessings could be manifested through seals and sealing.

The Glyptic Collection of the University of Naples l'Orientale. Study of Engraving Techniques Based on a Digital Microscopic High Magnification Analysis (Virtual)

Alessia Vitale¹, Romolo Loreto¹

¹ University of Naples l'Orientale

Thirty-seven Mesopotamian seals constitute a collection exhibits in the “Umberto Scerrato” Museum of the University of Napoli “l'Orientale”. All of them, both cylinder and stamp seals were previously studied by Cagni, Campurra Mazzoni, and de Maigret in the early 70's. Since the previous studies focused on the stylistic and iconographic features, a technological study focused on engraving and intaglio techniques is ongoing within the laboratories activities of the Scerrato Museum and the teaching of Archaeology and Art History of the Ancient Near East at “l'Orientale”. The collection is even more valuable because the seals' dates cover a wide chronological range, stretching from the Akkadian to the Sassanian period, allowing to observe the technological changes that characterize the Ancient Near Eastern glyptic, based on a high magnification digital microscopic analysis approach. Studies of seal-cutting techniques are deeply indebted to Sax, McNabb & Meeks (1998), who were able to replicate experimentally the tools' marks of the seal cutter on the basis of the British Museum collection of seals. Based on their premises, this paper aims to highlight how the application of digital microscopic technologies can contribute to research and define the seals engravings and manufacture techniques. The digital microscopic approaches shows how the working tools, utilized for the seals

production, inevitably left behind peculiar traces. Thank to their observation it is possible to analyse the differences between the instruments and the adopted engraving techniques and to obtain clues about their development through time.

The Use of Pigment and Metal on Cylinder Seals in Ancient Mesopotamia

Agnete W. Lassen¹, Avary R. Taylor¹

¹ University of Naples l'Orientale

Preliminary results from an ongoing, interdepartmental project studying a selection of ancient Mesopotamian cylinder seals in the Yale Babylonian Collection suggest that pigments and metals were used to enhance and modify seals' appearances. In this talk, we discuss the findings obtained from analytical techniques such as microscopy, scanning XRF, Raman, and SEM and how they inform our understanding of seals and sealing practices. In addition to the expected traces of removed metal caps, the tests revealed remains of pigments, such as vermilion and copper-based blues, and metals, such as gold and silver, in the intaglio carvings and surfaces. Our findings indicate that image designs and inscriptions were deliberately enhanced. Furthermore, there may have been modification trends specific to time periods and locations. We will also discuss the limitations of the aforementioned analytical techniques and potential sources of error, such as ancient or modern contamination.

New Typologies of Semi-Precious Stone Scarabs

Ben Greet¹

¹ Universitaet Zuerich

From the earliest studies of scarabs, those made from semi-precious stones such as jasper, carnelian, amethyst, and white quartz have always received interest, due to their semi-precious nature and rarer appearance within the archaeological record in comparison to enstatite scarabs (Hall 1913; Petrie 1917). More recently, these semi-precious stone scarabs have been dealt with in more detail, but as groups focused on individual materials. Keel (1989) originally identified the “Green Jasper Scarabs” group, then later studied by Boschloos (2015). Fischer and Keel (1995) and again Boschloos (2012) also both dealt with carnelian scarabs. Whereas David (2019) recently examined the amethyst scarabs. While each of these studies remarks on the production, typology, and designs that identifies these as specific groups, they tend to minimize the similarities these distinct groups have with each other. Not only do each of these groups of scarabs mostly date to the Middle Bronze Age II–III they also share a distinctly harder surface when compared to scarabs made from steatite (6.5-7 compared to 1.5-2 on the Mohs' hardness scale respectively), that impacts on how they would be carved. Additionally, they also share a number of typological features that this paper will demonstrate. By exploring the typological groups that occur across all four materials (green jasper, carnelian, amethyst, and white quartz) we can not only demonstrate how these groups interrelate with one another, but potentially distinguish shared production practices across these materials that may even reveal differing regional practices.

SESSION: 9B. Digital Archaeology and History I (Grand Ballroom B)

Chairs(s): Tiffany Earley-Spadoni, University of Central Florida | Matthew Howland, Wichita State University | Leigh Ann Lieberman, Open Context and Princeton University

Connectivity and Mobility in the Early Bronze Age Southern Levant

Tucker Deady¹

¹ University of Toronto

Archaeological research in the Southern Levant has a rich history of data collection, but gaps in documentation and a lack of communication between qualitative and quantitative scholars leaves

discrepancies in how themes of urbanization, connectivity, and mobility are addressed. Traditional discussions of urbanization during the Early Bronze Age (EBA) revolve around an urban-rural dichotomy, in which the EB III to IV periods witness a stark transition from urban to rural settlement systems. Recent EBA scholarship has advocated for a more nuanced understanding of temporal, spatial, and social networks, but collaborative, multivariate approaches are lacking. Applying statistical and spatial analysis to EB IV tomb data tackles these disparities by incorporating ceramics, objects, tomb attributes, and geographical settings at intra- and inter-site scales. Data reduction techniques reveal patterns at different spatial scales providing a better understanding of communities of mortuary practice through the Southern Levant. This paper gives insight into alternative trajectories of connections, mortuary patterns, and human-environmental interactions of the EBA, offering perspectives into the complexities of the period.

Simulating Ancient Routes on Shephelah with Gravity Economic Modelling

Benjamin Yang¹, Itzhaq Shai¹

¹ Ariel University

Simulating movement within ancient complex societies has been a key focus in digital archaeology. The utilization of geospatial analysis, network analysis and computational simulation offers new insights into the formation and dynamic of ancient pathways. In 1991, David Dorsey pioneering proposed a comprehensive route network at the Southern Levant. This network was constructed based on historical sources, archaeological research, later routes, and topographical considerations. The Shephelah region is an intermediary zone between the Coastal Plain and Central Mountains, where Dorsey suggests two longitudinal highways and numerous east-west orientation routes during the Iron Age. The aim of this research is to reconstruct the route network in the Shephelah region, with a specific focus on the Late Bronze Age. The primary method involves gravity economic modeling, complemented by up-to-date archaeological research and geographic information system. Gravity economic modelling is a computational simulation on describing the spatial interaction between entities. The model's formula is originally derived from the universal law of gravitation by Isaac Newton and has been using to describe international trade over the past decades. While applied to archaeological research, gravity economic modelling can elucidate the strength of interactions between ancient sites based on their mutual proximity and internal features, such as location, scale, culture, etc. The simulating result will be compared with the route network in Dorsey's work and offer an advanced understanding of human activities in the Shephelah region during the Late Bronze Age.

Democratizing Deep Learning in Archaeology: An Open-Source Initiative

Yuwei Zhou¹, Mehrnoush Soroush¹, Parmanand Sinha¹, Emad Khazraee², Dominik Lukas¹, Rémi Cresson³, Jiayue Wang¹

¹ University of Chicago, ² Independent Researcher, ³ French National Institute for Agriculture, Food, and Environment (INRAE)

In the recent decade, the availability of satellite imagery and the advancement of Deep Learning (DL) technologies have opened a new era in automated remote sensing. However, despite many early promising results, the adoption of Deep Learning within archaeological research remains limited. The current development of automated archaeological feature detection has been predominantly siloed, with individual projects crafting bespoke workflows, gathering unique datasets, and training models for specifically defined objectives. Such practices have inadvertently led to the opacity of model training, the inaccessibility of training data, and discrepancies in model structure, which hinder the wider application of current progress in new archaeological studies. This paper introduces a new research initiative

at the Center for Ancient Middle Eastern Landscapes (CAMEL) at the University of Chicago to democratize the application of Deep Learning in archaeology. In collaboration with the University of Chicago's Research and Computing Center (RCC), CAMEL aims to build a computing and research environment using open-source software, in particular OTBTF, that will allow archaeologists, regardless of their prior knowledge, to utilize pre-existing DL models or to fine-tune and retrain models for their specific projects. Our goal is to foster a collaborative community for archaeological automated detection that ensures model transparency, reproducibility, and scalability.

Hearing North Saqqara: From Archives to Soundscapes

Sergio Alarcon Robledo¹, Nima Farzaneh², Luna Valentin², Eito Murakami²

¹ Harvard University, ² Stanford University

North Saqqara was the main elite cemetery of the Egyptian capital Memphis in the Early Dynastic Period. In the time of state formation, tombs were much more than places to bury the dead. They were scenarios where the elites showcased and negotiated power. Various archaeologists undertook large scale excavations at this site during the first half of the 20th century, revealing hundreds of monumental structures which are now buried under windblown sand. Based on the records of these excavations, a multidisciplinary team is using novel digital means to revive and analyze the ancient soundscapes associated to the funeral realm at the dawn of the Egyptian state. Whether we are aware of it or not, the built world around us constantly shapes sound as it resonates and reverberates through space from its source to its full dissipation. Using some of the tombs built in Egypt at the beginning of the third millennium BCE as a case study, this paper searches for patterns in their acoustic properties, using the material remains of the structures to delve into less tangible sonic aspects. Was sound produced in the burial chamber heard outside of the tombs? Was the ruckus of the nearby settlement heard inside of them? Was silence sought after for any of their rooms? Did echoes limit the intelligibility of the speech of priests during funerals? As the structures are currently inaccessible, we explore the potential and limitations of three-dimensional acoustic digital modelling to answer these questions, using acoustic Virtual Reality both for researching the tombs through the senses and for the dissemination of our work to the general public.

SESSION: 9C. History of Archaeology I (Georgian)

Chairs(s): Nassos Papalexandrou, The University of Texas at Austin, Art and Art History | Leticia R. Rodriguez, University of Houston

Disciplinary Frontiers and the Genesis of Arabian Archaeology

Amber Zambelli¹

¹ University of Pennsylvania

For seven decades, the Arabian Peninsula has been a theater of formal archaeological inquiry, but to date there exists no historiography of the discipline or its constitutive actors. Early contributors to Arabian archaeology arrived to the field from other disciplines, including the petroleum industry, the colonial administrative apparatus, and archaeologies of other regions. This paper presents the results of an examination of archival materials, academic publications, private and diplomatic correspondence, and memoirs concerning this initial period. Particular attention is paid to two pioneering archaeological missions in the 1950s: those of the American Foundation for the Study of Man under the direction of American biblical archaeologists William Foxwell Albright and Gus Van Beek, and the seminal expedition to Bahrain under the aegis of the Moesgaard Museum, led by British former oil executive Geoffrey Bibby and Peter Glob, a specialist in prehistoric Scandinavian archaeology. An analysis of these two missions focuses on intersections with state actors in their home countries, host countries, and the late British

empire, as well as midcentury biblical and Near Eastern archaeology more broadly. This provides a preliminary understanding of the methodologies that converged and scholarly networks that developed among the first generation of Arabian archaeologists. Through an examination of the training, biases and motivations brought to the field by its pioneers, we might better approach the project of articulating an epistemology of Arabian archaeology.

Archaeological Correspondences: Letter-Writing and the Mobilization of Knowledge in the Early 20th Century

Lisa Cooper¹

¹ University of British Columbia

This paper focusses on letter-writing among scholars of the early 20th century, emphasizing how letters were an important conduit through which vital archaeological information was exchanged between scholars. A corpus of 32 letters sent by the English archaeologist Gertrude Bell (1868-1926) to the Swiss epigrapher and art historian, Max van Berchem (1863-1921), are examined in particular, highlighting the nature of the written information sent in Bell's letters, alongside other enclosed materials that she included, namely architectural plans of pre-Islamic and Islamic period buildings visited in Iraq, Iran and Syria and numerous photographs. Peppered throughout these letters were also Bell's strong opinions about the scholarly merits of other scholars and her personal and professional connections to these individuals. Such information speaks to the impact of letter-writing for both the transmission and circulation of unpublished archaeological data as well as for the creation and maintenance of scholarly networks in this period long before social media.

Exploring Hureidha (Hadhramaut, Yemen): The Entangled Contributions of Freya Stark and Gertrude Caton Thompson in the Light of Each Other

Nassos Papalexandrou¹

¹ The University of Texas at Austin

Gertrude Caton Thompson played a pioneering role in the early archaeological exploration of the Hadhramaut (Hureidha) before WWII. Her contributions as excavator are clearly evident in her detailed archaeological publications. This paper draws from these publications, Caton Thompson's detailed memoirs, Stark's published work and also her memoirs in order to enlighten the often fraught relationship between these two powerful women during the archaeological exploration of various sites around Hureidha. Although critical of Caton Thompson's approaches, Stark's accounts provide important light not only on the letter's methods but also on her daily interaction with the local workers who managed to accomplish enormous feats in a very short time. In addition to introducing the Freya Stark, as a traveler, explorer, and an acute observer of archaeological work, this paper sheds light on Caton Thompson's method and scholarship vis-a-vis the introduction of a third female, a very influential but low profile geologist who worked effectively in collaboration with Caton Thompson. It is important, I argue, that no matter how admirable these female scholars were, to reckon with the colonial framework of their expedition and work. Their success depended on how cognizant they were in their role as instruments in the hegemonic practices on the colonial pre-WWII regime in the region. The pathology of the current disastrous situation in Yemen has its roots in colonial practices in the region and archaeological enterprise was one of these practices.

Boulos el-'Araj (1910–1985): A Palestinian Quaker Archaeologist from Ramallah during the British Mandate

Jeffrey R. Zorn¹

¹ Cornell University

During the last two decades, archaeologists working in the Middle East have begun to reckon with the profession's colonialist past by elucidating its nature, which includes documenting and analyzing the important roles local people played in the excavation enterprises of that era. The types of tasks performed include the manual labor of digging, supervision of field work, and more technical matters such as surveying, drafting, pottery mending and sometimes photography. Until very recently the role of the Egyptian foremen, or reiseses, primarily from the area of Quft, has received the lion's share of interest. Recently, however, more attention has begun to be paid to the native Palestinians who labored on these western projects. An unusually well-documented example is Boulos el-'Araj from Ramallah, a graduate of the Friends' Boys' School. While his archaeological career was relatively brief, from ca. 1926–1936, he managed to squeeze in work at an amazing number of sites, often over multiple seasons. He was a highly valued employee whose salary rose steadily over the years. Yet, in 1937 he left archaeology, emigrated to the United States (settling with his brother's family in Victoria, Texas), changed his name to Paul Arage and became a restaurateur and bookkeeper in family businesses. Probably the riots on 1936–1939 played a role in this move, but it seems that a more emotional issue, a broken heart also played a role.

Presentations of Archaeology and Archaeologists in Written Fiction from the 19th Century Forward

Rachel S. Hallote¹

¹ Purchase College, SUNY

Many scholars have examined films about archaeologists and archaeology, but very little has been written about archaeologists and archaeology in written fiction. This paper will examine the types of fiction that either includes an archaeologist as the protagonist, or that centers around an archaeological find or an archaeological expedition. This examination will show that the scholars who look at archaeology in fiction are not archaeologists, but mainly are scholars of literature. In the same way that journalists have taken the lead on presenting archaeology to the public (often with sensationalist claims) and have pushed archaeologists to the background, academic critiques of archaeological fiction is done by outsiders to the field. Where are the archaeologists who examine archaeology in fiction? Don't we want to take responsibility for critiquing of our own field? This paper will begin the process of critically examining fictional archaeology by going back to 19th century authors such as H. Rider Haggard, and will continue into the early 20th century with Agatha Christie, and also mention mid to late 20th century authors such as Elizabeth Peters. The last part of the paper will give a nod to early 21st century trends such as the archaeology crime novels of Elly Griffiths, and various authors who tend to conflate archaeology and science fiction in their writings. A last question that this paper will examine is why only a few novels utilize the archaeology of the southern Levant (the so-called biblical world) as their focus.

SESSION: 9D. Archaeology of Anatolia II (Arlington)

Chairs(s): James Osborne, Institute for the Study of Ancient Cultures, University of Chicago

Phoenician(s) in the Syro-Anatolian Region: Access, Influence, and Presence Among the Dynasties of Sam'al and Hiyawa

Nathan C. Lovejoy¹

¹ Università Ca' Foscari Venezia

The Syro-Anatolian kingdoms of Sam'al and Hiyawa utilized the Phoenician language and culture in their monumental inscriptions and sculptures between the 9th and 8th centuries BCE, combining them with Anatolian cultural features to produce distinct Luwo-Semitic traditions. In Sam'al, this is represented by the Phoenician inscription and relief of Kulamuwa and the subsequent development of the

Sam'alian language and culture over succeeding generations. Hiyawan rulers, on the other hand, produced multilingual and monolingual Phoenician inscriptions upon their monuments, and their imagery can be broadly defined as cosmopolitan or multicultural. In both cases, the ruling dynasties included references, often religious, suggestive of a Phoenician cultural knowledge likely possessed by the ruling elite. The question, then, is how did these Syro-Anatolian elite communities come to know this information? Were Phoenicians present in the region? If so, how, when, and in what capacity did they arrive? Or was this knowledge acquired through long-distance interactions with central Levantine communities? This paper will attempt to answer these questions through an analysis of archaeological, art historical, and textual evidence of Phoenician traditions in the Syro-Anatolian region during the Iron Age. It will aim to demonstrate a shared multifactorial process of cultural exchange that resulted in distinct outcomes in the neighboring kingdoms of Sam'al and Hiyawa, only separated by the Amanus mountain range.

Rare But Revealing: Early Iron Age Pictorial Decoration at Tell Tayinat
Brian L. Janeway¹

¹ University of Toronto

Archaeological excavations in recent years at Tell Tayinat, Turkey have uncovered a wealth of cultural remains dating to the Early Bronze and Iron Age. Notable amongst these finds is an intriguing assemblage of Aegeanizing ceramics dating to the earliest stage of the Iron Age, or Amuq Phase N. The decorative repertoire of this significant subset is somewhat limited, consisting primarily of linear and geometric motifs akin to Granary Ware previously found at Mycenae on the Greek Mainland, and includes local painted traditions alongside. However, there are several anthropomorphic and zoomorphic depictions that, despite their rarity, reveal much about the nature and possible origins of the inhabitants of the site in the twelfth and eleventh century.

Reassessing the “Seated Goddess with a Child”

Charles Wilson¹

¹ University of Chicago

Several technical and formal aspects of the “Seated goddess with a child”—a small gold Hittite pendant in the Metropolitan Museum of Art—suggest that the figurine’s current form as a goddess attending to a young child is an ancient secondary composition. Signs witnessing to an earlier work include the substandard soldering of the child to the woman’s lap, soldering traces on each of the woman’s hands attesting to missing objects, and the hand positions themselves, which are in awkward and unnatural relation to the child. All these details combine to suggest an earlier composition in which the seated goddess held objects in her hands and was most likely sans child. Many of the iconographic comparanda of seated deities, fittingly, depict the god or goddess holding a bowl in one hand and a raptor in the other; none depict the deity attending to a child. In the figurine’s reworking, it is conceivable that the once-held objects—presumably also made of gold—were reused in fashioning the child. Noteworthy among the new observations include soldering on the left hand, details regarding surface treatment residues over much of the pendant, and observations on its lost-wax casting. The matter of the youth’s identity is considered, concluding that the child is most likely male and possibly represents a young Hittite king or heir apparent. The paper concludes that both compositional iterations, as proposed here, fit comfortably within Hittite cultural expectations of the sun goddess of Arinna.

Rural Farming Life at Çadır Höyük: Results of the 2024 Season

Sharon R. Steadman¹, Burcu Yıldırım², Deniz Erdem³

¹ SUNY Cortland, ² Leiden University, ³ Deniz Erdem

The 2024 excavations at Çadır Höyük, located on the North Central Anatolian Plateau, concentrated on three periods represented at the site: The Chalcolithic, the second millennium BCE, and the Byzantine

period. In every period we continued tracking community response to major climate change events during these periods. We also worked on better understanding the early fourth millennium BCE occupation on the southern slope, particularly with regard to the earlier occupational phases of the Western and Eastern Compounds. Our goal was to expose the Western Compound Agglutinated residential structure by the end of the season. We also returned to our Bronze and Iron Age investigations on the eastern slope Step Trench. Here we continue our exploration of the Hittite and Middle Bronze occupation of the site. One major goal is the exposure of a large Hittite-era building currently under several meters of Iron Age occupation. We are targeting several areas of the Byzantine settlement on the summit, including the chapel area, the Late Antique gate area on the southern edge of the summit, and further exploring Byzantine use of the northern area of the summit. We also continued our documentation of traditional farming methods practiced in the region over the last century and in the present day. These data allow us to better understand farming practices in previous millennia at Çadır Höyük, as well as offer insights into how rural farmers in the region navigated multiple instances of significant variable climate periods.

SESSION: 9E. The Art, Archaeology, and History of Central Asia: New Research and Findings I (Berkeley & Clarendon)

Chairs(s): Harrison Morin, University of Chicago | Mitchell Allen, University of California, Berkeley

A Unique Coin of the Second Kushan King, Vima Takto: Exploring its Archaeological and Numismatic Significance in Central Asia (Virtual)
Razieh Taasob¹

¹ Independent Researcher, Germany

The numismatic study of Central Asia and India has long been puzzled by the attribution and identification of a rare coin type of Vima Takto (type 8) by scholars such as Smith 1898, Sims-Williams and Cribb 1996, and Cribb 2014. This particular local issue depicts the king in a unique costume that became canonical under further Kushan kings: Vima Kadphises and Kanishka. The depiction of the king seated on the lion throne mirrors similar representations found on a statue in Mat (India) and in the central scene on the western wall of the historical site of Khalchayan in Uzbekistan as well as on a terracotta medallion unearthed within this historical complex (Mode 2013). These parallel visual elements prompt inquiries into the identities of the figures and the chronological placement of the frieze within the reception hall of Khalchayan. The chronological framework proposed by Russian and Uzbek archaeologists, notably Pugachenkova 1965 and Rtveldzde 2011, has faced substantial scrutiny. Consequently, this study endeavors to explore multiple hypotheses grounded in comparative analyses of the frieze’s figures alongside numismatic and archaeological data, aiming to reconcile these discrepancies. Ultimately, this paper proposes a plausible new chronology within this historical context, introducing a fresh perspective to the ongoing discourse and enriching our understanding of the history of Central Asia and India.

Dalvarzintepa Archaeological Site: Results, Problems and Prospects of Study (Virtual)

Djangar Ilyasov¹

¹ Uzbek Academy of Science’s Fine Arts Institute

One of the largest and most famous ancient settlements of Southern Uzbekistan - Dalvarzintepa - is located in the Shurchi district of Surkhandarya province. Occupying an area of about 40 hectares, it represents one of the capital centers of the northern part of the Kushan Empire, namely, the territory along the middle and upper reaches of the Surkhan River. Many years of work on Dalvarzintepa have brought the most interesting results, the importance of which for the history of Uzbekistan can hardly be overestimated. However, in addition to the successful resolution of many historical and cultural

issues, there are still many unresolved questions surrounding the site. This paper provides a detailed overview of both the challenges and current research being conducted at the site of Dalvarzintepa. We believe that the study of the settlement is not only possible, but necessary because there are several problematic issues that cannot be solved without large-scale stationary excavations. In order to get a more complete picture of the city's layout, we set the task of systematic opening and study of the defensive node in the northern corner of the settlement and the adjoining quarters. Using the latest research techniques, such as geophysical analysis, with traditional archaeological methods, we have embarked on a new phase of research that will hopefully allow us to make many more important and interesting discoveries on Dalvarzintepa, a city that emerged and flourished as a result of the symbiosis of sedentary and nomadic cultures deep in the heart of Central Asia.

Worked Bone and Ivory Objects from Dalvarzintepa, Southern Uzbekistan (Virtual)

Otabek Aripdjanov¹

¹ Uzbek Academy of Science's Fine Arts Institute

Dalvarzintepa, the largest site on the territory of Bactria during the Kushan period, stands as a monumental testament to the rich martial culture and abundant artifacts of the region. This paper, delves into the craftsmanship and cultural interactions surrounding the fascinating objects made of ivory and bone such as hairpins, combs, dice, and others artifacts. The analysis of excavated bone and ivory artifacts, such as hairpins with anthropomorphic and geometric heads, ornate combs, and ancient game dice, sheds light on the technological advancements and skill sets involved in crafting these objects. It provides insights into the mastery of working with bone and ivory materials of Kushan Bactria. Typological and stylistic variations are examined to identify distinct cultural influences and exchange networks that impacted the production of these objects in Dalvarzintepa. The findings from this study not only contribute to our understanding of the raw material base and craftsmanship in Dalvarzintepa but also shed light on the broader themes of mobility, cultural interactions, and technological achievements in Southern Uzbekistan during ancient times. The artifacts from Dalvarzintepa stand as silent witnesses to the ancient artisans' skillful manipulation of bone, ivory, and antler, inviting a deeper exploration of the cultural history of this intriguing region.

Stupas from Space: Investigating the Landscape of the Jalalabad Region

Tasha Vorderstrasse¹

¹ University of Chicago

The Jalalabad area in Afghanistan is well known for its large number of Buddhist monuments, including the monastery of Hadda and numerous stupas that were found to contain reliquaries. Despite the importance of the monastic landscape, there has been little effort to try to understand how this area functioned as a whole and how it changed through time. Urban settlement, for example, is largely not the focus of the studies on this region. Nevertheless, Ashokan inscriptions to the northwest testify to the importance of this region already in the Mauryan period, as does the presence of Kushan settlements. This paper will combine the evidence from satellite imagery, previous archaeological explorations and excavations with ancient descriptions of the region, notably by Chinese Buddhist pilgrims. Particular attention will be paid to what the satellite imagery can tell us about the current state of the archaeological heritage in the region and what older imagery can tell us about monuments that may now be destroyed. The evidence will hopefully lead to a more complete picture about this area going beyond monasteries to better appreciate this region in the 1st millennium BCE/1st millennium CE.

Petrographic Study of Fragments from Afghanistan in the Collection of the Harvard Art Museums

Patrick Degryse¹, Angela Chang², Katherine Eremin³, Georgina Rayner², Sarah Laursen², Deborah Klimburg-Salter³, Nasrin Belali², Abdul B. Kamjo²

¹ KU Leuven, ² Harvard Art Museums, ³ Harvard University

This paper reports the findings of a petrographic and scanning electron microscopy (SEM-EDX) study characterizing some ten statuettes attributed to Gandhāran sites (Afghanistan), held in the collections of the Harvard Art Museums. These objects, previously described as 'clay' or 'stucco' statues, are made of a lime-based binder mixed with stone aggregates (mostly metamorphic and some magmatic rock fragments, described as mica schist, marble and gabbro respectively) and possibly ceramic fragments. This mixture is likely hydraulic in nature. The study of the basic raw materials used in shaping these objects was complemented with Raman spectroscopy and Fourier transform infrared (FTIR) spectroscopy to study the pigments applied. This research was prompted by a curatorial interest in the specific characterization of this material and construction. Comparison of the materials used with those in other sculptures from the region may help in resolving key art historical questions, such as nature of the material, its origins and possible workshop groupings.

SESSION: 9F. Archaeology of Lebanon (Studio 1)

Chairs(s): Eli Nicholas Akiki, École Pratique des Hautes Etudes

Ancient Tyre in the Light of New Research

Helene Sader¹

¹ American University of Beirut

Tyre, modern Sūr, "the rock", lies on the Lebanese shore, 80 km south of the capital Beirut. Tyre is by far the most famous Phoenician city, a fame it earned due to various historical accounts: The prophet Ezechiel describes it as the wealthiest trading polity of its time, classical authors say that it is the "mother" of the most famous Phoenician colonies in the West, and, finally, it is the only Phoenician city who dared decline Alexander the Great's request to visit the temple of its city god Melqart. Archaeologists and historians neglected its investigation because they saw no trace of its former glory and wealth in the poor little fishermen's village encircling the small harbor. The discovery of the monumental Roman remains in the 1940's launched a major excavation project which was abruptly stopped by the Lebanese armed conflict. This paper focuses mainly on the results of the recent archaeological research that resumed in the early 1990's on both the island and its mainland extension and the information they provided about the Bronze and Iron Age city. It argues that the new investigations on the mainland of Tyre are key for understanding the rise and the economic potential of the city. The paper concludes by presenting the threats and severe damage done over the years to the city's cultural heritage and stresses the need to take urgent measures to protect what is left of it.

Chalcolithic/Early Bronze Age I Pottery from Upland Akkar (Northern Lebanon) – A Case Study of Menjez

Emilia Jastrzębska¹

¹ Institute of Mediterranean and Oriental Cultures Polish Academy of Sciences

The presentation will discuss pottery from a newly discovered megalithic site in Menjez (northern Lebanon). The discovery is a result of the "MEG-A. The first megalith builders of the northern Levant" project conducted by the Polish Academy of Sciences and the University of Geneva and investigating the megalithic phenomenon in upland Akkar. The primary goal of the project is to determine the date of the construction of the tombs and the relationships of their builders to the urban societies of the coastal central Levant. The appearance of megalithic tombs in Akkar is dated to the EBA I based on the

archaeological activities undertaken in the 1960s. These, however, lacked a trustworthy conclusion, which was a trigger to carry out the current research. The pottery in question is represented by a remarkably homogenous assemblage collected mainly from one particular site. It is a handmade coarse ware of most likely local clay heavily tempered with crushed basalt. Represented shapes of vessels are mostly hole-mouth jars, craters, and cooking pots. It has been tentatively dated to the Chalcolithic or EBA I, however, as the upland Akkar has not so far been a subject of extensive archaeological studies it proved hardly possible to find comparative material coming from stratified contexts allowing to date the collection properly. The goal of the presentation is to share the results of the typological and petrographical analyses conducted so far on the material and discuss its potential for future research in a broader context of Levantine archaeology.

The Role of Marine Resources for Bronze and Iron Age Communities on the Lebanese Coast: Archaeozoological and Archaeological Evidence

Hermann Genz¹, Canan Cakirlar², Helene Sader¹

¹ American University of Beirut, ² University of Groningen

That aquatic resources provided an essential contribution to the diet of Bronze Age people in the Ancient Near East is clear from the numerous depictions in Egypt, as well as textual evidence from Mesopotamia. Unfortunately evidence from the Levantine Coast is less forthcoming, and the evidence for exploiting aquatic resources during the Bronze and Iron Ages is largely restricted to the actual archaeozoological remains. In this contribution, the evidence for marine resources in Bronze and Iron Age Lebanon will be reviewed, including the archaeozoological evidence as well as items of material culture possibly connected to fishing activities. Lastly, the possible symbolic role of fish will be addressed.

The Terracotta Oil Lamps of Beirut

Jack A. Nurpetlian¹

¹ American University of Beirut

The lecture will present an overview of a large collection of oil lamps retrieved during the rescue excavations conducted in down town Beirut as a consequence of the post civil war reconstruction effort of the Lebanese capital. The interpretation of these finds retrieved from stratified layers and corresponding features have provided a unique opportunity to study, on a large scale, the function and use of an entire range of lamps in a densely populated urban city. The study has also provided a better understanding of the social, economical and historical phases of the city throughout the ages, spanning from the Iron Age to the medieval period.

Typo-technological Study of the Megalithic Monuments of Menjez (Akkar, Lebanon) from the 4th and 3rd Millennia BCE (Virtual)

Méryl Defours Rivoira¹, Florian Cousseau¹, Tara Steimer-Herbet¹

¹ Université de Genève

This paper aims to present the results of a study conducted on the megalithic architecture of Menjez (Akkar, Lebanon), carried out as part of the MEG-A project – "First megalith builders in the northern Levant" (2022-2025). Through the application of an innovative methodology for the Near Eastern context based on the use of tools developed in building archaeology, we are able to reconstitute all the megalith builders' gestures and draw a technical and cultural portrait of these communities. The objective is then to highlight the technical processes employed by these megalith builders' societies, by analyzing the building techniques implemented and reconstructing the operational chains of construction, from the supply of raw materials to the completion of one or more architectural projects. This study has led us to propose a typology of these monuments, as well as to trace the

biography of each of these monuments. Through our work, we aim to provide new insights into Levantine megalithism, whose architectural processes prove to be the product of complex thoughts, more than previously envisioned.

SESSION: 9G. Archaeologies of Memory I (Studio 2)

Chairs(s): Janling Fu, Harvard University | Tate Paulette, North Carolina State

At the Intersection of Memory and Imagination: Jewish Ritual Pools and Drought

Sophia Avants¹

¹ Duke University

What happens when a ritual practice that instantiates identity is impacted by environmental forces? This paper proposes that Jews in the Middle Roman period may have been forced to abandon their practice of immersion in ritual pools due to a decreasing water supply. Rabbinic traditions, compiled and redacted around 200 CE, privilege immersion to maintain ritual purity. This concept was biblically mandated by those who brought offerings to the Temple or served its precincts. After the Temple's destruction in 70 CE, there were no sacrifices and no place to bring tithed produce. But it was possible to continue immersing in some thousand installations that archaeologists have uncovered throughout Israel. These pools gradually were filled in after the Bar Kokhba revolt's defeat in 135 CE, with only a few remaining by 200 CE, even as the rabbis wrote of the Temple and purity. The Temple is a leitmotif in rabbinic writing. It becomes, in the rabbis' telling, an imagined space, with details added that only the historical priests would have been privy to. Produce that in biblical times would have been separated for tithes to the priests, now are separated by those who wish to "eat in purity." Purification by immersing is textually legislated for those processing crops. The rabbis wrote multiple immersions for the retelling of the High Priest's rituals. Do the narratives counter environmental reality? Using GIS mapping of cisterns and pools in Roman Sepphoris, my project looks at water diversion and patterns of water consolidation.

Elites Relying on Cultural Memory for Regime Building

Kathlyn M. Cooney¹

¹ University of California, Los Angeles

Theban elites of the late 20th and 21st Dynasties relied on veneration of 17th and 18th Dynasty kings to support their regimes ideologically. The cults of Ahmose-Nefertari and Amenhotep I were vibrant in the west Theban region, and their oracles were essential to solving many disputes. Herihor connected his militarily-achieved kingship to his position in the Karnak priesthood using the ancestor kings as touchstones. Twenty-first Dynasty Theban elites named their children after 18th Dynasty monarchs; Theban High Priest and king Panedjem named a daughter Maatkare, ostensibly after Hatshepsut of the 18th Dynasty, and a son Menkheperre after Thutmose III. Examination of the 20th and 21st Dynasty interventions of the royal mummies from Dra Abu el Naga and the Valley of the Kings indicates these royal corpses were used as sacred effigies of a sort, rewrapped and placed into regilded containers even after they had been stripped of their treasures and golden embellishments. This paper will examine how immigrants and mercenaries were able to move into Theban elite circles by marshaling ancestral connections to power. Men like Herihor and Panedjem, one of them at least of Meshwesh origins, worked within an Upper Egyptian cultural system that put its temple communities of practice before its military and veiled its politics with pious rituals and oracular pronouncements. Such elites had to negotiate their identities and power grabs through the cultural memory of the region's royal ancestors.

Fire Installations and Social Memory in Late Chalcolithic and Early Bronze Age I Çadır Höyük

Stephanie Selover¹

¹ University of Washington

Previous presentations on the Late Chalcolithic and Early Bronze Age I levels at the site of Çadır Höyük in central Turkey have often centered on the long-term stability and persistence of social memory in the architectural orientation and footprint. The reorganization of various structures reflects changes in the social structure, especially as it concerns modifications from public to private spaces. Fire installations are a common feature within these shifting spaces, often located directly outside of a defensive wall, or within various public and private workshops. These permanent pyrotechnic installations were often placed in the same location throughout time, one over the other, even as uses of the spaces themselves changed. In this paper, we study the various fire installations excavated from the Late Chalcolithic and Early Bronze Age I levels at Çadır Höyük. First, we analyze their placement both within individual rooms and the currently excavated urbanized landscape. Next, we examine the construction materials and dimensions of these installations, to gain an understanding of the breadth of the assemblage. An examination of the associated artifacts located in and around the installations will help us gain a better understanding of the uses of fire installations at Çadır Höyük. Finally, a comparison of other contemporaneous fire installations from around central Anatolia will give further context to their meanings and possible uses.

Performing Self: Ritual and Ethnic Memory

Nathanael Shelley¹

¹ Columbia University

Rituals have long been recognized as an important locus for the articulation of social identity, and memories, both real and imagined, frequently factor in the construction and reproduction of ethnic identities. Major Ancient Near Eastern ritual texts, such as the Akitu Festival, Zukru Festival, and others, contain cultural markers that suggest the role that identity played in the ritual practices. Focusing specifically on the motif of remembrance, this paper evaluates such cultural markers using Structural Ritualization Theory to investigate the (re-)production of identities in a selection of rituals and to consider what role, if any, ethnic memory may have played in them.

SESSION: 9H. Africa in the Ancient World (The Loft)

Chairs(s): Brenda J. Baker, Arizona State University | Michele R. Buzon, Purdue University

The Archaeological Site of Damboya in the Shendi Reach, Latest Results

Marc E. Maillot¹

¹ University of Chicago

The Meroitic Empire (c. 4th Century BCE–4th Century CE), one of the oldest political structures in sub-Saharan Africa, was situated in the Middle Nile region of Sudan. Marc Maillot reports on the latest findings at Damboya, a site long recognized for its importance towards ancient urbanism in Sudanese archaeology but not examined further until now.

Meroitic North and South: Towards A Better Understanding (Virtual)

Abdelmonim Babiker¹

¹ International University of Africa

In the 1970s, W. Adams initiated a discussion about the cultural contrasts in Meroitic development in the north and south of Nubia that continues today. Based on new data from recent field research, this presentation focuses on identifying and understanding terminology used to describe material culture and sites, including 'Meroitic', 'Meroitic North', and 'Meroitic South' through time and space. Specifically, the 'Island of Meroe' will be discussed as well as time periods of Kerma, Napata, and the Napatan-Meroitic transition to the main Kushite periods. These terminological complications will be

critically examined through the lens of recent research from various regions of the Kushite 'empire' in order to develop a better understanding of 'Meroitic North and South'. This reevaluation of Adams's conclusions reflects 50 years of additional work, particularly filling in gaps in understanding of Upper Nubia (or Meroitic South) during this era.

Unraveling the Social Fabric of Medieval Soba: Preliminary Remarks from Isotopic Investigation into the Capital of the Kingdom of Alwa

Joanna A. Ciesielska¹

¹ University of Warsaw

In the 10th century record of his travels to Nubia (modern Sudan) Arab traveler Ibn Selim Al-Aswani describes Soba, the capital of the mighty kingdom of Alwa, as a magnificent metropolis with extensive palaces, gilded churches, and lush gardens, hosting a cosmopolitan population originating from farthest reaches of the medieval world. While the first mention of the city of Soba comes from the 9th c., the archaeological evidence attests to the existence of an extensive urban center as early as the 6th c. CE. Appearing seemingly out of nowhere on the eastern side of the Blue Nile in the 6th century AD, the kingdom of Alwa swiftly ascended to the status of a regional power. Positioned strategically at the confluence of the White and Blue Niles, Soba thrived as a nexus of diverse populations, becoming a pivotal hub in regional trade networks. Remarkably, our knowledge about the society of medieval Alwa and its capital Soba is scant. Employing stable isotope analysis of human skeletal remains from four cemeteries within the city, we investigate the remarkable diversity in funerary arrangements and associated ethno-cultural background of its inhabitants. We delve into the nuanced tapestry of relationships, kinships, and community structures that evolved within the medieval city. This multidisciplinary approach, integrating isotopic insights with archaeological findings, offers a holistic understanding of the social complexities of Soba, enriching our comprehension of the vibrant network of human connections in this ancient African metropolis.

Resource Management, Mobility, and Metals in "Bronze Age" Nubia

Matei Tichindelean¹

¹ University of California, Los Angeles

The "Bronze Age" concept has been indiscriminately applied in studies concerning Nubian cultural groups, their history, and their technological advances. Aiming to complicate current discourse on Nubian archaeology, Aaron de Souza (2023) has warned of Eurocentric ideas and biases overshadowing the application of this archaeological concept to Nubian groups such as C-group and Pan-grave. This paper, therefore, seeks to supplement this discourse by presenting X-ray Fluorescence results that are not only indicative of the diverse access to materials and trading networks but also the capability of these two communities to access a great variety of metal alloys. In tandem with archaeological and archaeometric studies, I will highlight the role of mobility in the procurement, management, and application of raw metals by groups operating outside of ancient Egyptian and Kerma state industries. Preliminary results reveal that Pan-grave and C-group peoples not only engaged within the supra-regional metal trade but were actively seeking out raw materials for commerce and even possible small-scale production. While the "engagement," with bronze technologies may have not been on the same scale as the settled communities along the Nile Valley, both C-group and Pan-grave communities actively procured finished and raw materials they deemed important to include in their burial assemblage. Bibliography de Souza, Aaron. "The 'Bronze Age' Concept and Nubia during the Second Millennium BCE: Does One Size Fit All?," *Old World: Journal of Ancient Africa and Eurasia* 3, 1 (2023): 1-26.

Kerma in Conflict: Reassessing Evidence for a Second Intermediate Period Political Alliance between Nubian and Hyksos Rulers through an Analysis of Imported Ceramics in Classic Kerma Burials (Virtual)
Elizabeth J. Minor¹

¹ Wellesley College

The complexities of interpolity conflict during the Second Intermediate Period can be better understood by a more thorough incorporation of archaeological evidence from Kerma, Sudan. Written sources of this period are limited to the ancient Egyptian perspective, in which pharaohs report the pressure of a Kerma-Hyksos alliance as motivation for their military campaigns to retake Nile Valley territory. The degree of political and economic interaction between the Hyksos and the capital of Kerma can be modeled through a study of the material evidence for this connection in the elite and royal burials at Kerma. Along with scarabs and two sculptures from Assyut, a limited corpus of Hyksos pottery is found at Kerma, and its distribution throughout the elite burials allows for a more refined concordance between the Sudanese and Hyksos chronologies. Fragments of Tell el-Yahudiyeh ware are only found in elite burials of the earlier part of the Classic Kerma Period. Hyksos pottery comprises a very small percentage of the imported ceramics found at Kerma. In contrast, numerous Kerma ceramics are found in Upper Egypt and Avaris in early Dynasty 18 contexts, post-dating the height of the Classic Kerma Kingdom and potentially representing separate Kerma factions. The Sudanese material evidence suggests that during the Second Intermediate Period conflicts, the Kerma capital was a more independent political actor than the traditional historical narrative has assumed. The political motivations of the Second Intermediate Period Egyptian pharaohs could have resulted in overemphasizing an alliance between Kerma and Hyksos rulers.

SESSION: 9I. Environmental Archaeology of the Ancient Near East (Whittier)

Chairs(s): Brita Lorentzen, University of Georgia | Elise Laugier, Utah State University

All Along the Troodos: Timber Supply and Byzantine-Medieval Wooden Churches, Artwork, and Monuments in Cyprus

Brita Lorentzen¹, Sturt W. Manning², Mehmetcan Soyluoglu³, Nikolas Bakirtzis³

¹ University of Georgia, ² Cornell University, ³ The Cyprus Institute

The Troodos Massif in Cyprus is a landscape rich in ecological and cultural heritage, supporting the island's largest forest reserves and several montane churches, religious communities, and villages. Within the Troodos, strong changes in altitude and a heterogeneous physical landscape impact not only climate, vegetation distribution and growth, but also past and present human movement and settlement. The Byzantine-Medieval Period (10th-16th centuries CE) was a key settlement period in the Troodos when several painted churches—including ten collectively inscribed on the UNESCO World Heritage List—were constructed, using substantial quantities of wood in their structural components and decoration. A precise, secure timeline from this era of building construction, community development, and wooden craft production—and sourcing the forest areas where timber was procured—is essential for understanding human-landscape interaction and Cypriot environmental history. Dendrochronology provides high-precision dates for wooden heritage use, information on timber source, and a multi-scalar paleoclimatic archive. We report here on results from ongoing work using dendrochronology to date and source wooden heritage from the Marathasa Valley, including five wooden churches and chapels (St. John Lambadistis, St. Andronikos, and St. Sergius and Bacchus in Kalopanayiotis; the Panagia Church in Moutoullas; and Archangel Michael in Pedoulas), as well as their collections of wooden icons and furnishings. Our work reveals that pine forests from multiple altitudinal zones in the Troodos were used

to build and furnish the Marathasa Valley religious communities and contemporary monuments outside the Troodos, like Nicosia's Venetian fortifications.

Phytoliths from Construction Materials in Tell es-Safi/Gath: Methods from Extraction and Significance

Marc Ramrekha¹, Elise Jakoby Laugier², Elisabetta Boaretto³, Aren M. Maeir⁴, Dan Cabanes¹

¹ Rutgers University, ² Utah State University, ³ Weizmann Institute of Science, ⁴ Bar Ilan University

Opaline phytoliths are an invaluable resource for reconstructing paleoecology and human behavior. Most methods for phytolith extraction from archaeological sediments involve isolating the phytoliths from the sediment using a heavy liquid, usually sodium polytungstate (SPT). However, SPT is not as effective as a deflocculant on sediments with a high composition of clay and quartz, such as in earth-based construction materials. Here, we present a new method for extracting phytoliths from mudbricks and other earth-based construction materials and apply our results to mudbricks from the site Tell es-Safi/Gath. Phytoliths in earth-based construction materials originate from plants growing on top of the raw material, and from any vegetal temper that is included. Our results show that phytolith preservation and presence in mudbricks may be dependent on several variables such as the selection of soil, temper, and the proportion of materials used. The selection of raw material and temper is reflective of available resources and therefore provides insight to human interaction with the local environment. Isolating the environmental signature from a single point in time, the creation of the mudbrick, provides the potential for a high-resolution analysis of environmental change at the human-scale.

Reading the Fields from the Seeds: First Results of Studying Islamic-Era Agriculture at Khirbet Beit Loya

Kathleen M. Forste¹

¹ Brown University

This paper presents archaeobotanical results from the 2023 season at Khirbet Beit Loya, located in southern modern-day Israel. Excavations targeted occupation layers from the Abbasid through Mamluk eras (8th--15th centuries), and a blanket strategy was implemented for the collection of flotation samples. Samples were collected from a mix of public and private spaces: a mosque (Field T), a house (Field W), and a tower (Field P). The plant remains are analyzed to characterize the agricultural system in place, including crop choice, growing conditions, and crop rotation strategies. Differences in deposition and plant-use across these various contexts are also explored. This is a first step in analyzing botanical data that will be combined with the other lines of archaeological, environmental, and historical evidence in this project to address questions of peasant agricultural decision making as part of TERRSOC. This international research project investigates terraced agricultural systems in the Near East during the early and middle Islamic periods, and is co directed by Drs. Bethany Walker and Oren Gutfeld and funded by the DFG/German Research Foundation. It combines methods from paleo-environmental studies, agro-archaeology, and Islamic studies in a bottom-up approach that studies the constituent parts of an agricultural landscape – terraces, field walls, water infrastructure, and other archaeological and paleoenvironmental remains. Combining these physical components with the social context, including land tenure practices, organization of labor, and market production, the team seeks to understand the trajectory of rural agricultural practices over the course of nearly 700 years at multiple sites.

Refining the Phytolith Signal in the Archaeological Record: Insights from Modern Sediment Analysis

Elise Jakoby Laugier¹, Dan Cabanes²

¹ Utah State University, ² Rutgers University

Globally, phytoliths—microscopic silica structures from plants—are a robust data source for investigating past human activities and paleoenvironments. Despite their suitability for investigating Western Asia’s agro-pastoral lifeways and (semi-)arid environments, their use in the region’s archaeological research remains limited, particularly for the Bronze and Iron Ages (fourth through first millennium BCE). As a result, many aspects of phytolith analysis still need to be further refined using regionally specific modern observational and experimental studies. These modern and experimental studies serve to increase the confidence and precision with which we interpret regional archaeological phytolith assemblages. Here, we present results from an analysis of modern sediments collected across multiple known environmental and land use gradients in Western Asia. We then discuss the key insights gained from modern phytolith analysis and how they can be applied to archaeological datasets.

The Archaeology of Olive Oil: A Specialized EB IV Horticultural Production Site at Khirbet Um al-Ghozlan in the East Jordan Rift Valley Escarpment

Kathleen Nicoll¹, Caroline Cartwright², Lisa Briggs², Marta D’Andrea³, Hanna Erfttenbeck⁴, Nadeshda Knudsen⁵, Francesca Manclossi³, Kyriaki Papastergiou⁶, Shyama Vermeersch⁷, Karyn Wesselingh⁸, James Fraser⁹
¹ University of Utah, ² The British Museum, ³ Sapienza University of Rome, ⁴ University of Notre Dame, ⁵ University College London, ⁶ Durham University, ⁷ University of Oxford, ⁸ University of Sydney, ⁹ W.F. Albright Institute of Archaeological Research

The EB IV period (2600-2000 BCE) in the southern Levant has traditionally been described as a rural interlude between the collapse of the region’s first proto-urban centres during the EB II-III and their rejuvenation as a network of city-states in the MBA. During this period, populations are thought to have dispersed into simple agropastoral village communities. These interpretations have overlooked the significance of several small but well-defended “enclosure” sites. Such sites were new foundations on the well-drained slopes of the Jordan Rift Valley escarpment, in areas better suited to the cultivation of upland tree crops than the flood-prone valley floor. The Khirbet Ghozlan Excavation Project proposes a model of horticultural specialisation that interprets enclosure sites as processing centres for upland fruit crops such as olive, and suggests they were enclosed to defend caches of seasonally-produced cash-crop commodities such as oil. This model explores how high-value liquid products helped promote a complex rural economy that reconfigured aspects of earlier urban production within smaller-scale exploitation of niche environmental zones. Having completed three seasons of excavations, the project now moves towards publication. This paper presents the results of interdisciplinary research, including material studies of the ceramic, chipped stone, groundstone and faunal assemblages, as well as SEM identification of organic remains, GCMS residue analyses, petrographic ceramic analyses, and isotope analyses of botanical and faunal remains. The paper will also present unpublished radiocarbon dates newly determined for the site.

SESSION: 9J. Approaches to Dress and the Body (White Hill)

Chairs(s): Neville McFerrin, University of North Texas

Local Differences in Body Ornamentation Practices in the Egyptian Predynastic

Maryan Ragheb¹

¹ University of California, Los Angeles

Body ornamentation practices are acquired by observation and ingrained in the community habitus of each society. Examination of body ornaments from three different Predynastic sites in Egypt, spanning from 3500 BCE until 3000 BCE, show that people of these communities had different interactions with their personal ornaments

throughout the life histories of these objects. In the sites of Adaima and Hierakonpolis, there is a tendency to rework, reuse, and redesign personal ornaments that they become largely detached from the original design or intention of the craftsman. In Tell el Farkha, on the other hand, craftspeople produced pre-design standardized personal ornaments, to which people of that community performed very little changes to them throughout the life history of the ornaments. This paper, thus, examines the techniques and practices of production groups of each community, and the subsequent modification, use-wear, and finally deposition of those produced personal ornaments, to highlight the signs of people-ornament interactions in Predynastic Egypt. The meaning and values assigned to these objects by different communities varied. Subsequently, these variations played a role in each community’s tendency to comply with or resist the state control over the propagation of standardized lifestyles and identities.

Stamp Seals as Items of Dress: A Test Case from the Iron Age Southern Levant

Noa Ranzer¹

¹ Tel Aviv University

This paper emphasizes the functions of stamp seals as bodily worn objects. As driven by their name, their use for stamping is the common function discussed by scholars, especially in the Iron Age southern Levant; however, multiple levels of evidence show that these objects were used as other jewelry items—they were worn as beads and pendants on necklaces, attached to the clothing with pins, and inlaid on rings and worn on the fingers. This paper discusses two distinct approaches: the first concerns the archaeological record—the examination of the objects in their find contexts; the second presents an experiment with jewelry items that include scarabs and that were worn by the Stamp Seals from the Southern Levant project members, which took place at Tel Aviv University. As such, I elaborate on the affordances of stamp seals, show impressions with traces of other jewelry items they were connected to while stamped, and discuss their archaeological context, where they are often found as part of assemblages that include stone beads, metal rings, loops, and pins, all indicating their use as bodily adornments. Finally, following the experiment, I leave some open questions regarding the significance of seals as jewelry items.

Hazor Ceramic Rattles and the Sensory Experience of Dress and Cult

Cory Crawford¹

¹ Ohio University

In this paper I consider the form, possible functions, and implications of bronze age ceramic rattles from Tel Hazor discovered in both the Yadin excavations in the 1950s and the 2023 University of Haifa excavations in the lower city. After presenting the provenience and formal characteristics of the objects I advance the strong likelihood that these rattles were appended to articles of clothing for use in cultic contexts, and I explore the implications of this hypothesis for relating dress, movement, and sensory affect in cultic contexts.

Garments and Gold: The Use of Dress and Adornment in Mesopotamian anti-Witchcraft Rituals

Gina Konstantopoulos¹

¹ University of California, Los Angeles

Mesopotamian texts provide a wealth of information on the “practical” ways and means of ritual and magic. Incantations and ritual texts in particular often contain detailed instructions on how a certain ritual was to be performed, describing the materials used; their preparation and purification; the practitioner’s specific actions and speech, including embedded sub-incantations to be recited; and a timeline of the ritual itself, in all its steps and stages. This paper explores one specific point that can be extracted from amidst this wealth of data; namely, when, how, and why dress was employed

across the wide range of incantations designed to counter the malevolence of the Mesopotamian witch. Through a survey of these texts, we see dress employed in two principal ways: either to garb the ritual practitioner or patient; or, in conjunction with the creation of figurines to be utilized over the course of the ritual itself. In the case of the former, dress is generally described in simple terms, as one step in the ritual's overall process. For the latter, however, dress can vary widely, from simple, likely disposable garments to elaborately detailed clothing that is accompanied by a range of jewelry and other adornments. Through studying these examples, this paper examines how dress and adornment (via either their presence or absence) can act as a key marker of the importance of certain stages or aspects of the ritual as a wider whole.

A Cow-woman, Cloth, and the Moon: The Dressed Body of a Silver Proto-Elamite Sculpture

Elizabeth H. Clancy¹

¹ Fashion Institute of Technology

On a small silver sculpture from the Proto-Elamite period, now in the collection of the Metropolitan Museum of Art, a bovine head and hooves flow into the kneeling body of a pregnant woman. Lunate horns curve over a solemn face. The artist uses precise, chased lines to detail a wrapped garment which obscures the convergence of human and animal bodies. A tail of waving threads suggests a tablet-woven header on a warp-weighted loom. Patterned stripes roll over the figure's belly, carrying nested forms that scholars have likened to Elamite iconography of altars. To explore the materiality of this imagined textile, this paper presents handwoven samples of an ancient pattern still seen in Turkish kilim. Since both domesticated cows and bulls of this period could be horned, the piece's gendered museum caption: "Kneeling bull with spouted vessel" is interrogated. With the bovine moon god protecting childbirth and women's physical link to the lunar cycle, this fecund creature calls to mind a Mesopotamian tale of a radiant moon-cow. Female procreation is embodied in interlocking altar forms, each penetrating the next like a woven version of a cylinder seal impression. Considering the dress and body of a work like this as a unified artistic program unfolds new interpretive connections. Her belly swaddled in cloth, the cow-woman gleams in moonlit silver, holding her vessel high.

SATURDAY, NOVEMBER 23, 2024 | 10:40am–12:45pm (EST)

SESSION: 10A. Glyptic Databases: Collaboration and Integration in the Digital Humanities Transition — Workshop (Grand Ballroom A)

Chairs(s): Ben Greet, The University of Zurich | Nadia Ben-Marzouk, The University of Zurich

Establishing a Shared and Standardized Taxonomic Language for the Persepolis Fortification Archive: The Importance of the Non-Specialist

Helen Donovan¹

¹ University of Colorado

With an M.A. in Classical and West Asian archaeology and specific training in glyptic and numismatic studies, my background has given me an unusual perspective as a researcher on the Persepolis Fortification Archive (PFA). Over the last two years, I have been helping compile an iconographic index of imagery represented within the seal impressions on the Aramaic tablets of the PFA. I am currently creating a glossary for the publication as a whole, which includes iconographic terminology, foreign-language terms, and language usage that is standard in publication of this Persepolitan corpus, but not necessarily self-evident to non-specialists. This talk presents the challenges and

particular contributions the nonspecialist may encounter or make in creating a glossary of specialized glyptic terminology. Terms that are so familiar to the specialist as to appear unnoticeable are not always transparent to those not immersed in a particular project—nuance or significance can be lost, even when an overarching meaning seems obvious. My training allows me to recognize the interfaces where language may not be shared or standardized. Carefully designed and consistently employed language usage within the Persepolis glyptic publications may not always align with the language used by other glyptic experts. My work aligns directly with the goals of this session's organizers, to increase the functionality of online glyptic resources for a broader audience, by helping to build bridges across the taxonomic language employed by a wide variety of researchers and working to make specialized language intelligible to non-experts.

The Digital Corpus of Stamp-seals from the Southern Levant (CSSL) – Technical Approaches to Taxonomies

Stefan Mürger¹

¹ University of Bern

The Digital Corpus of Stamp-seals from the Southern Levant (CSSL) represents the pivotal achievement of the Swiss National Science Fund's Sinergia Project titled "Stamp Seals from the Southern Levant." This collaborative Swiss-Israeli initiative, spanning from 2020 to mid-2024, aimed to offer an expansive, publicly accessible database that serves as a comprehensive and sustainable digital resource for scholarly research. Located at cssl.levantineseals.org, the platform provides unfettered access to all conventionally published stamp-seals analyzed in the seminal works of Othmar Keel from 1997 to 2017 (sites A–K in Cis-Jordan), the contributions of Jürg Egger in 2006 (Transjordan), and the ongoing additions by the Sinergia Project team with publication dates from 2024 onwards (sites L–Z in Cis-Jordan). This paper focuses on CSSL's technical approach to taxonomic classification and organization, presenting the challenges that were navigated to create a dynamic and robust taxonomic system. Moreover, it provides an update on the current version of the CSSL's front end, highlighting key features and improvements that enhance usability and facilitate research.

Harmonising Glyptic Studies: Leveraging Getty Vocabularies for Integrated Databases (Virtual)

Lara Bampfield¹

¹ University of Oxford

With an emphasis on collaborative, integrated databases, the digital humanities era marks a pivotal shift in glyptic studies in Southwest Asia and the Eastern Mediterranean. While existing projects operate independently, this workshop seeks to bring researchers together to develop shared methodologies and standardised descriptive frameworks. The importance of controlled vocabularies, such as those provided by the Getty vocabularies (AAT, CONA, and IA), is relevant to this discussion. These vocabularies provide a systematic framework for categorising and describing glyptic artefacts, ensuring consistency and coherence in data presentation. In this context, my presentation will focus on the importance of controlled vocabularies and their integration into my dissertation and the CDLI (Cuneiform Digital Library Initiative). This presentation aims to contribute to the ongoing discussion about glyptic databases by highlighting the importance of a standardised and shared descriptive framework and demonstrating practical implementations using Getty vocabularies. We hope to propel the field towards a future of cohesive, comprehensive, and accessible data resources through collaborative efforts and adherence to standardised methodologies.

Exploring the Challenges of Synchronizing Imagery: Creating a Shared Controlled Vocabulary of Glyptic Iconography Across Regions and Projects

Ben Greet¹, Nadia Ben-Marzouk¹

¹ The University of Zurich

With the advent of new digital databases in the humanities, and in archaeology specifically, we are faced with the significant challenge of the diversity in language used across regions and disciplines, which in turn impacts on both interpretation and user experience. In an effort to overcome such language diversity problems and begin working toward collaborations across glyptic database projects, members of the Corpus of Stamp Seals from the Southern Levant project have been engaged in efforts to harmonize the project's controlled vocabulary with other regional and project-specific vocabularies, presenting an excellent possibility to explore how best to synchronize controlled vocabularies across projects on a broader scale. This paper thus presents selected challenges inherent in this process of synchronization and shares some potential best practices for successfully continuing this process across other projects and regions.

Seals and the Antiquities Market: Why a Shared Taxonomy Matters

Oya Topcuoğlu¹

¹ Northwestern University

Creating a standardized and shared descriptive glyptic typology and iconographic taxonomy is one of the biggest challenges in the way of developing integrated databases for glyptic studies. Variations in dating, differing theories regarding the nature and identification of visual elements in seal design, and the use of different terminologies in different languages make it difficult for scholars to agree on common descriptive markers for seals. An extension of this lack of standardized terminology in the scholarly world is the use of varying descriptors for seals offered for sale on the antiquities market. The listings for the objects are compiled by various actors in the art market, such as individual sellers, galleries, and auction houses, who rely on the work of academic specialists or the established conventions in the art world, resulting in inconsistent information provided for the objects on sale. This brief contribution aims to articulate the challenges presented by these discrepancies by focusing on the online antiquities market where hundreds of seals are sold every year. The goal is to show how differing descriptive information makes it difficult for scholars to locate seals on the market and to identify what's sold not only to study market trends but also to influence policy by tracking the illegal trafficking of seals. The study of auction databases also allows the identification and cataloging of seals in private collections that are otherwise untraceable.

SESSION: 10B. Digital Archaeology and History II (Grand Ballroom B)

Chairs(s): Tiffany Earley-Spadoni, University of Central Florida | Matthew Howland, Wichita State University | Leigh Ann Lieberman, Open Context and Princeton University

A Look At Past Research On Loom And Loom Weight Digitization And 3D Scanning For The Virtual Reality Setting And A Proposal For Future Research Within This Area Of Study

Jaime I. Bennett¹

¹ La Sierra University

The future of archaeology is constantly evolving due to the technological advances such as the use of VR or Virtual Reality. Due to these advances in technology, archaeologists have more tools for the study of artifacts from various excavations. Thus, in the area of weaving and textiles more information is becoming available and has tangible benefits. For this paper, I intend to conduct an inquiry of what kinds of 3D scanning and digitization of looms and loom weights have been conducted before, what kinds of studies have been conducted in this area previously. I propose to look at the application for future research in this area. One of the proposals I will make for future research will be to apply the equations from the journal article "Shape

of Things: Understanding A Loom Weight" (MÅRTENSSON, LINDA, MARIE-LOUISE NOSCH, and EVA ANDERSSON STRAND 2009, 373-378) for near complete loom weights (90% complete) excavated from Khirbat al-Balu'a during the 2017, 2019, and 2022 dig seasons. I will propose to digitize a warp-weighted loom along with these loom weights to use within a VR setting to study what kinds of materials could be produced with these loom weights and other loom weight styles as well. MÅRTENSSON, LINDA, MARIE-LOUISE NOSCH, and EVA ANDERSSON STRAND. "Shape of Things: Understanding a Loom Weight." Oxford Journal of Archaeology 28, no. 4 (October 8, 2009): 373–98. <https://doi.org/10.1111/j.1468-0092.2009.00334.x>.

The Ancient Mediterranean Digital Project: From Idée Fixe to Implementation (Virtual)

Tzveta Manolova¹

¹ Université Libre de Bruxelles

The paper will present the current state of the Ancient Mediterranean Digital Project, a multi component ongoing digital project that involves a database on ancient ship representations, a 3D photogrammetry component, and the planned creation of a virtual museum to host them, executed in the scope of two postdoctoral fellowships, first began at the Université Libre de Bruxelles (2020-2022), to be followed by a Marie Curie at LMU, Germany (2024-2026). Currently covering the eastern Mediterranean of the Late Bronze and Early Iron Age periods with a plan to further expand to the entire basin, the project is intended to become the principal online research tool on the topic of Mediterranean ships of the pre-classical periods, by providing an up-to-date, comprehensive dataset of ship representations, including in-depth contextual and technical information and analysis for each entry as well as high resolution, detailed visual documentation. The photogrammetry and virtual museum meanwhile are intended to create a space where objects can finally be reunited thematically and regionally – being currently dispersed in multiple museums and sometimes not on display at all.

Storytelling as a Spatial Analysis of a 3D-Scanned Sculpture

Dominik Lengyel¹, Catherine Toulouse²

¹ Brandenburg University of Technology Cottbus-Senftenberg, ² Lengyel Toulouse Architects

Digital narratives can be constructed in a particularly impressive way if the original, the archaeological topos itself already possesses a narrative. In such cases, the narrative is the direct result of the spatial analysis. If, as in this example, it is about a sculpture, the spatial analysis is given its architectural context as an additional component. This creates an exciting network of relationships. Often, and this is also the case here, neither the architecture is in its original state nor the sculpture in its original location. Digital storytelling is therefore only possible through 3D scanning of the sculpture and 3D modelling of the original state of the architecture. For both components, however, there is a further imponderable. It is almost impossible for both to reconstruct the true original state. The Visualisation of Uncertainty method used in this case, as generally presented at ASOR 2022, generates a visual experience entirely in the spirit of digital humanities, which respects the uncertainty in knowledge and operates with visual impressions that appear spatially immersive, but still take into account the unavoidable uncertainty in knowledge. The result here is again abstract representations that are reserved in detail but, and this is a central concern, allow direct and intuitive access to the subject. The critical distance is subtly conveyed and thus, despite the abstraction, the exciting tension that lies in the narrative of this sculpture can be experienced as an equally exciting digital narrative. The research project is a collaboration with the German Archaeological Institute DAI.

The Role of Digital Technology in Preserving Syria's Cultural Heritage: The Ethics and Politics of Reconstruction versus Restoration and Preservation

Amr Al-Azm¹

¹ Shawnee State University

Syria's cultural heritage has been an early casualty of this conflict through systematic the looting and deliberate destruction of many of its archaeological sites and monuments. As the war winds down however attention amongst heritage professionals has been turning to the challenges of preservation and restoration of what has been damaged or lost. With that in mind there has been increased interest in the application of digital technology including photogrammetry, virtual reality and 3D printing to address these challenges. Currently there are a number of ongoing projects using this technology at sites such as Palmyra and the Dead cities in Idlib. However, the application of this new technology is also raising a number of issues regarding ethics, aesthetics and authenticity as well as political repercussions, resource allocation and reconciliation.

SESSION: 10C. History of Archaeology II (Georgian)

Chairs(s): Nassos Papalexandrou, The University of Texas at Austin, Art and Art History | Leticia R. Rodriguez, University of Houston

Exploring the History of the Archives of Archaeology in Palestine (19th century - 1948): Unearthing the Science's Past (Virtual)

Chloe Rosner¹

¹ Institut National d'Histoire de l'Art (INHA)

Over the last twenty years, archives have been increasingly used to retrace the history of archaeology in Palestine since its introduction in the 19th century until 1948. Historians rely on diverse sources kept in various repositories across the world, and in particular on excavation records or papers produced by institutions involved in the practice or administration of the discipline. Beyond the historical content these sources provide, their history and their trajectory as "objects", from their production to their archiving, also inform us about the science's past. Their diverse nature and the multiple and various locations where they are stored also instruct us about how archaeology was practiced, administered, documented, disseminated, and exhibited and who these different activities involved. Our presentation aims to highlight the variety of the archives of archaeology in Palestine. We will focus on specific sets of documents kept in archival repositories that are not necessarily associated with the discipline, such as the French Diplomatic Archives and of religious institutions scattered between Jerusalem and Rome. We will present what kind of documents regarding archaeology can be found in these archives, how they are classified and according to which logic. This presentation's broader objective is to show how these reflections allow us to examine differently the social, political, and cultural history of archaeology in Palestine. Our presentation is based on the results of our postdoctoral research at the National Institute for the History of Art in Paris between 2022 and 2024.

Life Histories of the Badè Museum's Archaeological Archives (Virtual)

Melissa S. Cradic¹

¹ University at Albany, SUNY

The Badè Museum of Archaeology (Berkeley, CA) houses an archival collection of ca. 12,000 documents and 3,000 photographs. These legacy records derive from five excavation seasons (1926-1935) at the site of Tell en-Naşbeh (Ramallah, Palestine). Until recently, their use has been limited to addressing questions about archaeological methods, context, and assemblages in order to shed light on the ancient settlement. In 2021, curators began cataloging and reevaluating these sources, viewed through a new lens: as residues of a layered and fragmentary process of documentation, preservation, and erasure. Leveraging assemblage theory, the archives are situated

as museum objects that are part of a continuous, multivariate assemblage alongside the artifacts from Tell en-Naşbeh. Like the artifacts, the archives hold rich and complex curatorial histories. The archives range in format and modality, including analog and digitized image, film, and documentary records. They encompass photographic prints and negatives; hand-painted glass slides; hand-drawn illustrations, maps, plans, and object sketches; and documents covering a wide array of issues of daily life and excavation management. This paper will discuss the complex and varied life-histories of several key examples of different archival media to inform on questions about the interdependent relationships between the archives and artifact collections. It will also explain the curatorial and archiving processes at the museum in the past and today, including new efforts to digitize and curate these records.

Historical Context for Archaeological Recording in Jordan's Hisma Desert since the Nineteenth Century

M. Barbara Reeves¹

¹ Queen's University

The northern portion of the Hisma Desert in modern day southern Jordan contains important Nabataean and Roman period sites as well as remains of human occupation from the Palaeolithic period to the modern day. This desert plain punctuated by sandstone hills is located south of the more arable communities on Jordan's Mountain Heights Plateau, east of the band of hills separating the Hisma from the Wadi Arabah, and northeast of the Red Sea coast. Throughout history the northern Hisma served as an important passageway between the highlands and the sea and between the northern regions of the Arabian Peninsula and those further south. Although some important prehistoric, Nabataean, Roman, and early Islamic sites have been excavated in the northern Hisma, others have received sparse archaeological attention, limiting our full understanding of human activity within this desert. The reason that the northern Hisma has not received more archaeological focus is a consequence of both the evolving political status of this region since the nineteenth century and the particular goals of predominantly foreign recorders. This paper reviews the archaeological recording carried out in the northern Hisma between the nineteenth century and the modern day, and provides an historical framework for understanding factors that have influenced the nature, benefits, and limitations of the extant data.

Susa's Story: Archaeological Practice at Susa Iran

Rachael Maxon¹

¹ University of Iowa

Excavated by the French from the mid 1880s until the Iranian Revolution of 1979, Susa Iran has yielded a treasure trove of artistic and historical artifacts such as texts, pottery, metalwork, seals, votive objects, and monuments. Many of the most notable, such as the Stele of Hammurabi, The Victory Stele of Naram-Sin, and the Egyptian Statue of Darius I were imported from across Mesopotamia, Egypt, and Greece and provide valuable insights into cultural interactions and influences overtime at the site. However, the documentation of these imports often suffers from inconsistencies and incomplete records due to biases and limitations in archaeological methods. This paper examines the imported material at Susa, Iran, and how it can shed light on the history and culture of the site, despite the challenges posed by the archaeological data. This paper argues that by reassessing the documented archaeological data from the French excavations at Susa, we can gain a better understanding of the chronology, provenance, and function of the imported materials that reflect the cultural interactions and influences between Susa and other regions in the Near East.

Selling Saqqara: Millionaires, Museums and the Commodification of Egypt's Cultural Heritage

Elaine A. Sullivan¹

¹ University of California, Santa Cruz

Through legal and illegal excavation and collection practices, hundreds of thousands of heritage objects from the ancient Near East were removed from their places of origin in the 19th-20th centuries and scattered across museums around the globe, many of them losing contextual information and some ending up as 'orphaned' objects. These extractions were frequently enmeshed with and supported by complex colonial systems of political and economic control. This paper traces the history of one such 'orphaned' object, the stone sarcophagus lid of an elite ancient Egyptian named Psamtek, which arrived to the University of California (Berkeley) in 1903 with only the sketchiest provenance documentation and no records of who sold the piece to millionaire collector William Randolph Hearst. Later discoveries showed the piece was excavated at the necropolis of Saqqara in 1900 under the auspices of the French-directed Antiquities Service. One of the lesser-known aspects of antiquities sales from Egypt during the period of British colonial control (1882-1914, the 'veiled protectorate') was in fact the direct sale of heritage objects to museums and collectors by the Egyptian Antiquities Service itself. I suggest that Psamtek's coffin lid was one of the series of monumental objects from the Saqqara cemetery sold by the Service at this time. This paper will trace those sales to illuminate the complex forces at play that led the Egyptian Antiquities Service, who in other contexts worked to protect and preserve that nation's heritage at home, to sell Egypt's patrimony abroad.

SESSION: 10D. Archaeology of Anatolia III (Arlington)

Chairs(s): James Osborne, Institute for the Study of Ancient Cultures, University of Chicago

The 2024 Season of the Kerkenes Project

Scott Branting¹, Joseph W. Lehner², Sevil B. Baltalı Tırpan³, Gokce Bike Yazicioglu⁴, Dominique Langis-Barsetti⁵, Tuna Kalaycı⁶, Sarah R. Graff⁷, Nilüfer B. Baturayoglu Yoney¹, Amanda Groff¹, Soran Avci⁸, Jessica Robkin¹, Tim Brown¹, Canan Cakirlar⁹, Lucas S. Proctor¹⁰, Alexandria Orozco¹, Laurien Folkerts⁹, Ruben Komen⁹, Tanya Schnare¹¹, Sydney Hunter¹², Annalise Whalen¹, Atakan Atabas¹

¹ University of Central Florida, ² University of Sydney, ³ Istanbul Technical University, ⁴ Simon Fraser University, ⁵ University of Toronto, ⁶ Leiden University, ⁷ Arizona State University, ⁸ The Kerkenes Project, ⁹ University of Groningen, ¹⁰ Utah State University, ¹¹ University of Leicester, ¹² Ohio State University

For 32 years the Kerkenes Project (kerkenesproject.org) has sought to understand the very large late Iron Age city located in Yozgat Province of central Turkey. The short-lived city likely dates to the late 7th to mid-6th century BCE. The project, since its inception, has been known for combining the large-scale use of technology to guide and to leverage the results of excavation methodologies. This report will detail the results of the planned geophysical surveys, excavations, and finds processing as part of the 2024 campaign. It will also detail ongoing work in community engagement, material science, cultural heritage monitoring, modeling and simulation, robotics, and augmented reality.

The 4.2 ka BP Event in Western Anatolia: Tracing the Impact of Climatic Change

Cağlayan Balı¹, Evangelia Piskin²

¹ University of Chicago, ² Middle East Technical University

Climatic change has often been invoked to explain societal changes. It has been argued that climatic deterioration disrupts the availability of critical environmental resources necessary for survival and, eventually, causes economic crises, social conflict, and, in some cases, societal collapse. However, accurately identifying these changes in the archaeological record and determining whether observed shifts in

subsistence patterns are indeed attributable to climatic change or other factors is difficult. What is more, problems with paleoenvironmental data, including the timing and intensity of climatic events, pose further challenges. This research focuses on the 4.2 ka BP climatic event and its possible impacts on the western Anatolian societies through a reevaluation of a set of published data. First, we assess the available paleoenvironmental data and pinpoint the gaps in the research. Then, we examine agricultural and animal husbandry practices from Troy, Küllüoba, Kanlıgeçit, and Karataş-Semayük, looking for indications of responses to aridification through a set of criteria. Our investigation reveals diverse strategies at each site, possibly linked to different local environments or distinctive societal structures. We suggest a partial shift towards nomadic pastoralism as an adaptation measure inferred from changes in settlement patterns. Finally, we critically evaluate our findings, considering alternative explanations since multiple factors could have caused the observed patterns.

The Non-domestic Special Purpose Complex in the Late Neolithic Çatalhöyük

Arkadiusz Marciniak¹

¹ Adam Mickiewicz University

Significant changes in the functioning of the Neolithic settlement at Çatalhöyük occurred during the last two centuries of the 7th millennium BC. This involved the abandonment of the densely packed settlement. It was replaced by clusters of dwelling structures of different kinds, both within the previously occupied settlement and in its immediate surroundings. Our ongoing work in the East Area revealed the easternmost cluster. It was a special-purpose complex of non-domestic structures built around a large open plaza. The main structure in this complex consists of an elaborate building with 14 platforms and numerous benches, pedestals and pillars. The other main element is an independent charnel house consisting of seven small cells and the remains of almost twenty individuals were interred on their floors. The complex also included a miniature ceremonial structure consisting of two rooms, one of which was used to store numerous paraphernalia. This paper aims to provide an overview of the special-purpose complex and to examine its character in the light of the changes in the social geography of the settlement marked by shifts and relocations of inhabited areas within the perimeter of the settlement and its surroundings during the last centuries of occupation of Neolithic Çatalhöyük.

The "In-Between": Understanding Social Organization Through the Built Environment at Kerkenes, Central Anatolia

Jessica Robkin¹

¹ University of Central Florida

Atop the Kerkenes mountain in central Anatolia, a large city flourished during the late 7th to the first half of the 6th century BC. Within less than a century, the impressive city would not only be thoroughly constructed, but would also meet its end during a fiery destruction event. Following the conflagration, the mountaintop lay mostly undisturbed until the Kerkenes Project began archaeological investigations in the 1990s. Since then, the project has used cutting-edge technology and traditional methods to digitally map the entire city, uncovering thousands of structures and a complex street network that filled most of the space within the city walls. By examining architectural elements and spatial configurations within the city, the intricacies of the social organization within this late Iron Age urban space can be studied. Utilizing contextual clues derived from street network and clustering analyses, the identification of "in-between" structures that bridge the gap between the roles of individuals and larger societal processes can be uncovered. Identifying and studying these structures and their relationship within the city provides understandings of the social organization present both within Kerkenes

and within other cities – both ancient and modern. This paper explores these findings and their broader implications for ancient and contemporary urban studies and how these methods can find wide applicability in projects across disciplines.

SESSION: 10E. The Art, Archaeology, and History of Central Asia: New Research and Findings II (Berkeley & Clarendon)

Chairs(s): Harrison Morin, University of Chicago | Mitchell Allen, University of California Berkeley

Neolithic Bird-Hunters of the Mid-Holocene Gobi Desert Wetlands, Southern Mongolia

Arlene Rosen¹, Jennifer Farquhar², James Eighmey³, Sarantuya Dalantai⁴, Yadmaa Tserendagva⁴

¹ University of Texas, Austin, ² University of Pittsburg, ³ Palomar College, ⁴ Mongolian Ministry of Science and Culture

Our excavations at the site of Burgasney Enger in the Ikh Nart Nature Reserve of southeastern Mongolia, have revealed new information about late-period foragers and how they integrated their social and natural worlds to live sustainably in the challenging environments of the Gobi Desert. Within this mid-Holocene time frame, a change in climate led to moist and favorable conditions across the formerly cold steppes of the semi-arid northern Gobi. This led to expansion of wetland zones and increased biodiversity of plants and small animals, offering new opportunities for the foraging societies in this region. Burgasney Enger is a rare example of in situ habitation composed of individual households, distinct activity areas, and social interaction of a Neolithic forager community which returned seasonally to this zone of abundant resources. This pattern existed over thousands of years from at least 8,000 – 4,000 BP. The hunting of water birds in this former wetland environment was a key feature of the occupation of the Burgasney Enger site. This activity appears to have been the focus of a large gathering of individuals who came together seasonally for hunting, feasting, possible ritual activity, and cultural and social exchange.

Central Asian Nomads and Turquoise: The Archaeological Reality of a Long-Assumed Connection (Virtual)

Mariana Castro¹

¹ New York University

In the archaeological literature of Iron Age Central Eurasia, turquoise is a stone often associated with the ornamentation of nomadic communities. Yet turquoise has been found in a variety of contexts that extend far beyond the steppe kurgans of inner and northern Asia and its so-called “gold-turquoise style” materializations. This paper first explores the archaeological contexts where turquoise is typically reported and the issues surrounding its proper documentation. Using a combination of landscape archaeology, ethnography, and historical sources, the second part then questions the role of mobile groups in the extraction, exchange, and consumption of this semi-precious stone and examines the use of turquoise distribution as a proxy for nomadic networks and cultural influence in the first millennium BCE.

Central Asia in the Bronze Age through External Eyes

Gojko Barjamovic¹

¹ Yale University

In recent decades, Central Asia has garnered increasing attention from archaeologists and historians beyond the borders of the former Soviet Union. This burgeoning interest has notably advanced also ways in which one can approach cultural and commercial exchanges between that region and the Middle East during the Bronze Age. The present paper delves into Central Asia's historical landscape c. 2050-1700 BCE through the lens of written records from Iraq, Syria, and Turkey and connects it to findings in archeology and the archaeological

sciences. It asks what was known about the lands and peoples of Central Asia by their contemporaries in the Middle East, and it explores the nature and intensity of interactions to show how data from distant regions can contribute to our grasp of social structures, political frameworks, economic activities, population dynamics, linguistic diversity, and long-range exchanges prevalent during the Bronze Age within the geographical horizon addressed by the session.

SESSION: 10F. Digging Deeper: New Perspectives on Legacy Collections I (Studio 1)

Chairs(s): Anna Luurtsema, University of Pennsylvania | Erika Niemann, Mississippi State University

Technological and Contextual Analysis of EB IIIA Stone Mace-heads: Evidence from the Tell el-Hesi Region and Beyond.

Geoffrey E. Ludvik¹

¹ University of Wisconsin, Madison

The Joint Archaeological Expedition to Tell el-Hesi (1970–1983) recovered three stone mace-heads dating to the Early Bronze Age IIIA, discovered during excavations of Field VI. All were found in the same immediate vicinity in a chamber within the city wall. These objects were never formally published. Bliss' excavations in 1891 also recovered three mace-heads from EB III levels. Lastly, the Hesi Regional Survey identified one mace-head in the vicinity of the site. This paper provides the results of the author's recent techno-stylistic analysis of these seven mace-heads in comparison with other mace-heads from the Southern Levant. A detailed measurement protocol adapted from hard stone beads was employed to document the morphometric characteristics of each mace-head. Digital microscopy was then used to examine surface modifications, especially grinding patterns, use wear, and drilling. Lastly, silicon impressions were taken of the mace-heads' drill holes, which were measured to calculate their degree of taper and examined under digital microscopy to determine drill type used by comparison to known examples. This work serves to reconstruct the chaîne opératoire of each mace-head while integrating these insights with the context of their discovery and the results of a comparative analysis of mace-heads from outside the Hesi region. By doing so, it is possible to interpret such artifacts as potentially functional elite weapons rather than strictly ceremonial items.

pXRF Analysis of Gnathian Wares from the Collections of the Penn Museum

Grant Bruner¹

¹ University of Pennsylvania

This paper studies the elemental makeup of the surface decoration of Gnathian vessels in the collections of the Penn Museum. Gnathian vessels were highly prized, both in antiquity and in modern museums, for their polychromatic and expressive decoration. Previous studies have concentrated on the phenomenon of overpainting, the addition of colored slips after a vessel has been fired, to learn about the object's chaîne opératoire and the South Italian pottery tradition. Less work, however, has been done to systematically investigate overpainting through analysis of a corpus of Gnathian vessels. The Penn Museum contains 44 Gnathian vessels, largely gathered from donations to the museum or the Philadelphia Museum of Art in the 1890's. Due to the circumstances of these vessels' accessions, none have a secure provenance. It is also unclear to what extent modern restorers retouched these vessels. In many cases, archival documentation cannot fully reconstruct the origin or modern life history of these objects, leaving gaps in our understanding. Portable X-Ray Fluorescence (pXRF) has been applied to the surface of 9 skyphoi, 8 oinochoai, and 6 lekythoi from the museum's collection to determine the elemental composition of their surface. pXRF has great potential for legacy collections as a non-invasive and relatively inexpensive procedure. This paper will discuss the merits of pXRF for the study of

pottery vessels in legacy collections as well as the analytical results of the corpus at the Penn Museum to provide critical contextual information about these orphaned objects.

Investigations and Conservation Treatments of Black Surface Coatings of Egyptian Funerary Objects in the Brooklyn Museum

Rachel Aronin¹, Isabel Schneider¹, Hitomi Fujii², Alicia McGeachy², Wunmi Akinlémibola²

¹ Brooklyn Museum of Art, ² Metropolitan Museum of Art

Our presentation will focus on a previously unpublished 22nd Dynasty black anthropoid coffin with yellow inscriptions and iconography currently undergoing a major conservation and analysis project for the first time since its acquisition by the Brooklyn Museum (BkM) more than 85 years ago, as well as comparative funerary objects, all of which display similar resinous black coatings (sometimes referred to as "goo"). At certain periods in Egyptian history, various types of mortuary objects were either deliberately or accidentally anointed with "goo," or sometimes simply painted black, to share in some of the perceived practical and/or ritual associations of this practice. The ingredients of these coatings and their applications raise questions about wealth and status, access to materials, and shifting beliefs and burial customs during times of political and religious transformation. Partnering with scientists from The Metropolitan Museum of Art, we examined the coffin from art historical, scientific, and conservation perspectives, and conducted investigations using gas chromatography-mass spectrometry (GC-MS), C-14 radiocarbon dating, microscopic wood analysis, portable X-ray fluorescence spectroscopy, multiband imaging, Fourier-transform infrared spectroscopy (FTIR), and X-radiography. Additional FTIR and GC-MS analysis was performed on "goo" samples taken from BkM objects representing a variety of different types of funerary materials from the Third Intermediate Period-Late Period. We will share initial analytical findings (which have included resins, oils, bitumen, and beeswax), conservation approaches for treating the coffin, and wider implications for conceptual understandings and usages of black coatings in the Egyptian mortuary sphere.

Something Old, Something New, Something Blue: A Survey of Early Iron Age Egyptian Blue Objects from the Hasanlu Legacy Collection at the Penn Museum

Alessandra Dominguez¹, Vanessa Workman², Alexis North¹

¹ University of Pennsylvania Museum of Archaeology and Anthropology, ² University of Pennsylvania

A joint excavation at Hasanlu, in northwest Iran, was carried out by the Penn Museum and The Metropolitan Museum of Art from 1956 to 1977. The archaeological project revealed a sitewide destruction layer, dated to the 9th century BCE, which preserved an assemblage of vibrant blue artifacts, whose captivating color has been identified as the pigment Egyptian blue (EB). Although EB is present in various forms in Mesopotamian material culture, the significance and production of EB outside of Egypt remains poorly understood. The paper will present the results of the first comprehensive typological and stylistic survey of the Hasanlu EB object corpus, part of a wider project to investigate the production and uses of the synthetic pigment in northern Mesopotamia. Further, visible-induced luminescence imaging (VIL) was employed for strict material identification, and chemical tracers of raw materials and production techniques were recorded using portable X-ray fluorescence (pXRF). Through this combination of visual and non-invasive scientific analyses, we can identify patterns that allow us to better understand the relationship between material, object type, and meaning among EB goods at Hasanlu. Multi-modal analysis of EB objects in the Penn Museum's collection offers the opportunity to illuminate the significance of EB as a culturally bound luxury material at Iron Age Hasanlu and to illustrate how the application of contemporary

technologies and perspectives can reanimate previously overlooked material in legacy collections.

Historic Imagery and Legacy Spatial Data: Perspectives from the Sinop Regional Archaeological Project

Berk Gazanfer Suleyman¹, Owen Doonan², Alexander Bauer³, Umit Cevher C. Elmas⁴

¹ University of Pennsylvania, ² California State University Northridge, ³ Queens College – CUNY, ⁴ Yeditepe University

The Sinop Regional Archaeological Project (SRAP) conducted a series of surveys in the Sinop region from 1996-2012 which has yielded important information about settlements in the area dating back to the Early Bronze Age. Recent endeavors have pivoted towards the incorporation of survey data from the 1990s into GIS, yet the assimilation of legacy datasets into spatial frameworks often presents significant challenges. These initiatives have concentrated on the digitization and georeferencing of previously drawn maps and fieldwork notebooks. However, issues pertaining to resolution introduced elements of uncertainty, which required manual input in order to precisely document surveyed tracts and sites in an effort to rectify inaccuracies. In addition to utilizing notebooks from the field that included descriptions of local landmarks, we utilized historical satellite and aerial imagery to help rectify inaccuracies. Imagery procured from the General Directorate of Mapping in Türkiye provided not only high-resolution panchromatic images taken by low-flying aircraft, but also offers a spatial resolution that extends across four decades, from the 1950s to the 1990s. This was further enhanced with CORONA satellite imagery from the 1960s. The integration of such historical imagery has significantly advanced the precision of georeferenced legacy spatial data derived from earlier surveys. Additionally, it has facilitated the identification of potentially new sites that will be explored in future field projects.

SESSION: 10G. Archaeology of Memories (Studio 2)

Chairs(s): Janling Fu, Harvard University | Tate Paulette, North Carolina State

Annual Festivals and War Commemoration in the Ancient Near East Julia Rhyder¹

¹ Harvard University

Much has been written about how the memory of war shaped the spatial landscape of the ancient Near East, from ruins and stele erected at battle sites, to the commemoration of military victories in palace and temple reliefs. To what extent, however, was war commemoration also a temporal phenomenon, insofar as ANE calendars included annual ceremonies recalling the dates of major military events? This paper offers a cross-cultural examination of the evidence of ANE cyclical festivals commemorating historical events such as battles and military victories from the Late Bronze through to the Iron Age. It argues that there is limited evidence to suggest that ANE cultic calendars were regularly updated to include annual ceremonies marking specific dates of historical military importance. Annual festivals tended rather to be occasioned by other causes; and while they often had a militaristic quality (e.g., by foregrounding the king and military officials in ritual proceedings, and explicitly recalling mythic divine victories, etc.), their place in the cultic calendar seems not to have been determined by the memory of historical battles. The paper concludes by exploring how war commemoration as a temporal phenomenon eventually took on greater prominence with the passage of the First Millennium BCE, and specifically with the onset of the Hellenistic period and its renewed culture of festal commemoration.

The Political Aesthetics of post-Hittite Nostalgia: How Syro-Hittite Monumental Narratives Re-shaped a Fractured Timescape of Power Leopoldo Fox-Zampiccoli¹

¹ New York University

The disappearance of the Hittite Empire in the 12th century BCE marked the end of the Late Bronze Age order, leading to the geopolitical fragmentation of Northern Syria and South-Eastern Anatolia into multiple 'Syro-Hittite' polities. Major city centers were transformed through monumental projects commissioned by the new elites. Regardless of the interaction with Imperial power local communities had experienced, many features of Hittite legacy persist across the region. Syro-Hittite political legitimization strategies intentionally relied on archaic and archaizing style, iconography, and language. Writing in the Luwian of imperial propaganda survives alongside the introduction of North-West Semitic languages, in turn connected to emerging groups and identities. A related practice is the intentional and overt reuse of older architectural elements. After reviewing both material and epigraphic evidence, I argue these archaizing strategies suggest a relationship to the past akin to 'colonial nostalgia' (W. C. Bissel), a discourse reacting to transition and fragmentation by hinging on the 'imperial object-worlds' of a former external colonizing power. Syro-Hittite cultural memory, neither purely derivative nor subordinate to Hittite models, constantly reworked the terms of what was worth displaying in stone. The urban placemaking of the elites points to a combination of nostalgic and innovative practices, which is reminiscent of the timescape of postcolonial mnemohistorical orders. Beyond this facade, these elites were attempting to harness the paradoxical coexistence of multiple pasts and presents in collective memory. Significantly, this complicates simple connections of linguistic and cultural features with any underlying ethnicity.

Theirs and Ours: Heritage and Memory in Jerusalem

Nour A. Munawar¹

¹ University of Amsterdam

On December 6th, 2017, the 45th president of the US, Donald J. Trump, has formally recognized Jerusalem as the 'eternal' capital of Israel. The recognition decision ignited widespread waves of rejection and condemnation by international community, world leaders, and particularly the Arab and Palestinian people. The unprecedented shift in US policy poses a threat not only to the long-standing efforts and resistance against settler colonialism and the cultural cleansing of indigenous people, but also to the preservation of cultural heritage and memory of Jerusalemites, Arabs, Christians, Muslims, and the historiography of Jerusalem. Since 1948, Jerusalem has been subjected to forceful efforts to distort and rewrite its history, demolish its cultural heritage, manipulate its collective memory, and displace its indigenous inhabitants. This study conducts a comprehensive examination of the ways in which the cultural assets in Jerusalem have been and continue to be endangered, harmed, and frequently weaponized for political purposes in contemporary history. This paper reveals how the memory and heritage of Jerusalem are politically used and manipulated by Israel and how acts and Palestinian initiatives of cultural resources management, particularly in Jerusalem, play a crucial role in: a) encountering and refuting the relentless Israeli attempts of deliberate cultural cleansing; b) providing communities with a profound understanding of heritage and memory, their dynamics, politics, and the (post-)colonial and contemporary uses - including production, protection, (re-)presentation, and promotion-; and c) preserving the cultural identity and collective and individual memory of the Jerusalemites and the Palestinians in general.

Vestigia: Physical Memories of Embodied Epiphany in the Ancient Mediterranean

Ranger H. Cline¹

¹ University of Oklahoma

From classical antiquity to the early Byzantine period, pilgrims traveled to see physical evidence that holy persons, heroes, and deities trod the earth and pressed their bodies into stone, leaving immutable evidence of epiphany upon the tangible materials that mortals could

see, touch, and understand. The veneration of vestiges of embodied epiphanies spanned divergent religious traditions in the era. This paper compares literary accounts and archaeological material related to vestigia (bodily impressions made in stone) in polytheist Greek and Roman contexts with Christian pilgrimage sites in the Holy Land. These examples demonstrate the long-standing Mediterranean belief that that embodied epiphanies had the power to transform stone, ineradicably memorializing a singular divine manifestation. It is in this long-standing tradition of travel to divine vestigia that Christian pilgrims in the early Byzantine periods travelled to see examples of Jesus' bodily impressions in stone. For Christian pilgrims, vestigia of Jesus' body were proof of his earthly presence as well as demonstrations of a divine epiphany, as Jesus' body transformed mundane materials in a manner consistent with cultural expectations of a divine epiphany. By visiting and promoting epiphanic vestigia in the Holy Land, Christian pilgrims participated in an established Mediterranean tradition of engaging with such signs that memorialized a past epiphany and promised future divine appearances. Viewing vestigia, measuring them, and writing about them served to authenticate and memorialize Christian holy sites in a shared Mediterranean ritual language.

"Why Did They Enthroned in Akkad?": Assyrian and Babylonian Reconstructions of the City and Legacy of Akkad

Jonathan Price¹

¹ Brown Oklahoma

The city of Akkad had a mixed reputation in ancient Mesopotamia. The city was revered for its association with Sargon of Akkad and his successors, inspiring renovation projects by Mesopotamian kings centuries after its fall. And yet, texts like the Curse of Agade or the Weidner Chronicle considered Akkad's destruction to be a consequence of the hubris and impiety attributed to its kings. Even so, the first millennium BC saw a renewed interest in Akkad, which was transformed from an all-but-abandoned ruin into a thriving city once again. This paper explores how early first-millennium empires made use of the ancient Sargonic capital for their own purposes. For Neo-Assyrian kings like Esarhaddon and Ashurbanipal, Akkad was a desirable site to stage rituals and revive abandoned cult practices, but they were hesitant to emphasize the city's past as a major regional power. However, nearby cities, whose elites resisted losing their own status and fields to a revived Akkad, also objected to the city's reconstruction. For Neo-Babylonian kings like Nabonidus, restoration projects at Akkad both acknowledged connections to the Sargonic Dynasty and provided an opportunity to elevate themselves above their Neo-Assyrian predecessors. These actions were not met with clear resistance, suggesting Babylon was considered a more fitting curator of Akkad than Assyria. By comparing these two imperial traditions' engagements with Akkad, we can gain a better appreciation for the various ways historical memory was adopted, ignored, and revised in the ancient Near East.

SESSION: 10H. Africa in the Ancient World (The Loft)

Chairs(s): Brenda J. Baker, Arizona State University | Michele R. Buzon, Purdue University

"All the foreign lands under his sandals": The Ideology and Realities of Conflict between Ancient Egypt and Nubia

Stuart T. Smith¹

¹ University of California, Santa Barbara

Egyptologists have typically viewed the relationship between Egypt and Nubia through the lens of the royal ideology of conflict and contempt towards foreigners. Seemingly presenting an emic viewpoint, this perspective reinforces a simplistic binary between ethnic Egyptians and Nubians that overlooks the complex interpersonal and group dynamics of that characterized periods of warfare and

colonialism. Warfare and imperial expansion can result in extreme negative consequences. They can also open opportunities for collaboration and cooperation by factions within larger groups like the Kerma centered Kushites and between groups like Nubian Kushites and the so-called "C-Group" and "Pan Grave." For example, historical and archaeological evidence from sites like Buhen, Askut, and Tombo shows that Egyptian colonists shifted allegiance from Egypt to Kush during periods of open conflict in the Second and Third Intermediate Periods. In a similar way, evidence from Deir el Ballas shows that while some Nubians supported the Hyksos against Theban rulers, others supported Theban re-unification of Egypt at the end of the Second Intermediate Period. Likewise, Thebans in Egypt supported the Kushite assumption of the throne under Piankhi as rulers of the 25th Dynasty at the end of the Third Intermediate Period and provided forces for the suppression of rebellious Egyptian rulers, some but not all of Libyan descent, in the north. Tracing the diverse impacts of regional struggle on Nubians and Egyptians complicates conflict between individuals and groups in ways that transcend larger categories like "Egyptian" and "Nubian" created by ancient Egyptian ideologues.

Conflict and Collaboration at the Middle Kingdom Nubian Fortresses Laurel Bestock¹

¹ Brown University

The Egyptian kings of the 12th Dynasty commissioned and garrisoned a string of massive mudbrick fortifications in Nubia in the early part of the second millennium BCE. These forts controlled movement and trade in the region as well as defending Egypt's southern frontier from a growing power at Kerma. Most of the fortresses have been lost in the wake of the construction of the Aswan High Dam in the mid-20th century, but two remain above water. This paper presents the results of recent research at the fortress of Uronarti, where excavation and survey have provided new information both about the fortifications themselves and about the fortress as a place of interaction so entangled that it becomes difficult to speak of "Egyptian" and "Nubian" as discrete categories of identity. These results are contextualized with reference to earlier excavations throughout the fortress system to provide a more nuanced picture of Egyptian colonialism in the Middle Kingdom.

Epigraphy and Conflict in the Napatan, Meroitic, and Aksumite Empires

Brian Muhs¹, Tasha Vorderstrasse¹

¹ University of Chicago

In inscriptions of the late 1st millennium BCE/Early 1st Millennium CE in Nubia as well as Aksum, there are various inscriptions describing war and conflict in these kingdoms. In the late Napatan period, there are numerous references to wars against various groups indicating considerable conflict at the end of the Napatan period. There are lists of numerous enemies engaged by rulers such as Harsiotef and Nastasen. In the Meroitic period, the evidence is more problematic due to the difficulties in deciphering Meroitic, but there are indications that both the Meroites and the Aksumites found themselves facing some of the same enemies and ultimately the Aksumites invaded Meroe and left inscriptions to that effect. Further, the Aksumites were also active in Arabia meaning that we also have epigraphic evidence from both the Aksumites and the populations in Arabia to Aksumite activities there. This paper will look at the epigraphic evidence from the different Napatan, Meroitic, and Aksumite sources and compare and contrast them with each other and what the evidence can tell us about the audiences for these inscriptions. Further, it will look at the royal titles of the rulers, who often claimed to be rulers of regions that they did not always control, such as the Napatan and Meroitic rulers, who claimed to be the rulers of Upper and Lower Egypt. It will also look at the evidence from other sources that might shed light on these conflicts.

"The Battle of Two World Views – Meroe vs. Rome"

Solange Ashby¹

¹ University of California, Los Angeles

This paper will explore the iconography of women rulers who led the kingdom of Meroe during early period of Roman rule in Egypt (30 BCE – 100 CE): smiting enemies, fiercely adorned and bejeweled, voluptuous in form and bare breasted. An iconography of Meroitic royal power will come from a close analysis of funerary chapels at Meroe. This paper shines a light on the ways in which the women who ruled Meroe projected power, independence, and a repudiation of Roman patriarchal values and imperial desires as manifested in multiple Roman incursions into Nubia in the late first century BCE and the disparaging descriptions of these warrior queens written during the Roman period. Two profoundly different world views emerge in what can be understood as a clash of cultures and an initial attempt at European colonization of Africa.

Conflicting Evidence for Peace in the Christianization of Nubia

Brenda J. Baker¹, Mackenzie L. Wright¹

¹ Arizona State University, ² George Washington University

Investigation of the Christianization of medieval Nubia has focused on the kingdoms of Nobadia and Makuria, where this process appears to have been peaceful. Was that the case in the fringe of Makuria, beyond the fourth Nile cataract? We compare rates of trauma between Late/Post-Meroitic and Christian period individuals (n=100) from the Qinigab School site to determine if it increased with the introduction of Christianity (c. 590s CE). All adults and preadults were examined macroscopically for antemortem and perimortem trauma. Forty-four individuals (44%) exhibit trauma; 20 (43.5%) from the Late to Post Meroitic and 24 (49%) from the Christian period. Of those with trauma, 31 (70.5%) have injuries attributable to interpersonal violence, with 20 from the Christian period. Contemporaneous sites near the Fourth Cataract at Mis Island (n=218) reflect an adult trauma frequency (59.6%) similar to Qinigab (58.2%; n=67), whereas sites downstream at Kulubnarti (n=146) and Semna South (n=592) demonstrate frequencies of 32.9% and 20.6%, respectively, and little indication of perimortem injuries. While no significant difference in adult trauma was found between Late/Post Meroitic and Christian period individuals at Qinigab, there was a statistically significant difference between regions along the Nile River. Patterns of trauma across Upper and Lower Nubia, coupled with the distribution of fortifications, suggest that Christianization may have been relatively peaceful in the core of the kingdoms of Nobadia and Makuria, but volatile upstream of the Fourth Cataract.

SESSION: 10I. The Iraq Heritage Stabilization Program: Results from Six Years of Heritage Protection and Preservation ***(Whittier)***

Chairs(s): Darren P. Ashby, American Society of Overseas Research | Michael D. Danti, University of Pennsylvania

The Iraq Heritage Stabilization Program: 2018–2024

Darren Ashby¹, Michael D. Danti¹

¹ American Society of Overseas Research, ² University of Pennsylvania

Since 2018, the University of Pennsylvania's Iraq Heritage Stabilization Program (IHSP) has worked with Iraqi heritage professionals, civil society organizations, and community representatives to protect and preserve Iraq's rich cultural heritage through the implementation of documentation, stabilization, and restoration projects. This presentation provides an overview of the program's history and major accomplishments, discusses ongoing projects, and sets the stage for the other papers in the session.

Preserving Yezidi Cultural Heritage: Restoring Religious Landscapes in Former IS Territories

Marc Marin Webb¹, Jomaa Murad²

¹ University of Pennsylvania, ² Independent Scholar

In August 2014, the Islamic State of Iraq and Syria (IS) swept across northern Iraq, systematically displacing, killing, and capturing thousands of members of religious minorities. IS's crimes were especially brutal against the Yezidis, amounting to genocide, multiple crimes against humanity, and war crimes, and included the destruction of over sixty Yezidi religious shrines (mazars) in Iraq between 2014 and 2017. Ten years later, political instability, lack of governmental funding, and legal impediments continue to hinder national and international efforts to support transitional justice, post-conflict reconstruction, and the social and cultural rehabilitation of the Yezidi community in Iraq. This paper will present the preliminary results of the research project titled "Preserving Yezidi Cultural Heritage: Restoring Religious Landscapes in Former IS Territories" (PYCH), a partnership between local Yezidi communities in the Ninewa governorate (Iraq) and heritage specialists at the University of Pennsylvania (Penn). This nine-month project aims to document, preserve, and promote Yezidi cultural heritage, memory, and identity by preserving Yezidi religious landscapes in areas previously held by IS. Blending archival research, site surveys, and extensive community consultations, PYCH will contribute condition assessments of over seventy Yezidi mazars in previous IS-held territories in the Ninewa governorate (Iraq). PYCH aims to empower local and international stakeholders by providing a dataset for future reconstruction, conservation, and management of Yezidi mazars, addressing the need to integrate post-IS cultural heritage preservation in Iraq into broader stabilization and development strategies.

Protecting Taq Kisra: Restoration and Preservation Overview

Khaled Hiatlih¹

¹ University of Pennsylvania

This presentation highlights the strategic restoration and preservation initiatives undertaken to safeguard Tak Kisra, an iconic monument rich in historical significance. It begins by contextualizing the monument's importance through an exploration of its geographical location and historical background. Delving into past interventions and restorations, both successes and challenges will be scrutinized, providing valuable lessons for contemporary conservation efforts. The presentation then delineates the phased approach adopted for the current project. Phase One involves addressing major collapses and conducting meticulous inspections by the Iraqi Heritage Stabilization Program (IHSP) team. Phase Two encompasses the implementation of safety measures, including scaffolding installation, site cleaning, and advanced scanning techniques like geophysical and hydrological surveys, alongside 3D scanning for comprehensive documentation. Phase Three focuses on enhancing safety protocols and working on the installation of piezometers, crack monitors, and the development of a digital monitoring plan integrating various sensors a weather station, and remote data collecting. Additionally, an emergency contingency plan will be proposed to protect endangered sections within the arch, outlining procedures for stabilization and ensuring a secure working environment. This summary provides a concise overview of the planned presentation, offering insights into the strategic restoration and preservation strategies employed at Taq Kisra. By sharing these methodologies and experiences, this presentation aims to contribute to the broader discourse on heritage conservation and offer actionable insights for similar preservation projects worldwide.

The Beit al-Tutunji Restoration Project (Virtual)

Musab Muhammad Jasim¹

¹ Independent Scholar

Beit al-Tutunji is a 19th-century courtyard home built in the traditional Mosul style in Mosul's Old City neighborhood. The house was constructed from 1808–1817 in the Qataniyan Quarter of the Old City for Mosul's Ottoman governor. Mustafa Agha al-Tutunji purchased the property in the 1820s and the family continued to live in the house until the late 20th century. The Tutunji family resided in the house well into the 20th century after which the Iraqi State Board of Antiquities and Heritage (SBAH) acquired the home. This large, highly ornate house exhibits many of the classic formal and stylistic elements of traditional Mosul vernacular architecture. The house is composed of four wings situated around a central court that once contained a garden. Three elaborately decorated iwans open onto the courtyard, and an elevated portico in the main west wing overlooks the area. The courtyard-facing facades of the four wings were decorated with carved bas-reliefs in Mosul Marble, and the west wing contains a ventilated basement. Prior to the occupation of Mosul by IS in 2014, the Tutunji House was one of the best-preserved private houses in the Old City due to Nineveh SBAH's completion of a detailed restoration project. Sadly, the house was badly damaged during the liberation of Mosul through an airstrike that collapsed 90% of the building.

From 2019–2024, Beit al-Tutunji was fully restored by Nineveh SBAH and the University of Pennsylvania's Iraq Heritage Stabilization Program (IHSP) with support from the ALIPH Foundation and the U.S. Department of State. In this talk, I will speak about the history of the building, the process of reconstruction, and the plans for the future use of the house.

Surveying and Documenting Heritage Houses (Virtual)

Abdulrahman al-Hajjar¹

¹ Independent Scholar

Mosul's Old City is an iconic landmark and the physical expression of more than a millennium of continuous occupation on the western bank of the Tigris River. Although the district contains older buildings, much of this urban landscape dates back to the Late Ottoman period. During the eighteenth and nineteenth centuries, the city of Mosul grew into a bustling provincial capital at the center of a vibrant regional economy. Across the city, Mosul's urban elite built elaborate new homes and sponsored the construction of inns, covered markets, baths, and other structures that served the people of Mosul and promoted the commerce that had revived the city's fortunes. The liberation of Mosul from the Islamic State caused significant damage to the neighborhoods. The occupation also destroyed much of the Iraqi State Board of Antiquities and Heritage's (SBAH) records of the buildings in the district. With support from the Gerda Henkel Stiftung, SBAH and the University of Pennsylvania's Iraq Heritage Stabilization Program (IHSP) established the Mosul Vernacular Architecture Survey (MVAS) to document the current status of vernacular heritage in the Old City. In this paper, I present MVAS's approach and results, including a stabilization project implemented at Beit al-Dabbagh, a historic home in the center of the Old City.

SESSION: 10J. Reports on Current Excavations—ASOR Affiliated and Non-ASOR Affiliated (White Hill)

Chairs(s): Daniel Schindler, Bowling Green State University

Comparing Multiple Periods of Site Use at the Vedi Fortress of Armenia based on 2022-2024 Fieldwork (Virtual)

Peter Cobb¹

¹ University of Hong Kong

The Ararat Plain Southeast Archaeological Project (APSAP) is investigating human life and mobility during multiple periods of the past within the Vedi River valley of Armenia. A primary focus of fieldwork has been the excavation of the Vedi Fortress, a site that

controls access to the valley from a prominent position overlooking its entrance. Since 2022, we have engaged in stratigraphic excavation at the Fortress that has, for the first time, allowed us to understand human use of this place across multiple periods. The site was fortified with monumental walls during the Late Bronze Age (LBA), probably as part of the formation of a local polity contained within the valley. We are exploring the continuities and discontinuities of human activity at the site over the subsequent centuries, ending with the burning of the site around 800 BCE. After this, there are small hints about site usage until it was extensively reoccupied and refortified during the Early Medieval (EM; Late Antique) period when Armenia was under Sassanian Persian suzerainty during the fifth to seventh centuries CE. The comparison of human activity between the LBA and EM periods enables us to better interrogate collective action, political influences, and material culture within each period in this same landscape. This paper presents our recent fieldwork and how the results help us interpret local human-landscape relations in the valley through time. Our goal is to contribute to understandings of the unique environmental, transportation, and social considerations of human life at mountain-plain intersections.

Excavating Abila: The 2023 Season of Excavation

David H. Vila¹

¹ John Brown University

The 2023 season of excavation at Abila of the Decapolis marks forty-three years of discoveries that have yielded important information about the place of Abila in the broader historical and archaeological contexts of northern Jordan. In addition to the excavated materials from the Bronze and Iron ages, the significant Byzantine and Early Islamic materials demonstrate that Abila was an important cultural center from early in recorded history up through the middle of the 10th century CE and beyond. In this paper I will present an overview of the findings of our 2023 season of excavation. Work during the summer of 2023 focused on the continued excavation of two of our Byzantine churches (Area E and Area G). Specific finds included the baptistry in the Area E church and a complete and well-preserved mosaic floor inscription in the Area G church. The inscription names the “presiding officer” (πρόεδρος) and the date when the church was refurbished. In addition, this season was the first in which a team from The Lanier Center for Archaeology at Lipscomb University under the direction Dr. Tom Davis partnered with the Abila Archaeological Project. I will also address several new challenges that we encountered in working with the Department of Antiquities and how those were or were not resolved.

The 2024 Field Season of the Kalavassos-Laroumena and Arkhangelos Archaeological Research Project

Mara T. Horowitz¹

¹ Purchase College SUNY

In the 2024 field season, the K-LAARP project returned to complete prior excavations and renew sitewide survey. The localities of Laroumena and Arkhangelos, located immediately northwest of Kalavassos village, are part of a larger Middle Cypriot (c.2000-1650 BC) settlement apparently ancestral to Late Cypriot I-II (c.1650-1200 BC) Ayios Dhimitrios. These localities are an ideal place to study the emergence of new cultural features as the island experienced population growth and social transformation in the first half of the second millennium BC. The presence of meter-thick walls and abundant MC large storage jars on Laroumena continue to suggest that the site had some special functions in addition to settlement, such as surplus storage and defense or monumental features. Mapping of features across the site have begun to reveal possible access points and foci of architecture. A better picture of the unusual use of bedrock-cut terracing is also emerging. Continued use during the LC I-II is also evidenced by White Slip sherds on both localities as well as plain

white pithoi and a Mycenaean sherd, similar to results of the VVP survey. Taken together, these results and comparison with other sites suggest that the path from rural small-scale to complex urban society on Cyprus was not rapid and linear but had many twists and turns, highly regional expressions, and a long time-frame.

SATURDAY, NOVEMBER 23, 2024 | 2:00pm–4:05pm (EST)

SESSION: 11A. Wonder as a Response to the Visual and Material Culture of the Ancient Mediterranean and Ancient Middle East I (Grand Ballroom A)

Chairs(s): Stephanie Langin-Hooper, Southern Methodist University | Nasso Papalexandrou, University of Texas at Austin

Tickling the (Nimrud) Ivories: Ivory Objects as Sites of Wonder in Assyria in the Early First Millennium BCE

Allison K. Thomason¹

¹ Southern Illinois University Edwardsville

The so-called “Nimrud ivories”, excavated largely from elite structures at Neo-Assyrian Nimrud, have been the subject of numerous scholarly explorations related to production, through the study of style, manufacture and artisanal practice, workshop origins, technology, and craftsmanship. They have also been studied from the framework of consumption in analyses of political gifting, trade, and conquest in first millennium BCE. Yet, the materiality of ivory as the medium for these objects, the affordances of their the natural and human-altered characteristics, and the wonder of images carved in and with ivory have been only occasionally noticed. Ultimately, questions about ivory corpora can move beyond analyses of style and practice, to why and how does such a large collection of ivory furniture become part of the material experiences of Assyrian palaces (and other elite venues) in the first millennium BCE? Following Feldman (2014) and Langin-Hooper (2023), I explore how in addition to the style and subject matter of the objects (whether Assyrian- or Levantine-made), and their utilitarian and symbolic functions, the ivories’ materiality and affordances allowed such objects, collected in mass quantities by elites, to incite wonder for an Assyrian audience. I contend that in Assyria, carved ivory objects, whether bare, incusted or overlaid with other materials, had the ability to invoke feelings of pleasure, intrigue, and enchantment in humans who encountered them through their scale(s), tactile, and visual qualities, as much as their luxuriousness, rarity, and associations with wild (and perhaps exotic) animals and distant locales.

Constructing Wonder: Transformational Structures of the Early Neolithic

Sarah K. Costello¹

¹ University of Houston - Clear Lake

This paper will examine early imagery and architecture in ancient western Asia through the lenses of wonder, awe and cognitive science. Recent scholarly work on “wonder” demonstrates the universality of this emotional response to novel stimuli. Wonder can be a means of processing radically new ideas. The special buildings at early Neolithic sites of southeast Anatolia such as Gobekli Tepe and Karahantepe offer monumental settings full of powerful and evocative imagery. The transformational experiences of moving into and through these structures would have evoked both awe and wonder, sparking cognitive connections, cementing social bonds and allowing new concepts of humanity’s place in the world to develop.

Marvelous Things: Precious Metal Vessels as Sources of Wonder in Late Antique Iran

Arvin Maghsoudlou¹

¹ Southern Methodist University

Within the corpus of surviving artifacts from Sasanian Iran (3rd – 7th centuries CE), the significance of silver vessels cannot be overstated. These pieces showcase a standard of technical and artistic excellence rarely matched in later periods, with a legacy that transcended the political and geographical boundaries of late antique Iran. This paper underscores the role of workmanship and technical virtuosity in the cultural valuation of Iranian silver, focusing specifically on the concept of wonder. I demonstrate that the complex, and at times enigmatic, nature of the manufacturing processes directly impacted how late antique beholders in Iran perceived artifacts of exceptional workmanship, which in turn contributed to the sense of wonder elicited by silver vessels. Drawing upon narratives of legendary objects in Persian tradition, this analysis further suggests that the technical brilliance of late antique Iranian silver mirrored the awe-inspiring qualities of objects with magical properties depicted in literature. I ultimately argue that a meaningful and substantial link existed between the Iranian fascination with wondrous objects, as vividly depicted in literature, and the growing sophistication in the production of precious metalwork during this period.

“Whoever sees it shall wonder”: (Re)Making Visual Potentials in “Orientalizing” Shields

Andrew Harvin¹

¹ Johns Hopkins University

This paper focuses on the rise in prominence of bronze shields with animal protomes during the so-called “Orientalizing Period” in the ancient Eastern Mediterranean (9th-7th centuries BCE). These shields, many of which were found in Aegean contexts, are heralded as examples of “Orientalizing” trends or apparent imitations of Near Eastern prototypes. Placing archaeological remains in dialogue with visual analysis, this paper reconsiders the shields from the perspective of their affectiveness in contextualized social relations, exploring the ways in which their production and consumption fashions community identity. Their considered and labored making, in line with Alfred Gell’s theory of “enchantment,” allowed them wondrous affective properties that contributed to sacrosocial life in the Aegean. By examining the creation and consumption of animal protome shields in this way, one may avoid falling victim to a rigid east-west dichotomy or simplistic diffusionist narratives. Looking at affective properties of making, seen in this paper through a perspective of wonder, allows us to see how artisanal practices are deeply bound to the visual-material landscape of Crete and to the Mediterranean as a whole.

Stone, Light, and Skin: The Materiality of Wonder at Persepolis

Neville McFerrin¹

¹ University of North Texas

Across Persepolis, visitors encounter the impossible. Royal heroes grapple with composite creatures. Bulls’ horns spring from structures. Leonine bodies take become column capitals, and the crown of the king transforms into crenellations cresting buildings around the Tahkt. Such transformations are doubled through the materials of the site itself, as stone takes on multiple simultaneous guises, carefully designing the visitor’s experiences. From the low steps of the double-reverse stairways that give access to the site to the soaring columns that rise above those who gather within the Apadana, the architecture of the site acts upon and through the bodies of those who move across it, leveraging the body’s proprioceptive capacities to construct an embodied experience that reinforces the scale and scope of the king’s monumental presence. Even as multiple inscriptions on the site attest to the king’s ability to marshal resources, the monumentality of the site materializes such claims, through their presence and through both the subject matter and materiality of the reliefs that decorate them. This paper explores these entanglements between structures, reliefs, inscriptions, and embodied experiences, arguing that the site’s elision of materials, particularly stone, light, and skin, constructs slippages

that are both impossible and intelligible. As the site transforms sound into stone, stone into skin, and bodies into reflections, it demonstrates, through the generation of wonder, the capacities of the Achaemenid imperial system, inviting visitors to marvel at the ability of the king to effect and to enable such transformative processes.

SESSION: 11B. Archaeology of the Near East and New Media (Grand Ballroom B)

Chairs(s): Michael Zimmerman, Bridgewater State University | Debra Trusty, University of Iowa

Encountering Alexander: Using Videogames to Contextualize Alexander the Great's Campaigns through non-Greek Perspectives (Virtual)

Rosemary Moore¹

¹ University of Iowa

In a course I regularly teach on warfare in the ancient Mediterranean, I ask students to think about more than battles and campaigns. How warfare and its organization is related to state, society, and culture inform course objectives. For example, the shift from “Homeric” warfare to the Greek phalanx accompanies major changes in political organization and social structure. Any opportunity to incorporate student interests (often why they enrolled) is of interest. Enter videogames. While Alexander III of Macedon hasn’t often been the sole focus of videogames, there is no shortage of campaigns or add-ons (“mods”) to games that focus on wars fought in the past. The genres of these games, unsurprisingly, usually emphasize the tactics and strategy that the player, as Alexander, may use to equal or, ideally, surpass, Alexander’s military achievements. Combat was, of course, an important aspect of his campaigns. But there were many more factors. Battles comprise a small percentage of total time on campaign. Logistics, diplomacy, religion, and culture were crucial. Alexander was also more than simply a general, he was a king. There is as well the matter of the Persians: their empire, their army, their culture. Examining the campaign through non-Greek eyes is essential. Do any currently available games incorporate aspects outside of tactics and strategy that can be leveraged in the classroom? Taking these into consideration, I will survey several games, from least complex (Civilization VI) to most (Imperium Universalis). The tension between history, player freedom, and pure enjoyability will be the central focus, with reactions from recent students included in the discussion.

Gaming the Classroom: Assassin's Creed Odyssey in a First Year Undergraduate Seminar

Debra A. Trusty¹

¹ University of Iowa

After teaching undergraduate students for over a decade, the most frustrating learning gap I have encountered is the disparity between accurate reconstructions of the past and the erroneous materials that have been perpetuated by pop culture. I encourage my students to picture themselves living in the ancient world and try to empathize with people from ancient cultures, but this has often been a Herculean task. In 2018, Ubisoft released Assassin’s Creed Odyssey, a video game which puts the player in the sandals of an ancient Greek mercenary during the Peloponnesian War. This video game is the result of millions of hours of work by game designers and researchers. In fall 2020 and 2024, I taught a first-year seminar for honors students at my university. Together, 12-18 students explored the world that Ubisoft created. Using a \$5,000 grant I received from my university, students played the game on Xbox consoles installed in one of our technologically-enhanced classrooms on campus and engage in a research project to verify the reality of Ubisoft’s creation. In this talk, I will outline the successes and failures of using a video game to introduce students to the primary and secondary sources used to create this game. This will include an explanation of the assignments, videos of the students

engaging with the game and material, and examples from their reflection assignments. Through this presentation, I will show that video games, when used in the right environment, can positively effect learning and provide critical thinking opportunities.

Magic, Mystery Cult, and Video Games

Gillian Marbury¹

¹ Ohio State University

Video games and their use of ancient material has been primarily examined through the lens of reception and pedagogy. Recent projects, such as the Virtual Reality Oracle, have done important work using games as a method of deeper understanding of the ancient world, but this methodology remains relatively underdeveloped. This paper uses the up-and-coming video game Hades 2—whose protagonist, Melinoë, is a figure only attested in Orphic texts—as its starting point to focus on the ways in which games can be used to facilitate research into antiquity. Specifically, I explore how video games can provide a richer understanding of sympathetic magic and mystery cult through their mechanics, content, and the psychological experience of the player, especially upon finishing a game. To do this, I draw upon traditional scholarship regarding magic and mystery cult as well as recent psychological research about the effect of video games on players to demonstrate the insight video games can provide about these religious aspects of the ancient world.

Archaeology of World Building: A Presentist Discipline?

Robyn S. Price¹

¹ Brown University

Archaeology figures prominently in world building across all genres of entertainment media, notably science fiction. In particular, sci-fi stories like Jonathan Glassner and Brad Wright's *Stargate SG-1*, Jack L. Chalker's *Midnight at the Well of Souls*, or H.P. Lovecraft's *Under the Pyramids*, feature the intrepid archaeologist, sporting a striking resemblance to the antiquarians of the early 20th century. This rugged academic works diligently to unearth some buried mystery better left alone, often encountering ancient technology with potentially catastrophic consequences for the living. The influence of archaeology on storytelling, however, is not unidirectional. For example, early culture historical archaeologists and, more recently, alternative archaeologists, draw upon similar thematic elements, namely the potency of origin stories in the shaping of modern politics. In this presentation, I will review several stories grounded in archaeological origin narratives and discuss how they portray archaeology and its potential consequences for the present. In this analysis, I will demonstrate how the sci-fi genre has reified several popular narratives about archaeology that continue to haunt the public's perception of the discipline. The field's distaste for engaging with archaeology as a presentist discipline, however, has made us blind to both the dangers and potential advantages to this role archaeology can have on the world. As a solution to this issue, I offer the means by which we can incorporate sci-fi narrative construction into our presentation and analysis of the past by emphasizing the reciprocal relationship between archaeology and storytelling.

SESSION: 11C. Antiochia ad Cragum (Turkey) Excavations: The First Twenty Years (2005-2024) I (Georgian)

Chairs(s): Michael Hoff, University of Nebraska-Lincoln | Rhys Townsend, Clark University

Antiochia Ad Cragum Ceramic Production Through Time; 1st to 4th Centuries CE

Asena Kizilarslanoglu¹, Berkay Kavak²

¹ Kastamonu University, ² Independent Researcher

Antiochia ad Cragum is one of the port cities on the coast of Rough Cilicia, which played an important role in the historical and economic

process of the region. The city entered the urbanization process in the first century CE and became a ceramic production center during the Roman and Late Roman Periods. The city produced its most intensive production during the Roman Period. This situation is consistent with the period from the mid-first century CE when it was first established until the Sasanian attack (260 CE) and the subsequent period when it was restructured for redevelopment. The most produced amphora type in the city during the Roman Period is the form known as Zemer 41 / Agora M 239, which can be distinguished by its pinched handle structure. This type of amphora was produced with several different capacities, but seems the small capacity one seems to have been the most preferred type, especially in the fourth century CE. Apart from this amphora form, which was one of the popular forms of the period, the city also produced kitchen and common ware in the same kilns. When we look at these forms, we are able to determine that certain types were at the forefront, and that similar ones existed in other cities in region. In this study, ceramics produced in the city during the Roman Period will be discussed and suggestions will be made about the production potential of Antiochia ad Cragum and its place in the regional economy.

Antiochia ad Cragum: A Descriptive Hydrological Analysis of the Water Management System

Dennis Murphy¹, Noor Mulder-Hymans²

¹ Ancient Water & Architectural Scientific Foundation, ² American Society of Overseas Research

Antiochia ad Cragum, like many other urban centers of the Roman world, built monumental structures as it grew following its foundation in the first century CE. These buildings not only served the needs of the population but were also meant to impress the visitor and local residents. Water, a vital resource, featured prominently in many of these structures. Complementing local cisterns, an aqueduct was built in the latter part of the 1st century to supply two bath complexes, a public fountain and a subsequent palestra pool to fulfill the residential and public needs of the growing city. This paper examines the hydrological network extending beyond the city's confines, encompassing the spring source, a large water reservoir, an aqueduct bridge and water conduits that supplied the ancient city. Analyzing the urban water distribution mechanism reveals a comprehensive system comprising cisterns, conduits, pipelines, and drainage channels. Drawing upon the latest findings, including those from the 2024 excavation, this paper provides an understanding of Antiochia ad Cragum's water management infrastructure.

Bathing Facilities and Their Afterlives at Antiochia ad Cragum

Leticia R. Rodriguez¹

¹ University of Houston

The Great Bath and Small Bath complexes at Antiochia ad Cragum constitute two primary areas of ongoing investigation at the site, with excavations commencing at the former in 2012, and at the latter in 2018. To date, excavations in these areas have provided insight into the general structures and mechanics of the baths at Cragum, along with a wealth of information about how the complexes were utilized and adapted after they went out of use as bathing facilities; in secondary and tertiary phases, each complex served as a space for different forms of light-industry. This paper will introduce both baths in their original phases and discuss the role they played in defining Antiochia ad Cragum as a city at the cultural crossroads of the Western and Eastern halves of the Roman Empire. It will also present the various ways in which each bath was adapted to meet industrial needs, and what these afterlives meant in the context of the local and wider Mediterranean economies.

Christianity at Antiochia ad Cragum

Timothy Howe¹, Tony Kiddie², Jaimie Gunderson³

¹ St. Olaf College, ² University of Texas, Austin, ³ University of Pittsburgh

After Christianity arose in Judea in the first century CE, it took root quickly in Cilicia, primarily because of the special attention given the region by the ministries of Paul and Thecla. Despite the new religion's problematic status during the third and early fourth centuries with respect to the Roman authorities, Christian groups thrived and Antiochia ad Cragum had robust and active Christian communities from the early fourth century until the city's abandonment in the late ninth century. This paper will analyze the results of eight seasons of excavation and offer some observations about the development of Christian spaces during this period.

Excavation and Conservation the Colonnaded Street between 2020-2024

Nisa Yilmaz Erkovan¹

¹Alanya Alaadin University

Due to its location, Antiochia ad Cragum is a city that has been settled by creating terraces on the plains, with the widest terrace being the public terrace serving as the social center of the ancient city. The monumental entrance gate, along with structures such as baths and a gymnasium, is aligned in an east-west direction with a colonnaded street. Starting from the monumental entrance gate in the east, the street to the north features a gallery adorned with monolithic granite columns resting on a stepped stylobate, followed immediately by shops. In the southern part, again on a stepped stylobate, monolithic granite columns are arranged with only an entablature in a way that does not obstruct the view of the sea. Preliminary excavation work on the Colonnaded Street and shops was initially carried out in 2011-2012. As part of these efforts, two granite column bases, along with the stylobate, were re-erected. Following the initial excavations, excavations have been conducted since 2020, and recommendations for the comprehensive preservation of the street will be discussed. Preservation suggestions include protecting the excavation area from environmental impacts, implementing structural reinforcements to enhance stability, and making adjustments to regulate visitor traffic. Additionally, digital and interactive exhibition methods are proposed to disseminate historical information to a broader audience in the region. These endeavors will not only keep the historical heritage of Antiochia alive but also generate interest in the area and leave behind a sustainable cultural legacy for future generations.

SESSION: 11D. The Archaeology of the Kurdistan Region of Iraq I (Arlington)

Chairs(s): Jason Ur, Harvard University

Domestic or Dole? Food Production Strategies at Kurd Qaburstan

Victoria A. Wilson¹

¹ Johns Hopkins University

Kurd Qaburstan is a 109 hectare urban site located on the Erbil Plain of Iraqi Kurdistan, founded in the early 2nd millennium BC. On the site's northern lower town and the southern high mound, two areas with partial architectural plans have been identified as Middle Bronze Age food production areas due to their features (ovens, vats) and inventories (ceramics, faunal remains). What was the method and scale of production in these areas? In simpler terms – for whom is the food produced? This paper considers three possibilities: a nuclear family, an extended household, or an institution's dependents who lived elsewhere. These buildings cannot be identified or excluded as domestic residences due to their incomplete floor plans, yet the scale of the inventories within each building – multiple ovens, several grinding stone sets, numerous storage jars – suggests production beyond a single household. This paper will look to a broader Mesopotamian comparanda of sites with complete residential architectural plans and inventories to further characterize the buildings

at Kurd Qaburstan; as well as compare the food production areas within Kurd Qaburstan to speculate on the different strategies that may have taken place within the city. Being able to characterize these buildings as part of larger institutions may allow further investigation on the nature of 2nd millennium urbanism in northern Mesopotamia.

Excavation and Remote Sensing Results from the 2024 Season at Qach Rresh

Petra M. Creamer¹, Kyra Kaercher², Glynnis Maynard³, Laurel A. Poolman⁴, Lucas S. Proctor⁵, Elise Jakoby Laugier⁵

¹ Emory University, ² Montana State University – Northern, ³ University of Cambridge, ⁴ Johns Hopkins University, ⁵ Utah State University

The site of Qach Rresh on the Erbil Plain in Iraqi Kurdistan is a rural site founded in the Neo-Assyrian period (950-612 BCE) with continuing occupation into the post-Assyrian period (612-323 BCE). The site thus far consists of several buildings of monumental size which likely served as storage and/or administration structures in the late Neo-Assyrian period. Following the collapse of the Assyrian Empire, Qach Rresh was apparently abandoned, showing only temporary occupation and new use as a 'dumping area' for local trash. This paper is a presentation of the results of the 2024 season of excavation and remote sensing at Qach Rresh as part of the Rural Landscapes of Iron Age Imperial Mesopotamia project. Results will be integrated with a discussion of Assyrian centralization and resource extraction in the imperial Heartland, especially relating to the management of agropastoral production.

Recent Results from the Kurd Qaburstan Project, a Second Millennium BCE City on the Erbil Plain

Tiffany Earley-Spadoni¹, Andy T. Creekmore III²

¹ University of Central Florida, ² University of Northern Colorado

In 2024, archaeological investigations were conducted at Kurd Qaburstan, a 95-hectare urban complex located south of Erbil in the Kurdistan region of Iraq. Working as a multi-institutional team, the Kurd Qaburstan Project (KQP) brings together specialists in archaeology, remote-sensing, geospatial analysis, archaeobotany, zooarchaeology, human osteology, stable isotope analysis, and digital heritage to conduct a coordinated investigation of northern Mesopotamian urbanism. Our primary focus was the continued investigation of elite and non-elite contexts from the Middle Bronze Age lower town. Surface collections and excavation in the lower town focused upon work in residential areas and a previously unexcavated palace. Results from remote sensing allow further contextualization of the research in progress.

SESSION: 11E. The Art, Archaeology, and History of Central Asia: New Research and Findings III (Berkeley & Clarendon)

Chairs(s): Harrison Morin, University of Chicago | Mitchell Allen, University of California Berkeley

Tamga Troubles: Marked Ceramics in First Millennium Southwest Afghanistan

Mitchell Allen¹

¹ University of California, Berkeley

Potter's marks affixed to ceramic vessels are common throughout the Ancient Near East, but have a special nature when they appear further east among ancient Central Asian pastoral cultures. Called tamga or nishan in this region, they appear in great quantities beginning in the late first millennium BCE on ceramics and in other media. Their function (s)—as identifying clans, defining property, showing governmental power, or as pedestrian accounting practices—is hotly debated among scholars. A set of over 200 of these tamgas were discovered in the Sistan region of southwest Afghanistan by the Helmand Sistan Project in the 1970s and are now being published. Given their remote location to the bulk of known tamga sites and their

appearance at sites influenced by West Asian/Mediterranean artistic traditions, they add even more complexity to our understanding these characters. This presentation will outline the nature and range of these artifacts in Sistan and suggest some possible contributions of this corpus to our understanding of Central Asian tamga practices and meanings.

The Igisak Kurgans and the Legacy of the Saka in Bactria Gunvor Lindstroem¹

¹ Deutsches Archäologisches Institut

The discovery of the Igisak group of kurgans in southern Tajikistan, dating to the 5th century BC, provides insight into the presence of Saka tribes in Bactria during the Late Iron Age. These kurgans, up to 12 meters high and 80 meters in diameter, rival the grandeur of Saka royal tombs in the northern steppes, suggesting significant cultural importance. Preliminary dating is based on distinctive architectural features, such as circular ditches and radial construction ramps, similar to kurgans in southern Kazakhstan dated to the 5th century BC. This suggests a similar time frame for the Igisak kurgans. This fascinating discovery leads to speculation about the movements and activities of the Saka tribes in Central Asia. The presence of such elaborate burial sites suggests a sustained presence or significant interaction with the Bactrian region. It raises the possibility that Saka tribes may have ventured into Bactria several centuries earlier than previously thought, albeit temporally, to take advantage of its fertile grazing lands. In light of this evidence, it is plausible that the Saka made strategic use of Bactria's resources, leaving monumental burial mounds as lasting markers of their presence. Further archaeological investigation of the Igisak kurgans and the surrounding landscape holds the potential to deepen our understanding of the ancient Saka and their complex interactions with neighboring regions during this pivotal period of history.

Eukratides the Great, Son of Heliokles and Laodike Jeffrey D. Lerner¹

¹ Wake Forest University

In the second century BCE in the Hellenistic kingdom of Baktria (northern Afghanistan), a certain Eukratides usurped the throne and declared himself "Great King." The difficulty with reconstructing his reign is the need to disentangle what little can be gleaned about him from multiple sources, including numismatics, archaeology, and literary evidence, that are often conflicting and fragmentary. Adding to the confusion is the short-lived career of the rebel Timarchos, who defected from the Seleukid kingdom and for a few years reigned as king in Media. The standard interpretation holds that Timarchos modelled himself after Eukratides even to the extent of forming an alliance with him against their presumed mutual adversary, Mithradates I of Parthia. This presentation will propose an alternative chronology of when Eukratides ruled and his association with Timarchos and Mithradates. The key to resolving Eukratides' identity lies in a series of coins containing the jugate busts of Heliokles and Ladodike on one side and Eukratides on the other. It is argued that that they were Eukratides' parents and that the depiction of his mother Laodike sporting the royal crown offers an important clue about the circumstances that allowed Eukratides to legitimize his seizure of the Baktrian throne.

The Kushan Superposition: Approaching Empire and Imperialism in Kushan Central and South Asia

Harrison Morin¹

¹ University of Chicago

"Is the Kushan Empire truly an empire?" This question casts an imposing veil over modern day archaeological and historical scholarship surrounding the Kushan period in Central and South Asia. While one might find that everyone has a vague notion of what the

"Kushan Empire" was in a broad historical sense, few pieces of scholarship have come to analytical blows with the specifics of this concept. This paper examines current archaeological and historical evidence and arguments to approach an answer as to what the Kushan polity was. To aid in this endeavor I employ the use of a conceit, that of Schrödinger's Cat, to act as a framework to structure the analysis of the paper. I first beginning by defining our metaphorical cat and the box it inhabits - exploring how scholars have defined the concept of "empire," and how archaeologists and historians come to know such political structures. Then, through an analysis of existing archaeological and historical evidence, I lay out the various metaphorical keys that can be used to open this box. From this, I arrive at a working interpretation of what can and cannot be said about the Kushan polity, and how this can contribute to a more nuanced understanding as to what the Kushan polity truly was.

The Archaeological Excavations at Medieval Ilibalyk—Echoes of a Syriac-Turkic Community from the Church of the East in Central Asia James Gilbert¹, Steven Gilbert¹

¹ Lipscomb University

A 2014 discovery of a large, meter-long Christian gravestone with Turkic-Syriac script in Usharal, Kazakhstan instigated a series of international excavations with archaeologists from Kazakhstan, U.S.A., along with participants and volunteers from 12 other countries. Their investigations were the first conducted in the medieval city of Ilibalyk (10th-15th centuries) and its community of Turkic "Nestorian" Christians from which this gravestone emerged. This paper will summarize the findings of the past eight years of excavations which have revealed a Roman-style bathhouse in the shahristan (administrative center); identified two major phases of occupation within the 5 km² city; and performed extensive excavations in the Christian cemetery located in the northwest sector (rabat) of the city. To date, investigations have revealed forty-nine gravestones, six with written inscriptions (four in Old Turkic, two in Syriac). Additionally, excavations have identified a cemetery (60 x 70 m) with an estimated 450-500 graves, 112 of which have been excavated. Radiocarbon analysis (C-14) and associated pottery and numismatic evidence places the cemetery between 1200 to 1350 C.E. In 2020, due south of the cemetery, the team discovered an east-west oriented building interpreted as a funerary chapel. A newly opened section of the cemetery appears to be comprised predominately of Turko-Mongolians from the late 13th century, including a Christian Turko-Mongol woman of elite status.

SESSION: 11F. Digging Deeper: New Perspectives on Legacy Collections II (Studio 1)

Chairs(s): Anna Luurtsema, University of Pennsylvania | Erika Niemann, Mississippi State University

Adding to the Toolkit: Utilizing Assemblages of Practice with Legacy Collections

Savanna F. Henning¹, Laura Swantek²

¹ Lipscomb University, ² Phoenix College

This study examines the complexities of archaeological legacy collections, using the conceptual framework of assemblages of practice to analyze artifacts from the Early Bronze Age site, Sotira Kaminhoudia on the South Coast of Cyprus. Excavated in the 1980s and early 2000s, this site has yielded extensive data for research and publication. Here, we present an analysis of the building assemblages, offering a vivid insight into the data. Departing from conventional methods of interpretations, we explore how archaeological data can be enriched by integrating data and theory to illuminate past human-thing interactions. This approach enables cross-temporal and cross-spatial comparisons that depict life in the Prehistoric Bronze Age and how people established, challenged, and transformed structures through

interactions with things. Grounded in the theoretical framework of practice theory, we examine the everyday practices, rituals, and social interactions that influenced the formation and utilization of material artifacts within the Sotira Kaminhoudia assemblages. By moving beyond typological classifications, we uncover the intricate web of meaning embedded within the archaeological record. Restoring these assemblages required a comprehensive approach, utilizing various archaeological methods and evidence. Assemblages of practice, though sometimes ephemeral, can be discerned by examining human-thing entanglements, providing a means to interpret events recorded in the archaeological data.

Reading Between the Houses: A Reconstruction of I7, I8, J7, and J8 at Tell Halif

Madelynn Green¹

¹ Cobb Institute of Archaeology

Mississippi State University's Lahav Research Project excavated several Iron Age II (ca. 700 BCE) houses at Tell Halif in southern Israel during its 1992 and 1993 seasons. Several houses were preserved well in a fiery destruction stratum and treated synthetically. However, remains of less well-preserved houses from units I7, I8, J7, and J8 have yet to be studied, reconstructed, and published. By analyzing the artifacts found primarily on the partially preserved floors of the units relating to Strata VIA and VIB and comparing them to the locations of artifacts found in more complete structures, I am attempting to determine the architecture that once stood there and its relation to the houses around it such as the K8 house and F7 house through a detailed spatial analysis. By comparing the assemblages of units I7, I8, J7, and J8 to those in H7, H8, K7, and K8 I can craft a plausible reconstruction of the building(s) that once stood there. Through my research, I have also been accessing the dating of Strata VIA and VIB and their associated artifacts. Through this project, I aim to reconstruct the missing architecture of Stratum IVB in these units.

The Herd Mentality: A Zooarchaeological Analysis of Animal Care in the Northern Negev Desert

India Pruette¹, Kara M. Larson¹

¹ University of Michigan

Questions surrounding how domesticates fared in the face of urbanization and potential specialization have been little explored along the Northern Negev, a region on the outskirts of the larger Levantine urban phenomenon. Tell el-Hesi is an early, fortified urban locale occupied during the Early Bronze Age III period (2900-2500 B.C.E.), nestled along a coastal plain on the northern edge of the Negev Desert with a long history of excavation and plentiful archival material. Ongoing work at Tell el-Hesi is currently investigating animal provisioning in light of emergent urbanism, but little discussion has occurred on how animal care played a role in provisioning structures at the site. This analysis identifies pathologies present on the zooarchaeological assemblage of Tell el-Hesi, and subsequently compares identified diseases to the previously published assemblages in the Southern Levant. In addition, measurements of these faunal assemblages will be analyzed, in conjunction with the pathological data, to be used as proxies to ascertain overall animal well-being and health. This preliminary analysis aims to explore animal health and the role of care for domesticates in early urban locales using modern and legacy collections, a topic crucial to reconstructing early urban diet and the complexities of feeding a growing population. More broadly, this project investigates what animal care techniques and strategies can tell us about interactions between humans and animals in early urban settlements during the transition from foraging to farming.

SESSION: 11G. Gender in the Ancient Near East I (Studio 2)

Chairs(s): Stephanie Lynn Budin, *Near Eastern Archaeology* | Debra Foran, Wilfrid Laurier University

Beyond the Harem: Unveiling A New Perspective on the Roles of Mesopotamian Palace Women

Kristina B. Donnally¹

¹ University of Pennsylvania

The notion of a Mesopotamian "harem" has long persisted in scholarship, but recently the use of the term – and its connotations – has begun to be challenged. By combining socio-spatial analysis of the Palace at Mari, the Northwest Palace at Kalhu, the Southwest Palace at Nineveh, and the Royal Palace at Dur-Sharrukin with textual data, this paper will recontextualize the lives and social structure of Mesopotamian palace women between the second and first millennium BCE. The results of this study will also firmly dismiss the conception of a Mesopotamian "harem", highlighting how this term is unproductive to scholarship. This paper will emphasize anthropological theory and methodology, building upon recent developments around identity, performance, and systems of power, as well as spatial syntax, social syntax, and entanglement. Through examination of spatial arrangements, material culture, and textual records, I aim to provide a more holistic understanding of the agency, contributions, and social structures of palace women in Mesopotamia. This study not only contributes to the ongoing discourse within Mesopotamian studies, but also underscores the broader implications for our understanding of gender, power dynamics, and social structures in the Ancient Near East.

My Offspring Favored Me Over All: Gender Distinction and Affiliation in Non-Royal Women Stelae (Virtual)

Gehad Mohamed Ibrahim Bakr¹

¹ Minia University

Female or women stelae are dedicated or owned by women or maybe dedicated by their husbands or offspring or male relatives on behalf of them. This paper will be applied to the stelae collection from Saqqara and Deir el-Medina provenances during the New Kingdom period to trace the phenomena of "Gender distinction between children," known from the Old Kingdom till the New Kingdom. The affiliation process was done by male (f) and female (s) suffix personal pronouns. The son's or daughter's position behind the father or mother was essential in defining which pronoun would be used. Inscriptions on stelae could be essential in determining the donor or dedicatee. This paper aims to clarify the criteria of ownership patterns, tackle the problematic cases of genealogy, define the family links through stelae inscriptions and delineate the methods of tracing the genealogy. The methodology will be based on a descriptive and analytical study, achieved through an accurate description and analysis of stelae according to textual evidence.

Neith, Anat, and Patterns of Androgyny in Ancient Egyptian Religious Expression

Mariam Ayad¹

¹ The American University in Cairo

In the magico-medical Papyrus Chester Beatty VII, dating to the 19th dynasty, Anat is twice described as "a woman acting as a warrior." Later, in the Hibis temple of Amun, Anat, wearing the Red Crown of Upper Egypt, is shown as an archer drawing an arrow through a bow. Much later, in the Roman Period, in her temple at Esna, Neith is described as "the male who created males," and the "father of fathers," among many other illusions to her encompassing both male and female attributes. This presentation takes these instances as starting points for exploring patterns of androgyny in ancient Egyptian myths as it outlines the ways in which near eastern goddesses were incorporated in the Egyptian pantheon.

An Eighteenth Dynasty Disappearing Act: Revisiting the Ephemeral Princess Neferure

Celeste Curran¹

¹ University of Memphis

This presentation focuses on the art of Princess Neferure: the daughter of two kings, granddaughter of a third king, half-sister of a fourth king, and the God's Wife of Amun. Since her statues have been removed from their original contexts and many of her in situ wall scenes were altered to depict other people, Neferure has been a somewhat challenging figure to interpret. Theories as to why her imagery was changed range from premature death, to a supposed marriage to Thutmose III, to Hatshepsut selecting her to become the next king. While scholars have put forth figural and textual observations about the changes in Neferure's art, in this presentation, I will focus on a quantitative approach by establishing patterns relevant to our study of her relief alterations. Throughout my analysis, I will touch on the spectrum of royal responsibilities assigned to Neferure - from princess, to God's Wife of Amun, to possible future king- and examine which of these roles appear to best explain her appearances, or lack thereof.

SESSION: 11H. Archaeology of Arabia II (The Loft)

Chairs(s): Jennifer Swerida, University of Pennsylvania

Persisting in the Desert: First Results from KHS-A, a Neolithic Campsite in Central Oman

Lucas S. Proctor¹, Maria Pia P. Maiorano², Jakez Moreau³, Tara Beuzen-Waller⁴, Elena Maini⁵

¹Utah State University, ² Czech Academy of Sciences, ³ Paul Valéry University of Montpellier, ⁴ University of Perpignan, ⁵ Sapienza University of Rome

Investigations of Middle Holocene archaeological sites in southeastern Arabia have largely focused on coastal and island settlements. Scholars have suggested that a lack of identified Late Neolithic sites in the interior during this period is due to local populations retreating to the coasts in the face of climate deterioration following the end of the "Arabian Holocene Humid Period" and its associated southward retreat of the Indian Ocean monsoon system. However recent work in the southern Hajar piedmont region has begun to identify ephemeral Neolithic campsites. In the presentation, we discuss the results from the site of KHS-A, located near the village of Al-Khashbah, in central Oman and its implications for understanding inland Late Neolithic lifeways. An informal pedestrian survey at KHS-A recorded the location of over 40 stone alignments, lithic scatters, and numerous associated hearths on relict Pleistocene terrace located northeast of the village of al-Khashbah, overlooking the Wadi Samad. Surface lithics initially suggested a Late Neolithic occupation. Based on these results, two small test excavations revealed stratified deposits consisting of hearths with preserved organic materials, post holes, and lithic scatters. However, radiocarbon dates for the excavated contexts places its occupation between 5611–3805 cal BCE, earlier than expected. Finally, we present initial results of charcoal, bone, and lithic analyses from the site. As the first concretely dated Middle/Late Neolithic site of the Hajar piedmont region, KHS-A holds potential to inform our understanding of mobility and resilience in the interior of Oman.

A Multi-Isotopic Approach to Examining Social Reorganization during the Early-to-Middle Bronze Age Transition in Ras al-Khaimah, UAE

Lesley A. Gregoricka¹, Jaime M. Ullinger²

¹ University of South Alabama, ² Quinnipiac University

The transition from the latter part of the Early (Umm an-Nar: 2700-2000 BCE) to Middle (Wadi Suq: 2000-1600 BCE) Bronze Age in southeastern Arabia was once interpreted as a time of social, economic, and environmental collapse. However, recent archaeological and bioarchaeological studies have demonstrated gradual and more nuanced adaptation in response to such external

and internal challenges. The site of Shimal in the Emirate of Ras al-Khaimah, UAE is uniquely suited to expanding our understanding of this transition because – unlike most Umm an-Nar sites, which were abandoned by ca. 2000 BCE – Shimal was continuously occupied throughout the third and second millennia, evidenced by a dense collection of tombs from both periods. Here, strontium, oxygen, and carbon isotopes from human teeth were analyzed to investigate shifting forms of social organization among Umm an-Nar and Wadi Suq communities. This study expands on prior isotopic work (tombs Unar 1, SH 95, and SH 103) at the site by including a second Umm an-Nar tomb (Unar 2) and two additional Wadi Suq tombs (SH 99, SH 602). Results identify temporal continuity, potentially reflective of the unique geographic location of Shimal as an oasis wedged between the coast and mountains whose resources enabled the local community to better withstand the effects of aridification and allowed for enhanced stability in subsistence strategies.

Burials in an Ancestral Landscape: The Reuse of Tombs in Central Oman (Virtual)

Stephanie Döpfer¹, Fausto Mauro¹

¹ Universitaet Heidelberg

Central Oman is dotted with thousands of cairns and tumuli tombs dating back to the Early Bronze Age. These tombs did not only serve as burial places during third millennium BCE, but continued to attract people through the millennia. Until today many of them are impressive landmarks and a constant reminder of times long past. Across Oman, instances of repurposing of stones are prevalent, as are later burials within older cairns. Indeed, the reuse of third millennium BCE tombs in subsequent centuries was a widespread practice, evident throughout the region. This paper will present the evidence of tomb reuse from two survey projects: the Al-Mudhaybi Regional Survey (2018-2022) and the Jebel Madar Survey (since 2024) in the Wilayat Al-Mudhaybi in central Oman. It will investigate the chronological time frame of those reuses as well as possible location preferences for this phenomenon, discussing why certain cairns were chosen. Furthermore, the paper will discuss the broader implications for the reconstruction of past societies regarding attitudes towards death, commemoration and collective memory.

The Other Side of al-Khutm: Cultural Palimpsest in Ancient Southeast Arabia

Jennifer L. Swerida¹, Eli N. Dollarhide², Robert C. Bryant¹, Selin E. Nugent³, Stefan Smith⁴

¹ University of Pennsylvania, ² New York University, Abu Dhabi, ³ Oxford Brookes University, ⁴ Freie Universität Berlin

The archaeological site of al-Khutm, along with its neighboring UNESCO sister-sites of Bat and al-Ayn, is known for its Early Bronze Age monuments, particularly the third millennium BCE tower platform and tombs constructed along the site's long hill crest and visible from the modern road to the north. Contexts on the other side of the Khutm hill, however, exist in a dense palimpsest of domestic, monumental, and mortuary remains preserved at or just below surface level. Rather than a continual occupation, the architecture and material culture found at al-Khutm Settlement reflect an intermittent presence and repeated reoccupation of the hillside from the late fourth through the first millennium BCE. Such complex sets of multi-period surface remains are common at archaeological sites throughout southeast Arabia, but are rarely addressed through an explicit methodological or theoretical framework. Engaging with results of recent fieldwork by the Bat Archaeological Project, this paper presents the Khutm Settlement in terms of an intermittent yet persistent place and cultural palimpsest in the Bronze and Iron Ages. Methodological review will consider the challenges posed by such archaeological landscapes for site documentation and characterization. Theoretical discussion will address the impact of palimpsest, where each occupational phase is

superimposed on and interacts with the remains of previous phases, on the formation and experience of the site as a cultural space over time. Results speak to larger interpretive issues of continuity and change in these characteristically Arabian persistent, if intermittent, places and landscapes.

Stone and Shell Beads from Dahwa and Shokur: New Insights into Regional and Long Distance Trade in Coastal and Inland Oman, 3rd to 2nd Millennium BCE

Jonathan M. Kenoyer¹, Dennys Frenez², Maya Musa³, Randall Law¹, Kimberly Williams⁴, Laure Dussubieux⁵, Khaled Douglas⁶, Nasser S. Al-Jahwari⁶

¹ University of Wisconsin, Madison, ² Ministry of Heritage and Tourism of the Sultanate of Oman, ³ University of Pavia, ⁴ Temple University, ⁵ The Field Museum, ⁶ Sultan Qaboos University

Stone and shell beads from the sites of Dahwa on the Al-Batinah Coast and Shokur from the inland region of northern Oman provide new insights into the range of bead types in circulation from the Early Bronze Age to the Iron Age. Soft stone beads include fired steatite and chlorite, while hard stone beads range from carnelian and various types of agate to the rare discovery of beads made from the green stone peridot. Sourcing of the carnelian beads from the site of Dahwa using Laser Ablation-Inductively Coupled Plasma -Mass Spectrometry (LA-ICP-MS) provides conclusive evidence for linkages to broader networks of trade with the Indus region and possibly with Iran. Based on typological analysis and studies of drill hole impressions other beads can be linked to production areas outside of the Indus region, possibly Iran or Mesopotamia. At the site of Shokur, the presence of short cylindrical or disc beads of peridot is documented for the first time and may represent a new set of trade networks that have yet to be identified. Overall the diversity of beads from the two sites provides a new perspective on changing bead use in Oman over time and possibly the expansion of trade networks during the Iron Age.

SESSION: 11I. New Approaches to Ancient Animals I (Whittier)

Chairs(s): Christine Mikeska, University of North Carolina at Chapel Hill | Theo Kassebaum, University of North Carolina at Chapel Hill

Feeding People: A New Look at Provisioning an Early Bronze Age IIIA Urban Community along the Northern Negev

Kara M. Larson¹, Lily Heald¹, Meghan Dwan¹, Alicia V. Ventresca Millar¹

¹ University of Michigan

The notion of feeding cities, 'sites,' and empires have dominated discussions on provisioning strategies, particularly regarding meat, across decades of zooarchaeological literature. Feeding a 'site' versus feeding the people inhabiting a community often engage vastly different social and economic mechanisms, yet these two levels of provisioning may be convoluted in discussions. To address 'feeding people' beyond how the 'site' was provisioned, in-depth comparative faunal analyses combined with spatial analyses across the dynamics of a community is required. Tell el-Hesi, an Early Bronze Age IIIA locale positioned along the edge of the Northern Negev Desert in the Southern Levant, provides an opportunity to explore the inner mechanisms of how food was provisioned to the occupants of that community. Excavations across the Early Bronze Age occupational layers revealed a portion of the perimeter wall and a public industrial/workshop quarter in Field VI and domestic architecture consisting of several households in Field IV. The faunal remains, alongside initial bioapatite and collagen isotopic analyses, from these two distinct areas of the site reveal new insights into meat foodways at an early urban community, refocused on how people were provisioned. These results build on previous categorizations of provisioning that often lack a discussion on foodways beyond the arrival of meat to a 'site.' This paper provides a new outlook on the likely perseverance of a direct relationship with food in the face of

urban growth and development, recentring people into discussions on provisioning and foodways.

Assembling Herds, Assembling Cities: Pastoralism and Urbanism in Chalcolithic Upper Mesopotamia

Khaled Abu Jayyab¹, Kathryn Grossman²

¹ University of Toronto, ² North Carolina State University

Excavations at the site of Hamoukar, in northeastern Syria, from 2005 to 2010 focused on exploring the momentous urban transformations of the fourth and third millennia BC. In the early fourth millennium, settlement at the site was concentrated in a 1 sq km area (variously dubbed Area Z, the Southern Extension, and Khirbet al Fakhar) that seems to have been occupied at least in part by people with connections to transhumant pastoralists. These shepherds gathered obsidian from Anatolia to bring back to artisans at Hamoukar, who worked the raw material into blades and traded it on to others, while at the same time, relying heavily on sheep and goats herds for subsistence. The excavators of Area Z have suggested that it might preserve evidence of a "proto-urban" settlement, one that exhibits, at a surprisingly early date, certain aspects of the urban societies that would emerge later in the region. In this paper, we explore the possibility that the new multispecies socialities engendered by these early experiments in long-distance herding—humans, dogs, sheep, and goats, living and moving together over long distances—might also have provided a cognitive template for the new kinds of multispecies socialities that would have been required in early experiments with dense urban living. Our work views excavated remains from Hamoukar through new theoretical lenses, drawn from social zooarchaeology and animal behavioral ecology, to suggest a new role for animals in the early urban experiments of northern Mesopotamia.

Human-Animal Relations in Ancient Egypt: A Case Study of Hierakonpolis

Kechu Huang¹

¹ New York University

This paper presents a study of animals and their relationships to humans in early Egypt from an indigenous perspective. The mortuary complexes 16, 23 and 72 in the Predynastic cemetery HK6 at Hierakonpolis are thought to be the earliest royal burials in Egypt. In each of these three burial complexes, a large number of humans and animals were interred around the main tomb, and certain animals received grave goods and unusually large tombs. What is the social logic behind the burial complexes and the coexistence of animal and human burials? Previous studies on animals associated with rulers have analyzed different animals as metaphors for the ruler's particular character, symbols of status, or sources of chaos, to name a few. While such works have added immeasurably to our understanding of Egyptian human-animal relations in the formation period, their very proliferation of perspectives highlights the complexity of the topic. Using the three mortuary complexes at HK6 as a case study, this paper aims to break into the question of alternative ontological understandings of animals and to grapple with the alterity of human-animal as well as animal-animal relations in the ancient Egyptian world. A large part of the study lies in the patterning of animals across HK6. Drawing upon three types of evidence—iconographic, archaeological, and zooarchaeological—this paper will show the complexity within animal social relations themselves and suggest two main types of relations: one hierarchical and the other kin-based.

Revisiting the Temple Herd: Mesopotamian Visions of Animal Community in the Early Third Millennium BCE

David N. Mulder¹

¹ University of Pennsylvania

This paper reexamines a group of Mesopotamian seal images which pair ungulate animal figures with a simplified architectural facade.

These seals have generally been viewed as part of a continuous tradition originating in the Late Uruk period, wherein domestic herds of bovines or caprines are depicted beside a byre or temple building. Such scenes are frequently presumed to evoke both the temple's real ownership of livestock and its symbolic role as "cattle pen and sheepfold" for the human populace. However, closer analysis of the species represented on the temple-herd seals demonstrates that domestic herded animals are seldom depicted, and wild animals such as gazelles, deer, and ibexes are far more common. The pairing of these animals with the architectural facade therefore invites a reconsideration of the wild-domestic dichotomies that have informed much art historical scholarship on early Mesopotamia. Combining iconographic evidence with zooarchaeological data from temples in the Diyala region, I argue that both images and bodily remains of wild animals were made integral to these institutions' structures and identities, and that the ideology of the Early Dynastic temple household was predicated more on the mixing of wild and domestic spheres than on drawing a boundary between them.

Bronze Age Images of Lions (Virtual)

Christopher Greenough¹

¹ University of Melbourne

Based on my current PhD research, in this talk I make a case that Bronze Age lion images can – for the most part – be broken into three broad categories. The first of these is Natural and shows the lion depicted in a manner as one might see the animal in the wild. The second category is Abstract and includes representations of lions depicted in a non-naturalistic manner, i.e., in a way inconsistent with how it would have behaved in nature. Both the Natural and Abstract categories are broken into four sub-categories: passive, active, aggressive, and attacked. The third category, Subdued, sees the lion depicted either held against its will (controlled) or peacefully in the company of a figure of power (passive).

SESSION: 11J. Recent Work in the Archaeological Sciences (White Hill)

Chair(s): Zachary Dunseth, Brown University

Kinship at Bronze Age Megiddo: The Bioarchaeological and Genetic Perspective

Rachel Kalisher¹, Stefanie Eisenmann², Shamam Waldman³, Alissa Mittnik⁴, Mario A. Martin^{5,6}, Suzanne Freilich⁴, Lily Agranat-Tamir⁷, Liran Carmel⁷, Melissa S. Cradic⁸, Matthew J. Adams⁹, Philipp Stockhammer¹⁰, David Reich³, Israel Finkelstein⁶

¹New York University, ²Humboldt University of Berlin, ³Harvard University, ⁴Max Planck Institute for Evolutionary Anthropology, ⁵Tel Aviv University, ⁶University of Haifa, ⁷The Hebrew University of Jerusalem, ⁸University at Albany, ⁹The Center for the Mediterranean World, ¹⁰Ludwig Maximilian University of Munich

The scarcity of texts from the Middle to early Late Bronze Age (c. 1900-1450 BCE) southern Levant means that our understanding of its kinship and marriage customs relies heavily on assumptions drawn from other regions and/or other periods. This top-down approach necessitates a shift towards bottom-up forms of inquiry. Houses are excellent loci to study kinship, as they not only proliferated in construction during this period, but also capture the private minutia of day-to-day life. Critically, this period also saw the practice of burying the dead under house floors. Over generations, males and females old and young were interred in this tradition, which presents a unique opportunity to pair people with the houses in which they lived. This talk braids together the archaeological, osteological, and genetic data from 88 individuals buried beneath a Middle to early Late Bronze Age Megiddo house and offers insight into house kinship. In brief, the mortuary demographics suggest that adolescent and adult females were less frequently buried beneath the house, while pre-pubescent

males and females appear in more even ratios. With aDNA, there is less diversity in paternal lineage (Y haplogroups) than maternal lineage (mtDNA haplogroups) over time. Finally, while biological relationships among the dead were not ubiquitous, those that were present align with residential practices typical to patrilineal societies.

Molded in Blue: Technological Aspects of the Exceptional Egyptian Blue Assemblage at Iron Age Hasanlu and Dinkha Tepe, Northwestern Iran

Vanessa Workman¹, Alexis North¹

¹ University of Pennsylvania Museum of Archaeology and Anthropology

Several hundred artifacts produced entirely from molded Egyptian blue (EB) pigment were discovered at Iron Age (Level IVb) Hasanlu with several more found at nearby Dinkha Tepe in northwestern Iran. The objects, including bowls, jewelry, decorative furniture attachments, and wall tiles, are produced in remarkable quality using complex techniques. This sizable artifact collection provides the opportunity to thoroughly investigate the production of EB artifacts in the northern Mesopotamian context, from remnant evidence for pigment synthesis and processing, to the molding and firing of the final objects. As part of a larger reconsideration of the assemblage, material and production characteristics are explored through multimodal imaging and elemental, mineralogical, and microstructural analyses (XRF, SEM-EDS, Raman spectroscopy). Comparative analysis of chemical and mineralogical indicators for raw materials and regional crafting techniques are of particular interest. Despite that primary production evidence was identified only in Egypt prior to the Roman Period, chemical studies on cakes of raw pigment found in the Near Eastern and eastern Mediterranean have preliminarily suggested multiple centers of production by the Iron Age. The present study explores the crafting of Mesopotamian EB objects within this context and within the broader picture of elite material consumption at the height of Hasanlu's prosperity.

Studies on Sediments - OSL Dating and Landscape Archaeology in the Jerusalem Highlands

Nitsan Ben Melech¹

¹ Tel Aviv University

The integration between archaeological research and methods from other scientific disciplines regularly offers interesting insights and surprising discoveries. Such is the case with the Optically Stimulated Luminescence dating method (OSL), which focuses on sediments, and can offer an absolute date for contexts which otherwise could not be securely dated. The dating of sediment was found to be particularly helpful in landscape archaeology sites, where material finds were often scarce or unreliable. With the advancement of the field the use of portable OSL readers (POSL) was introduced, and used to determine sedimentation rates and processes and as a result, glean more information into site development. This paper will present the use of OSL and POSL for the study of landscape development in the Jerusalem highlands, through several case studies. Both methodology and spatial results will be discussed, and serve to interpret the chronological framework for the landscape around Jerusalem.

"Getting Plastered!": Experimental Lime Plaster Production and the Analysis of Late Bronze Age Plaster Floors at Kalavassos-Ayios Dhimitrios, Cyprus

Hannah Herrick¹

¹ Simon Fraser University

Multi-method geoscientific research conducted in association with the Kalavassos and Maroni Built Environments (KAMBE) project is focused on identifying the components and production process of lime plasters and mortars at the Late Bronze Age (LBA) regional site of Kalavassos-Ayios Dhimitrios (K-AD), Cyprus. Specifically, we aim to identify the natural lithic resources utilized in LBA lime production at K-

AD, in order to understand the scale of lime production on-site and to better understand its environmental impact in LBA Cyprus as a whole. This paper focuses on the results of laboratory-based experimental lime production conducted in 2023-2024, using limestone, sandstone, and marl samples from the Kalavassos region. Using petrographic analysis and Fourier transform infrared microscopy (micro-FTIR), we compare samples of untreated stone, stone experimentally heated to a range of technology-specific temperatures (300°C - 1000°C), experimental lime plaster, and archaeological lime plasters and mortars excavated at K-AD from 2015-2020. These results allow us to hypothesize the estimated temperature of lime production used in the making of these LBA floors, and therefore lay the groundwork for determining the energetic input and environmental impact of lime production technology in LBA Cyprus.

Inter- and Intra-Observer Variation in Phytolith Morphometry

Kali Wade¹, Rand Evett², Kristýna Hořková³, Robert C. Power⁴, Javier Ruiz-Pérez⁵, Monica Tromp⁶, Luc Vrydaghs⁷, Mario Hasler⁷, Welmoed A. Out⁸

¹Atlal Archaeology, ² University of California, Berkeley, ³ Charles University, ⁴ University College Dublin, ⁵ Texas A&M University, ⁶ University of Otago, ⁷ Multidisciplinary Archaeological Research Institute, ⁸ Kiel University, ⁸ Moesgaard Museum

Phytolith morphometry is regularly applied to phytolith assemblages to distinguish between phytoliths from closely related taxa, particularly to differentiate crop plants, study grass paleoecology, and plant evolution. Several computer-assisted morphometric methods and software programs, using either “masks” or landmarks, are currently used by phytolith researchers. Open-source morphometric software that uses phytolith “masks” has been developed as part of an effort to increase methodological standardization of phytolith morphometry (Ball et al. 2016) however, an important issue that has received little attention to date is inter- and intra-observer variation stemming from manually drawing masks. Are data collected by different researchers equivalent? Are analyses by individual researchers repeatable? These questions allow us to understand the magnitude of potential sources of error and the repeatability and reliability of results when applying morphometric analysis. Under the auspices of the International Committee for Phytolith Morphometrics (ICPM), appointed by the International Phytolith Society (IPS), our new study is investigating inter- and intra-observer variation among phytolith specialists from labs around the world. Eight participants measured fifty phytoliths of three morphotypes, repeating their own measurements three times. Results indicate that inter- and intra-observer variation occurs and, from our study, we can now begin to pinpoint how to reduce these discrepancies.

SATURDAY, NOVEMBER 23, 2024 | 4:25pm–6:30pm (EST)

SESSION: 12A. Wonder as a Response to the Visual and Material Culture of the Ancient Mediterranean and Ancient Middle East II (Grand Ballroom A)

Chairs(s): Stephanie Langin-Hooper, Southern Methodist University | Nassos Papalexandrou, University of Texas at Austin

Atmospheres of Wonder in the Ur III Ziggurat Complexes of Southern Mesopotamia

Marian Feldman¹

¹ Johns Hopkins University

Towards the end of the third millennium BCE in southern Mesopotamia, the Ur III ruler, Ur-namma and his son Shulgi erected massive temple complexes centered on large-scale ziggurats. The ziggurats, at Ur, Uruk, Nippur, and Eridu, have been the subject of recent phenomenological studies by Mary Shepperson and Augusta

McMahon, which have investigated the sensory aspects of these hulking structures. Building upon these studies, this talk draws upon the architectural concept of atmospheres in order to—somewhat paradoxically—analyze the material means of generating wonder. Assembling evidence from archaeology, texts, and imagery, the paper conceptualizes how people, things, and spaces engage with one another to produce affective atmospheres. In particular, it argues that properties of scale, light and shade, movement through space, and curated monuments among others effected an atmosphere of numinous wonder.

Archaic Technical Automata: Nature, Art, and Wonder in Homer

Maria Gerolemou¹

¹ Johns Hopkins University

This paper argues that during the archaic period, technology did not seek to control or challenge nature; rather, it served as a reflection of its materiality and technicity. Furthermore, craftsmen directed their labor towards uncovering latent natural forces within materials, tools, and artifacts. Consequently, due to the intimate connection between nature and art, archaic technical automata, such as those crafted by Hephaestus in Book 18 of the Iliad— the primary focus of this discussion—are portrayed as natural phenomena, akin to the growth of a flower. In these representations, the internal mechanisms of technical automata, utilized for the creation of animation and motion, remain concealed, much like the hidden processes behind the blooming of a flower. However, what the Homeric text elucidates, and what evokes wonder, is the process of their construction. Through the narrator's exposition to the audience, the animation of artworks achieved through technology is unveiled. Hence, in this context, the wonder of technical automation experienced by the audience is not attributed to the skills of a rhetor or a poet, as often observed, for instance, in ekphrasis, nor does it originate from awe towards the inexplicable divine or magical powers of the creator. Instead, the fascination with this form of animation lies in the explanation and understanding of how tools and materials can replicate lifelike attributes.

The Awesome Original and the Uncanny-Valley Cast: A Case Study with Assyrian Art

Kiersten Neumann¹

¹ University of Chicago

Terms of making, skill, embellishment, decoration, and mastery are frequently used in Akkadian texts when speaking of the material culture of Assyria. Often further embellishing these statements are insights into the sensorial and emotional responses of those (human and divine) interacting with such artworks. This perceivable practice of the textual tradition betrays a strong Assyrian awareness and appreciation of the process of production and craftsmanship—that is to say, the transformation of raw materials into and the intentional creation of an original work of art whose unique “material personality,” so termed by art historian Sybille Ebert-Shifferer, could elicit wonder and awe. Yet today we tend to deemphasize—in discourse and interactive opportunities—this sequence of activities, intentionally directing attention instead toward the finished and isolated object. Perhaps unsurprisingly, however, when we come face-to-face not with an awesome original Assyrian artwork but instead with a contemporary copy, our response is determined by the way in which the copy was produced: when done poorly, we notice that something is off, something is uncanny... one of these things is not like the others. Building on Irene Winter's seminal work on Mesopotamian art and aesthetics, this paper explores these varied responses, ultimately arguing that an artwork's craftsmanship and production imbues it with an “aura,” as conceived by Walter Benjamin, and that such auratic qualities of originals—often diluted, degraded, or lacking

in modern replicas—elicit a similar spectrum of emotion and interest today as in Assyria millennia ago.

Producing Wonder? Cylinder Seals and Digitization

Elizabeth Knott¹

¹ College of the Holy Cross

Wonder is often understood to be an inherent—if sometimes dormant—quality of things. Reactions of wonder may be provoked or unprovoked, perhaps stimulated by certain mental states and physical staging. In this paper, I would like to explore the staging of wonder when it comes to the modern documentation of cylinder seals. As interactive miniature objects, it is easy to imagine how seals can provoke reactions of wonder. Yet historically, seals have been primarily documented and studied as iconographic repositories. Increased use of advanced digitization technologies during the past 10–20 years in particular have allowed scholars to lean into and explore more deeply the wonderful qualities of cylinder seals. But do changes in modes of representation help us think about the incitement of wonder in constructive ways—i.e., in ways that bring us closer to ancient attitudes towards wonder? Or do they merely reflect and reproduce our own modern cultural sense of wonder? This paper derives from and builds upon a project that explores the relationship between representation and scholarship in the field of glyptic studies.

Levantine Ivory Wonder Women in the Neo-Assyrian Northwest Palace at Nimrud

Amy R. Gansell¹

¹ St. John's University

The Ivory Wonder Women to which I refer were carved by Levantine communities during the tenth to eighth centuries BCE. They enhanced furniture, pyxides, flasks, fans, and cosmetics palettes. As tribute and booty, these luxurious objects entered Neo-Assyrian palaces, where they may have been treasured, displayed, used, and touched as objects bearing bodies of wonder. Wrought from elephant tusks, these exotic ivory women manifested idealized bodies, elaborately coiffed and adorned, some dressed, some nude. The physiques fit in the palm. Some of the most miniature faces were no bigger than one's fingernail. With their tiny scale and intricate detail, the figures had the power to lure the eye, hand, and psyche. What place, though, did these Levantine ivory ladies have in the Assyrian palace? This paper contemplates potential intimate and ideological connections between a sample of Levantine ivory sculptures excavated from Nimrud's Northwest Palace and the Assyrian kings and queens who lived there. While Assyrian royal women seem to have maintained a relatively modest appearance, Levantine ivory figures asserted Assyrian ideals of sexuality and fertility that were not explicitly displayed on the queen's body. However, perceived by Assyrian queens (some of whom were probably of Levantine origin themselves), Levantine ivory "wonder women" could have self-reflexively affirmed their beauty and power in Assyrian contexts. Short-circuited in awe, perhaps kings conflated the ideals of sexuality and fertility embodied by these Levantine ivory wonder women the human flesh, beauty, and power of their wife and/or queen.

SESSION: 12B. Protect and Secure. Technology of Data Protection in the Ancient Near East (Grand Ballroom B)

Chairs(s): Jana Mynářová, Charles University | Jacob Lauinger, Johns Hopkins University

Deviating from Tradition: Variations in Firing Practices of Cuneiform Tablets

Jana Mynářová¹

¹ Charles University

Securing the integrity of a message inscribed on a clay tablet often involves the firing process. Existing research has indicated that this

practice is typically influenced by geographic factors. Nonetheless, there are instances where local traditions are disregarded, and tablets are treated differently during their production. This paper examines deviations from traditional tablet firing practices, focusing on examples from the Amarna tablets (mid-14th century BCE). It explores the reasons behind these departures from tradition in each case.

"Chicken or Egg?" Space and Time Considerations for Sealing Practices on Tablets and Their Functional Implications

Clemens D. Reichel¹

¹ University of Toronto

From the invention of writing, seals played a crucial role in the process of verifying, authenticating, and contextualizing transactions. The prevalence of seals on tablets and the way in which they left their marks on tablets within the process of creating a written record, however, has varied substantially over time while also being adapted in different ways as numerous types of documents evolved. This paper will focus on an investigation of the deployment of seals on administrative and legal documents (tablets and envelopes) from Eshnunna (modern Tell Asmar) between the Ur III and early Old Babylonian period (2,070 – 1,850 BC), describing the spatial placements of seal impressions on tablets in relation to the function of their owners within the recorded transaction. This paper will argue that, beyond spatial paradigms, certain temporal aspects in a document's creation can also reflect the function of a seal. Seals that were impressed after a tablet was inscribed reflect approval or authorization, whereas seals that were rolled across a tablet's surface before its inscription represent a letterhead, and hence identify the institutional umbrella for a specific transaction. My paper will further show that the sequence of these events, which is crucial to recognizing the functional context of a seal, is embedded within damage or alteration to a previous action that is intended to be recognizable—either by distorting previously written text by rolling a seal over it, or by damaging an existing seal impression through writing text across it.

Pushing the Envelope. Security and Efficiency in Old Babylonian Document Management

Katrien De Graef¹

¹ Ghent University

Since the advent of writing, the need to record and safeguard information has raised concerns about data security. The clay on which texts were recorded, when still malleable or when moisturized, made it possible to erase signs and replace them. This issue became especially critical during the Old Babylonian period, a time of thriving private ownership and business activity among urban elites, resulting in a wealth of archival documents relating to accounting, ownership, and transfer of property, goods, and forms of money. Most of them remained unbaked, rendering them susceptible to damage and manipulation. Hence, safeguarding, authenticating, and protecting them from forgery or any kind of misuse was of paramount importance. Authentication was achieved through sealing by parties and witnesses. Securing the content of contracts was done by enclosing them in sealed envelopes, a practice that eventually led to a new tablet type, the pseudo-envelope or 'Quasi-Hülle'. In case documents needed to be invalidated, such as repaid loans, besides breaking and discarding them, some were crossed out. A comprehensive overview of the application and evolution of these techniques during the Old Babylonian period is lacking. This paper endeavours to provide both quantitative and qualitative analyses of security strategies employed in Old Babylonian documentary texts. It particularly examines the evolution of sealed enveloped tablets, sealed tablets, and sealed pseudo-envelopes in tandem with the shifts in legal and economic administration following the reign of Samsu-iluna, in order to illuminate the evolving interplay between security and efficiency.

Securing Legal Texts at Middle Bronze Age/Old Babylonian Alalah and Mesopotamia: Continuity or Discontinuity?

Jacob Lauinger¹

¹ Johns Hopkins University

This paper is the third in a three-year arc of papers studying clay envelopes inscribed with legal texts at Middle Bronze Age Alalah. At Alalah, as elsewhere in the ancient Near East at this time, a cuneiform tablet inscribed with a legal text was also often encased in a clay envelope. Then, the legal text written on the tablet was reproduced on the envelope's surface. This practice was intended to prevent forgery and safeguard the tablet inside. In my paper in this session in 2022, I contextualized the corpus of envelopes and envelope fragments from Middle Bronze Alalah within this protocol for data security and showed that there are still a number of open questions regarding the production and storage of clay envelopes. Last year, I presented the type and frequency of textual variants found in the duplicate legal texts inscribed on tablets and their envelopes and argued that the variant profile at Alalah suggested that the envelope was the actual legal instrument while the tablet was a first draft of sorts that was repurposed for security reasons. In my paper in this year's session, I shift my focus to contemporary Old Babylonian Mesopotamia. Specifically, I present the profiles of textual variants of duplicate legal texts from Mesopotamian archives, and I examine their (dis)continuities with the material from Alalah. I conclude by discussing what the results suggest about the protocol for securing legal texts in Mesopotamia in relative to Alalah.

SESSION: 12C. Antiochia ad Cragum (Turkey) Excavations: The First Twenty Years (2005-2024) II (Georgian)

Chairs(s): Michael Hoff, University of Nebraska-Lincoln | Rhys Townsend, Clark University

GIS Covert Space Analysis of Rough Cilician Pirate Bases

Nicholas Rauh¹, Adam Dawson²

¹ Purdue University, ² Oxford University

In this paper we summarize the results of the Rough Cilicia Archaeological Survey Project (RCSP) as they pertain to piracy, by introducing two fresh avenues of investigation -- a covert spaces analysis of potential pirate bases in the region and a presentation of the evidence demonstrating a link between the pirate settlements on the coast and the Isaurian tribal elements of the Taurus hinterland. GIS analysis of the coastal terrain reveals the potential for pirate infestation based on the visibility of moorages, lines of sight at sea, and the ability to target offshore shipping. It considers the problem from a topographical perspective and illuminates the extent to which the maritime landscape of the Rough Cilicia was suitable to piracy. The second avenue will attempt to demonstrate how the evidence of an Isaurian cultural horizon in coastal Rough Cilicia reveals a conjuncture between the warlords of the hinterland and the pirates on the coast. Much like the GIS analysis of pirate base visibility, the highland connection can be demonstrated both through material assemblages and GIS least-cost-path analysis.

Mosaics of Antiochia Ad Cragum

Biröl Can¹

¹ Uşak University

Located in western Rough Cilicia region, Antiochia ad Cragum attracts attention with its mosaics as well as its characteristic topography, urban planning, architectural features, ceramic industry, and olive oil/wine production industry unique to the cities of the region. During the excavations carried out since 2005, mosaic floors were found in many buildings in the city's public areas. Solid mosaic floors were unearthed in the indoor and outdoor spaces of the Great Bath in the city center, in the spaces of the Small Bath located outside

the eastern gate of the city, in the latrine located between the Great Bath and Odeion, and in the cella of the tetrastyle prostylos structure (temple?) in the middle of the Peristyle Courtyard adjacent to the Great Bath. Although most of these have panels and borders with geometric and floral arrangements, some of them feature compositions with figures. Apart from these, the discovery of mosaics in pieces during the Colonnaded Street and Triconch Church excavations and the occasional finding of mosaic floors in areas that have not yet been excavated show the high numbers of mosaics within the city. These mosaics, which date from the early Roman Imperial period to the late Roman period, have unique features in terms of iconography, arrangement and style. At the same time, they show that the city had relations and interactions with neighboring cities such as Anemurium, Syedra and major centers such as Syrian Antiochia and Zeugma, which are well known for their mosaics.

Overview of 20 Years of Research at Antiochia ad Cragum

Michael Hoff¹

¹ University of Nebraska-Lincoln

Since 2005 the Antiochia ad Cragum Archaeological Research Project (ACARP) has been engaged in conducting research at this Roman-era city in western Rough Cilicia (Türkiye). What began as a very small group of three researchers and a handful of students exploring the remains of a single temple has grown after 20 years into a large, complex, and multi-disciplinary project elucidating the life of a small city. So many sub-disciplines are being brought to bear on this project. This short presentation offers a glimpse into the history of research at the site as well as a thumbnail sketch of the historical background of Antiochia gleaned from the meager historical sources but tempered by the richness of the archaeology discovered over the 20 years of research.

Pathology and Stable Isotope Analysis of Human Skeletal Remains from the Small Bath at Antiochia ad Cragum, Türkiye

Emily Hammeri¹, Megan K. Moore²

¹ University of Georgia, ² Eastern Michigan University

Human remains that have been found in three contexts at the Roman/Early Byzantine site of Antiochia ad Cragum in southern Türkiye: the necropolis, the small bath, and the acropolis. Here we describe the context and significance of remains found at the Small Bath complex. Among the remains are those of an individual determined to be a young man whose disarticulation indicates that they were partially decomposed prior to burial and which also display evidence of trauma and animal scavenging, indicating a likely clandestine burial. Five additional male skeletons have been found in tertiary use contexts of the small bath, all with age-at-death estimates between 20-45 years. Artifact analysis suggests that the small bath buildings went out of use in the third to fourth century CE. They were first transformed into industrial centers (wine pressing) and later utilized for funerary purposes. Two skeletons were disturbed in antiquity and one is buried with stone in the mouth. Two skeletons present with porosity of the lateral sphenoid, which is consistent with scurvy or alcohol-related anemia. Individuals unearthed in the small bath have greater antemortem tooth loss than those of the acropolis. Stable isotope analysis (C, N, & O) compares the small bath burials with the acropolis burials, and 4 nonhuman mammals. The mean $\delta^{13}C$ value for humans (-18.83+/-2.09) is higher than for non-humans (-20.93+/-0.61). The mean $\delta^{15}N$ value for humans (8.49 +/-2.36) is higher than for nonhumans (6.09 +/-2.36).

The Northeast Temple at Antiochia ad Cragum: Architecture

Rhys F. Townsend¹

¹ Clark University

Since 2005 the Antiochia ad Cragum Research Project (ACARP) has undertaken excavation, multi-disciplinary analysis, and conservation of

the Northeast Temple, the first structure investigated in what is now a nearly 20-year excavation of this Roman city. Although virtually nothing remains above stylobate level, it has been possible to reconstruct (on paper) the superstructure of this small podium temple. Thanks to the careful recording and analysis of its many disiecta membra, the original building is identified as a small Corinthian tetrastyle prostyle temple built ca. 200 CE. The dedicatee is not recorded, but evidence of the sculpted pediment suggests it may have been the emperor Caracalla. The Northeast Temple at Antiochia ad Cragum is the most extensively studied temple in western Rough Cilicia. Research on this building has shed light both on the city of Antiochia itself and the broader region, both of which have been understudied until recently.

SESSION: 12D. The Archaeology of the Kurdistan Region of Iraq II (Arlington)

Chairs(s): Jason Ur, Harvard University

Settlement Collapse on the Erbil Plain

Shane Rice¹, Jason Ur¹

¹Harvard University

Alluvial areas of northern Mesopotamia were subjected to dramatic pulses and declines in settlement, in the remote past and up to the late 20th century AD. In this presentation, we review and compare the settlement decline of the late Assyrian period (ca. 900-600 BCE) and the forced resettlement and village clearances under the Ba'ath regime in the 1980s CE. The latter process can be studied closely via declassified HEXAGON satellite photographs of the 1980s, providing a high-resolution snapshot of Kurdish rural life prior to the destruction of the Anfal campaign. We conclude that durable connections of people to place have been so strong that even dramatic actions by powerful states cannot break them - in the former case, causing the abandonment of an imposed landscape, and in the latter case, leading to its revitalization systematic destruction. We also propose that close analysis of 20th century AD rural settlements via high resolution imagery might provide new analogies for estimating past populations in premodern times.

The Mosaiked Early Neolithic of the Kurdistan Region. Reconsidering the 1954 Assemblages from M'lefaat, Gird Chai, and Gird Ali Agha

Joseph Harris¹, Nena Connelly-Smolencic¹

¹University of Chicago

The ongoing renaissance of archaeology in Kurdistan has invigorated research into its Early Neolithic period. But this is not the first such renaissance. Site reports and museum collections hold the undestroyed results of earlier surges of fieldwork—some well-published, and some not. Many of these assemblages are held in the ISAC collections at the University of Chicago—including the Early Neolithic sites of M'lefaat (published) and Gird Chai and Gird Ali Agha (unpublished) in the Greater Zab area—enabling us to bring unstudied material to light and give established understandings renewed scrutiny. Conclusions drawn from M'lefaat took a commanding role in our understanding of the Early Neolithic—an understanding which unites the entire Eastern Fertile Crescent (EFC), including Gird Chai and Ali Agha, into a 'M'lefaatian' lithic industry. Based on a reanalysis of these assemblages, I offer new interpretations of the M'lefaatian toolkit and its cultural context, and I attempt to infer economic diversity across the broader Zagros area. I argue that the Early Neolithic of the Kurdistan region was much more of a mosaic, or medium, than previously presented. Such an interpretation reinforces its place in the transmission of the Neolithic package.

The Zoroastrian Fire Temples in Çarstin-Duhok/ Kurdistan

Hasan Ahmed A. Qasim Al-Berwary¹

¹Kurdistan Archaeology Organization

The Mesopotamia civilization is regarded almost like one of the most famous civilizations in the history of the world, therefore many people from different ethnics from their personal view of life contributed to constituting it as well as inventing the most requirements for their life, thus they dip ended on their ability, therefore, they gave humanity a great service from all aspects agriculturally, culturally and scientifically. All these civilized achievements were achieved through the efforts of the ancient Kurdistan people and their open minds over their cohesions for the best life for themselves as well as for their future generations. The Aryan people had a great role in constituting this civilization because they enriched it with thoughts and beliefs about humans in their life and death and they left traces in the area they lived in it became witnesses and archeological evidence that reflects the world's important aspects of their life, architecturally regionally and scientifically, perhaps the extended period from (612 B.C) to the (500 A.C) is considered as a poor period in information's a region has not studied well, so we need archeological excavations in the areas we think that they may contain enough archeological evidence which will add with no doubt much of the scientific facts to the historical writings and will resurrect the mistakes of the previous writers and researchers. As a result, we discovered ((fire Alters, fire torches, silence towers, sacred drink (stony factory for preparing), stone Canals, Hermitage priests, tunnel of the great Temple (column Temple), support walls, construction materials, and digging instruments)).

Unveiling the Late Chalcolithic at Gird-I Matrab. A Preliminary Analysis of the Archaeological Evidence

Marta Doglio¹, Rocco Palermo²

¹Brown University, ²Bryn Mawr College

This paper aims to provide a preliminary contextualization of the Late Chalcolithic evidence unearthed during two years of investigation (2023 and 2024) at the site of Gird-I Matrab. Situated in the Erbil Plain of Iraqi Kurdistan, Gird-I Matrab is a multi-period site offering insights into critically relevant periods in the history of this region. It bears evidence of a long sequence of occupation, from the establishment of complex societies in the 5th millennium BCE to the imperial formation of the 1st millennium BCE, and through the transformation and evolution into the Hellenistic and Parthian periods. Specifically, the excavation of a long step trench on the main mound (Area B) revealed a stratigraphic sequence featuring Late Chalcolithic structures and abundant in-situ ceramics and other artifacts. The analysis of the stratigraphy, architectural remains, and pottery repertoire promises to shed new light on the dynamics underlying the emergence of social complexity and the development of local proto-urban trajectories in the Erbil Plain during the 5th and 4th millennia BCE. New data from Gird-I Matrab are thus evaluated within the broader context of northern Mesopotamia, compared with recent discoveries in the Kurdistan Region of Iraq and with established data from the Syrian and Iraqi Jazira. This comparative approach could possibly enrich our understanding of the region's archaeological landscape and facilitate nuanced interpretations of cultural and historical developments during the much-debated Late Chalcolithic period.

SESSION: 12E. Contemporary Perspectives on Near Eastern and Mediterranean Pseudoarchaeology — Workshop (Berkeley & Clarendon)

Chairs(s): Kevin McGeough, University of Lethbridge | William Caraher, University of North Dakota

Readers of the Lost Ark: Ancient “Technologies” and Modern MacGuffins

Kevin McGeough¹

¹University of Lethbridge

One of the most persistent tropes in pseudoarchaeological treatments of the Near East is that the ancients had access to advanced or magical technologies no longer available in the present. This workshop contribution will explore this trope through the example of the Ark of the Covenant. The Ark of the Covenant is particularly charismatic for pseudoarchaeological treatment given the vivid physical description of the object in the Bible but the particularly ambiguous discussion of what it actually “was” or “did”. This workshop contribution will consider how this impacted pre-critical Biblical interpretation of the Ark and how those traditions were adapted for pseudoarchaeological readings. I will explore how the Ark is re-understood through technocratic ideologies and why these are particularly appealing in relation to archaeology, how fictional film facilitates and reifies such readings, and the impact of the repetition of such readings. Likewise, I will comment on the different political contexts in which such representations of the Ark have been meaningful.

Pseudoarchaeology and Recent Bible Customs Books

Jennie R. Ebeling¹

¹University of Evansville

Along with travelers’ accounts, photographs, exhibits, and other media, nineteenth century Bible customs books advanced the construct of “biblical Israel” in which western Christians, steeped in biblical imagery, envisioned life in ancient southwest Asia through an Orientalist lens. American biblical archaeologists in the early twentieth century – many of them ordained ministers and all of them dependent upon public interest in their work – reinforced established paradigms about ancient lifeways in their publications and presentations. While the increasing professionalization of archaeology in the region in the second half of the twentieth century led its increasingly secular practitioners to adopt processualist approaches, Christian supporters in the west continued to value archaeology as a tool to illuminate the world of the Bible and confirm the historicity of biblical accounts. Although a few archaeologists contributed accessible “daily life in biblical times” books at the turn of the twenty-first century, Christian publishing houses have had more success reaching the faithful through Bible customs books and similar publications written by male Christian authors who may have a few dig seasons under their belts but lack formal training in anthropological archaeology. In addition to using archaeological data in the service of Christian apologetics, these books perpetuate the construct of “biblical Israel” with its problematic stereotypes related to gender, race, class, and more. While these publications lack the sensationalism of Noah’s Ark discovery claims and the like, their selective use of archaeological material in support of explicit ideological claims qualifies them as pseudoarchaeology.

Phoenicians at "America's Stonehenge"? How America discovered the Phoenicians

Laura Mazow¹

¹East Carolina University

This presentation will introduce the site of “America’s Stonehenge” in Salem, New Hampshire, which advertises itself as an ancient site with astronomical significance, and suggests it was built by ancient Mediterranean and European groups. I will offer some analysis in light of other North American case studies that can be characterized by “Phoenicoskepticism.”

“To Baal of the Canaanites...”: Examining the “Iberian Punic” or Phoenician Inscription from America’s Stonehenge, New Hampshire

Helen M. Dixon¹

¹East Carolina University

This presentation, in dialogue with Laura Mazow’s introduction to the site, will offer a specific analysis of the purported Phoenician inscription(s) found and displayed at the site of America’s Stonehenge.

Our shared conclusions about how to understand the presentation of this site’s scientific and archaeological narratives will close our presentations.

The Relentless Search for Atlantis and the Public Perceptive of Ancient Catastrophes

Eric H. Cline¹

¹George Washington University

I will consider here the relentless need to locate the lost site of Atlantis, which has been identified by enthusiastic amateurs in locations stretching across the globe, as exemplified in numerous television documentaries and brought forward in a very humorous book by Mark Adams, entitled “Meet Me in Atlantis” (subtitled as “My Obsessive Quest to find the Sunken City”). From that starting point, I will move on to consider the larger question of why the idea of ancient catastrophes is so compelling and of such interest to general audiences, including of course the fall of the Roman Empire and now the Late Bronze Age Collapse as well. I will conclude by attempting to frame all of this in light of the specific questions posed by the organizers of this workshop.

Black Pseudoarchaeology in Mid-20th Century America

William Caraher¹

¹University of North Dakota

In October 2020, the New York Times published an anecdote from pianist Farid Barron who recalled reading that the saxophonist John Coltrane once received a papyrus from the avant garde composer, musician, writer, and mystic Sun Ra. The papyrus “was said” to stop time, but had since been lost. In the last few years that the Old Grey Lady breathlessly covered other controversial papyri including the drama surrounding Dirk Obbink and Karen King. In contrast, the origins and character of the so-called “Sun Ra Papyrus” remained a lede without a story despite opening a narrow window into Black attitudes toward the power of the past to shape the present. These attitudes derived from a rich and dynamic view of antiquity that served to articulate new understandings of Black identity over the course of the 20th century. Even as Black Americans were largely excluded from academia, they nevertheless developed complex theories, arguments, and epistemologies about their past. These ideas of the past circulated far outside of academic circles and drew upon popular accounts of the ancient world, pseudoarchaeological interpretations, esoteric literature, and sometimes spiritual revelations. These diverse sources produced a distinct influence on changing Black identities in the mid-20th century and informed a wide range of religious, artistic, and even political expressions. Recent efforts to debunk popular pseudoarchaeology have steered clear from critiquing Black pseudoarchaeology while nevertheless attacking some of the ideas and traditions upon which it draws. This seems like a fraught practice that deserves additional critical scrutiny.

SESSION: 12F. Digging Deeper: New Perspectives on Legacy Collections III (Studio 1)

Chairs(s): Anna Luurtsema, University of Pennsylvania | Erika Niemann, Mississippi State University

Scanning, Statistics, and Scrutiny: Digitally Integrating Specialist and Legacy Datasets to Understand the Use of Space in the E5 Strata at Tell eṣ-Şāfi/Gath

Sarah J. Richardson¹, Haskel J. Greenfield¹, Aren M. Maeir¹

¹University of Manitoba, ²Bar Ilan University

The excavation data from the Early Bronze Age residential neighborhood (Area E) at Tell eṣ-Şāfi/Gath have been collected and digitally recorded since 2012, and the earlier top plans and excavation notes have been digitized. Using GIS and CranR spatial and statistical analyses of the EBIII tool assemblages recovered from the residential

neighborhood provide insight to the use of space, within and external to the residential structures. This approach provides the opportunity for detailed spatial analysis of the wealth of bone tool, ground stone tool, chipped stone tool, and secondary use ceramic remains beyond the those identified in the field and mapped with point data. The tool corpuses presented will provide insights into the nature and intensity of tool use, and their upkeep and storage. Inherently, this allows insight into the changes in the use of space in domestic contexts through multi-generational habitation of the same area.

Digging through Paper: New Insights from Seh Gabi (Western Iran) through Legacy Data

Golnaz Hossein Mardi¹

¹University of Toronto

During the 1960s and 1970s, numerous archaeological expeditions and surveys were undertaken in Iran by American/Canadian archaeologists, which contributed substantially to our knowledge of ancient Iran from the Neolithic to the Iron Age. To the present day, unfortunately, much of the data recovered during these projects has remained unpublished. Given that political developments in Iran after 1979 have severely curtailed opportunities for new fieldwork for American/Canadian archaeologists and most of those fieldworks were not necessarily continued by Iranian archaeologists, the importance of such legacy data for new discoveries cannot be overstated. In this paper, I will discuss my methodology to examine the site of Seh Gabi during the fifth millennium BC (Chalcolithic period) for my Ph.D. thesis. Located in the Central Zagros of Iran, it was excavated in the 1970s as part of the Royal Ontario Museum of Toronto's "Iranian Project". Despite its importance for understanding the nature of societies at that time, Seh Gabi has largely remained unpublished. In this paper I will elaborate my rationale for selecting this site and its legacy collection for my research, and outline the methodologies employed to effectively manage and analyze the dataset associated with this collection through data digitization and data integration into a multivariate relational database, which allowed me to assess and mitigate the fallout from inconsistent data recording in the field. These analyses have allowed me to address and quantify the potential and shortcoming of this legacy collection in comparison with data from recently excavated sites.

Preserving the Past for the Future: Lessons from the Archaeological Data Management of the Madaba Plains Project - Tall al-'Umayri (Virtual)

Dawn Acevedo¹, Douglas R. Clark¹

¹La Sierra University

Excavations at the Madaba Plains Project - Tall al-'Umayri (MPP-U) took place over the course of eighteen seasons from 1984 to 2016. Following the 2016 season, excavations were ceased due to irreconcilable discrepancies with the landowner. Over the course of the eighteen seasons, according to Jordanian laws and policies, artifacts that were removed from the country included split-share, permanent loan, and long-term loan artifacts which number in the tens of thousands. Publication of these materials is still underway, and, as of the end of 2023, there are a remaining six seasons to be published along with final reports. This paper will examine MPP-U as a case study for the collection of archaeological data, specifically pertaining to excavated artifacts and objects (hereafter referred to simply as artifacts), as well as the importance of adapting to technological advances in order to provide research access to legacy collections. Though no perfect data collection protocols exist at this time and there is yet to be an industry-standard for best practices regarding the collection of data in academic excavations, MPP-U has always endeavored to glean as much information as possible from excavated artifacts in the field and to supplement that data once artifacts arrive at the stateside lab, now located in California.

SESSION: 12G. Gender in the Ancient Near East II (Studio 2)

Chairs(s): Stephanie Lynn Budin, Near Eastern Archaeology | Debra Foran, Wilfrid Laurier University

Reanalysis of Ptahhotep Maxim 32: Homosexuality, Non-Mutuality, and Queer Egyptologies

Thomas M. Pflanz¹

¹University of Chicago

This paper explores the translation and interpretation of the ancient Egyptian text, The Maxims of Ptahhotep, ca. 1985–1775 BCE, in particular Maxim 32 (P. Prisse 14.4–6). This maxim has commonly been interpreted as proscribing homosexual activity. This is in part due to the prevailing interpretation of homosexuality in the ancient world, introduced into Classics by Kenneth Dover in 1978 then taken by scholars of ancient west Asia and north Africa from David Halperin. This notion suggests that ancient homosexual acts were understood in the ancient past to be non-mutual, a process by which a dominant penetrator feminizes a submissive penetratee. Dover and Halperin are being critically reevaluated by scholars such as Konstantinos Kapparis and Stephanie Budin, and this reanalysis of Maxim 32 relies on interpreting against Halperin's influence in Egyptology. This Maxim has a puzzling construction, ḥmt-ḥrd, which has been taken as a compound noun that includes the words for "woman" and "child," conventionally translated as "effeminate boy" or "woman-boy," and referred to with masculine suffix pronouns. This has led to this figure being interpreted as a man that has been feminized through the process of bottoming. Applying theoretical work from queer Egyptologies and attempting to read against the grain of this standard interpretation of non-mutuality, this work provides a new translation and interpretation of these lines and suggests that ḥmt-ḥrd has been translated according to Western, heterosexist biases and not according to actual attitudes or practices in ancient Egypt.

Artemis of Ephesus: Reinterpreting the Multi-Breasted Torso (Virtual)

Carla Ionescu¹

¹York University

Artemis of Ephesus, a prominent deity in ancient Anatolia, has long been characterized in traditional accounts as possessing multiple breasts on her torso, a distinctive feature that has ignited scholarly discourse and controversy regarding its interpretation. Despite the absence of explicit anatomical features, scholars and artists continue to commonly interpret these protuberances as breasts. This paper re-examines these protrusions, presenting a compelling interpretation rooted in biological and archaeological evidence. Drawing on recent research in entomology and ancient beekeeping practices, a persuasive argument can be made that these protuberances symbolize queen bee cells, indicating Artemis's multifaceted role as a goddess associated with various aspects of life, including the prophetic, existential, and organic cycles. By recontextualizing these iconic features, this study offers fresh insights into the religious symbolism and artistic representation of Artemis at Ephesus. It also underscores the interplay between human culture and the natural world in antiquity, illustrating how ancient societies integrated biological elements into their religious symbolism. Interpreting Artemis's "unexplained protrusions" as queen bee cells provides a biologically grounded perspective that enhances our understanding of ancient Anatolian religious iconography. This study contributes a more nuanced comprehension of ancient Anatolian religious beliefs and the significance of symbolism in shaping cultural practices.

What is "Women's Religion"?

Stephanie L. Budin¹

¹American Society of Overseas Research

“Women’s religion,” a belief that ancient women mainly worshiped goddesses specifically for help in fertility matters, is a construct applied *faut de mieux* when we have insufficient data. It is especially palpable in disciplines such as Biblical Studies (with data provided by a male, scribal elite), figurine studies (no text to tell us what these things are), and ANE studies lacking texts (such as Phoenician). It over-privileges biological essentialism, fertility/sexuality, and assumes that women and men have different “religions” including foci of worship. It infects current studies of ancient religion, both in the academy and without. The quest for “women’s religion” began, simply enough, as part of the larger trend to find women in history. For the Hebrew Bible, for example, it was just an attempt to find what the women were doing hidden behind the androcentric texts. But somewhere along the line we came to believe that there actually was such a thing as “women’s religion.” This presentation looks at the origins of this construct, how it affects the study of ancient religions, and why it is problematic for the study of ancient women and religion.

SESSION: 12H. Archaeology of Arabia II (The Loft)

Chairs(s): Jennifer Swerida, University of Pennsylvania

Suhar: Excavations at an Early Islamic Indian Ocean Port

Derek Kennet¹, Seth Priestman², Nassar S. Al-Jahwari³, Eve MacDonald⁴, Aila Santi⁵

¹University of Chicago, ²Durham University, ³Sultan Qaboos University, ⁴Cardiff University, ⁵SOAS, University of London

The marked increase in the volume of Indian Ocean trade during the 8th to 10th centuries CE is surely one of the most significant, though less recognised, contributions of early Islamic civilisation. But little is understood about this trade, about the commodities involved, who the protagonists were, the precise chronology, the changing volume, and the way in which trade affected those who lived on the shores of the Indian Ocean. It is almost certain that Omani seafarers played a key part in the trade, whilst the historical sources from Ibn Habib to al-Maqdisi make it clear that Suhar, located on the northern Batinah coast of Oman, was, along with Basra and Siraf, one of three key early-Islamic emporia. New excavations in 2024 have begun to explore Suhar. Their aim is to investigate the development of the town in relation to both the maritime trade economy and to the agricultural economy of the site’s hinterland. Imported pottery demonstrates developing contacts with Tang/Northern Song China, NW India, Iraq and East Africa. Deep stratigraphic sequences and environmental sampling will be linked to analysis of land use, agriculture practice, and irrigation systems in the site’s hinterland. It is hoped that Suhar will provide important new perspectives on this early trade over the coming seasons. This paper will present a critical, up-to-date overview of what is known about the site, adding information from the first season of survey and excavation.

HOLD SPACE

Overview on the Development of the Fortifications of Historic Jeddah, Saudi Arabia (Virtual)

Otto Bagi¹, Karol Juchniewicz², Dan Socaciu³, Ahmed Abdulmuti Alfaleh⁴

¹Jeddah Historic District, ²Institute of Mediterranean and Oriental Cultures PAS, ³ArcheoConsultant, ⁴Jeddah Historic District

As part of the ongoing historical research and urban development activity in the historic al-Balad district of Jeddah, Jeddah Historic District (JHD), under the Saudi Ministry of Culture (MoC) commissioned our team to conduct archaeological investigations at a number of sites within the city. This paper will present our preliminary results from a number of excavated locations focusing on the fortification system.

Rescue excavations at various parts of the city revealed fragments of the Ottoman fortification system, including parts of the fortification wall and moat that surrounded the city, along with a hitherto unknown military structure in the heart of al-Balad that perhaps predates the Ottoman conquest of Hejaz. In this presentation archaeological works conducted during several campaigns throughout 2020-2024 will be outlined and some preliminary conclusions will be presented on the development of the fortification system of Jeddah.

SESSION: 12I. New Approaches to Ancient Animals II (Whittier)

Chairs(s): Christine Mikeska, University of North Carolina at Chapel Hill | Theo Kassebaum, University of North Carolina at Chapel Hill

Ben Aslanım: A Zooarchaeology of Predators and a Predatory Zooarchaeology

Benjamin Arbuckle¹

¹University of North Carolina, Chapel Hill

Traditional zooarchaeological approaches treat predators as a special class of animal objects operating in a space outside of the rationality of the subsistence economy; rare in the archaeological record but conversely abundant in folk imaginaries. But what happens when we treat them as subjects rather than objects? I address this question by taking the category ‘predator’ as one that transgresses a human-animal binary. I explore what happens when the human position within this animal category is taken seriously especially outside of ontologies of naturalism, where the boundaries between human and nonhuman are porous and transformation is possible. The transformation of humans into predatory animals, sometimes using animal body parts as ‘skins’, acquiring another point of view and access to knowledges not otherwise available, provides another way to view the archaeological and textual record of predators. In this view, Herakles wearing the skin of the Nemean lion and Hattusili’s claim of being ‘like a lion’ can be read more literally. Moreover, by deploying a transtemporal approach acknowledging the connectedness of past and present (the unboundedness of the social), I contemplate zooarchaeologists as predators, both physically (crouching over assemblages of long dead prey) and metaphysically (hunting and consuming esoteric knowledges). This reimagining of zooarchaeology as a discipline of predation and zooarchaeologists as transdimensional predators, provides a jarring contrast to traditional scientific identities instead placing practitioners among shamans, dreamers, diviners, and exorcists (e.g., *ašipu*) in the gathering of esoteric knowledge and knitting together the past, present and future.

The Fox, the Liar, and the Classroom: Animal Stereotypes in Elementary Sumerian Literature

Mason Wilkes¹

¹Johns Hopkins University

The Old Babylonian scribal curriculum was filled with animal characters used and adapted by generations of instructors to help teach the core concepts of cuneiform to young students. Early exercises, especially proverbs, employed amusing stereotypes of animal behaviors, and frequently acted as thinly veiled criticisms of fellow human beings who could be guilty of lying like a fox, lordling like a lion, or being clumsy like a cow. This paper will describe the phenomenon of animal characters and their literary stereotypes as they appear in the Sumerian proverb collections. It will also discuss their value for mastering the first stages of reading and writing literary cuneiform, and their relative limitations as meaningful witnesses to the natural world. Examples will largely draw from the animal characters found in a popular and representative text from the Old Babylonian curriculum, Sumerian Proverb Collection 2, and will include some significantly updated translations from that text.

Miniaturizing the Monumental: Examining Miniaturized Representations of Elephants in Seleucid Art (Virtual)

Melissa DePierro¹

¹University of California, Irvine

This paper delves into the depiction of elephants, the largest land animals today, in miniature forms within Seleucid works of art. Their large stature made elephants coveted assets for numerous Hellenistic empires, leading to their frequent use in warfare and as symbols of imperial power. Despite their large size, there are several instances where Seleucid works of art portray them in diminutive proportions, purposefully counteracting the monumentality of these animals. Drawing from S. Rebecca Martin and Stephanie Langin-Hooper's "miniaturization theory," which opened the field to examining miniature objects beyond a practical lens, and examples of elephants in Seleucid and other Hellenistic empires, this study seeks to elucidate the motivations behind this minimization in size. Through meticulous examination of miniature objects such as weights, coins, and bowls, this research suggests that the miniaturization of such colossal creatures aimed to condense the inherent power of their monumental size into a more graspable form, making them accessible for a larger body of individuals. Additionally, this paper delves into the broader cultural and strategic influences of the Hellenistic world that shaped the dissemination of elephant imagery within the Seleucid Empire and beyond. It delves into how these representations were potentially driven by practical considerations and the desire to assert imperial dominance, particularly during geopolitical tension with foreign powers.

Painful Pathologies: Studying Animal Care through the Presence of Sick Animals

Melina Seabrook¹

¹Harvard University

Zooarchaeology often takes a large-scale, economic-centered approach to studying animals in the past. Undoubtedly, the production of meat, milk and hair were crucial factors driving sheep and goat management practices. However, focusing on animals only as products obscures a more complex system of human-animal relationships. Pathologies on sheep and goat are infrequent, and when present they are noted but rarely studied. In examining 405 caprines at the site of Tepe Yahya, Southeastern Iran, 50 animals with dental pathologies were identified. These pathologies can cause significant issues in the ability to eat and cause further display behaviors indicating their discomfort. Hampered food consumption would lead to diminished nutrition affecting the animals' quality of life and their products. In a purely economic model, one might expect animals with pathologies to be culled early before the animals' further decline. However, most of these animals with pathologies lived to eight years or older. This project applies archaeological science methods to these pathological animals, to examine more closely what their lives might have looked like, and how this differed from healthier animals in the herd. Learning about the lives of these animals we can examine how people might have cared for them and what factors might be influencing the choices to keep these animals with pathologies alive. These 'others' are a reminder that animals are not all treated simply as products for maximization. Investigating their lives provides a valuable window into the past's overlooked parts of animal husbandry.

Weaving Together the Multispecies World: Speculative Narratives of an Ancient City

Christine Mikeska¹, Theo Kassebaum¹

¹University of North Carolina, Chapel Hill

In this paper, we make the case for the power of speculation when interpreting archaeofaunal datasets and reconstructing archaeological worlds. This paper will weave together three multispecies narratives of an ancient city, drawing together multiple lines of evidence to

reconstruct the lives of three categories of ancient animals – friend, food, and foe. We will consider the association of these social categories to various lines of evidence and the complexity of these human-animal relationships in ancient urban landscapes. This paper will apply this approach to the 2nd millennium BC city of Hattuša, populating the city not just with people but with animals and (re)imagining the life histories of the non-human residents of Hattuša. By intentionally imagining the past as a place inhabited by humans and animals alike, we aim to weave together a multispecies world that more accurately reflects the lived experiences of urban landscapes.

SESSION: 12J. Late Bronze Age Northern Levant: A Crossroad Between Worlds (White Hill)

Chairs(s): Marwan Kilani, University of Basel

Inscribed in Plain Sight? Anchoring the Byblos Script in the Middle Bronze Age via Scarabs from the Southern Levant (and Other Graphic Connections)

Nadia Ben-Marzouk¹

¹W.F. Albright Institute of Archaeological Research

The early second millennium BCE is a period characterized by the local development of emergent writing systems with (semi-)pictographic scripts around the east Mediterranean, raising questions about the nature of contact between communities and the role of Egyptian influence. In the central Levant, excavations from the coastal site of Byblos produced fourteen "pseudo-hieroglyphic" inscriptions on stone stelae and so-called metal spatulas written in what is generally referred to as the Byblos script or syllabary. While previous research has proposed a connection to Egyptian hieroglyphs and hieratic, the Early Alphabet, and even Cretan Hieroglyphic and Linear A for certain signs, the lack of secure archaeological context for these inscriptions has resulted in proposals for the date of the script ranging from the late third to early first millennium BCE. To bring a new lens to our understanding of the script's development and timeline, this paper argues Middle Bronze Age scarabs from the southern Levant provide first external chronological anchor to date the development of the so-called Byblos script. By focusing on specific signs, it will be demonstrated how this overlooked corpus complicates our understanding of when the Byblos script first developed, its relationship to the Egyptian scripts, and the nature of contact between southern Levantine scarab producers and text-makers at Byblos. Graphic connections to other emergent scripts will also be explored, complicating our understanding of Byblos' connections in the eastern Mediterranean during the Middle and Late Bronze Ages.

Hathor at the Palace of Nestor in Bronze Age Greece

Jack Davis¹, Sharon R. Stocker¹, Marwan Kilani²

¹University of Cincinnati, ²University of Basel

In 2018, a team from the University of Cincinnati discovered two previously unknown Mycenaean tholos tombs, both belonging to the Early Mycenaean period. Finds include imports from the Eastern Mediterranean and Levant. The largest of the two tombs, Tholos VI, yielded an unusual deposit in its entrance passageway. The passageway was filled with a deep deposit of earth in LH IIA (1500-1450/40 B.C.E.), thus sealing on its floor a shallow deposit of blackened earth containing several thousand individual objects connect with funerary rituals, primarily small pieces of gold foil, but including jewelry and precious stones, as well as fragments of burial jars in the so-called "Palace Style" of LH IIA. Among the items of jewelry were two nearly identical gold pendants, probably earrings, with the head of Hathor emerging from lily-like and lotus-like vegetation engraved on one side, and, on the other, the same design represented in cloisonné with inlaid colored stones; lapis lazuli beads are pendant from both. The pair is remarkable in the Bronze Age Aegean as the earliest (and virtually only) representation of an Egyptian deity. In our paper we

review evidence for the presence of the cloisonné technique in the Early Mycenaean period. We suggest that these Hathor earrings were likely manufactured in the general area of Byblos, and consider what meaning, if any, they may have had for those who chose to inter them with the dead in Tholos VI.

In Search of "Egypt": Eastern Mediterranean Interactions During the Late Bronze Age

Alessandro Piccolo¹

¹Università di Roma

It is generally assumed that the ancient Greek toponym Αἴγυπτος ("Egypt"), probably cognate with the Mycenaean anthroponym A3/Ai-ku-pi-ti-jo, was derived from Ἡ(w).t-k3-Pth ("The-house-of-the-ka-of-Ptah"), an ancient Egyptian endonym for Memphis. This assumption is in fact correct. Nonetheless, it should be emphasized that Αἴγυπτος does not perfectly match Ἡ(w).t-k3-Pth in terms of semantics, as Αἴγυπτος denotes Egypt, whereas Ἡ(w).t-k3-Pth is more of a "nickname" of Memphis. It seems that Ἡ(w).t-k3-Pth entered the languages spoken in the Northern Levant during the Late Bronze Age. Notably, the Amarna archive has yielded a couple of letters that were sent by the kings of Byblos to the Egyptian pharaohs; an Egyptian city named Ḫi-ku-up-ta-aḫ is mentioned in both texts. Additionally, Ugaritic documents frequently mention a mythical place named Ḫkpt. This paper will argue that the languages spoken in the Northern Levant during the Late Bronze Age played a role in the process that led from Ἡ(w).t-k3-Pth to Αἴγυπτος. This "interference" could explain the semantic discrepancy between Ἡ(w).t-k3-Pth and Αἴγυπτος, as Ḫi-ku-up-ta-aḫ, which literally means "Memphis", appears to function as a synecdoche for the entire land of Egypt. This analysis will be undertaken against the background of other linguistic and textual data as well as archaeological evidence. The goal is to gain a glimpse into Eastern Mediterranean interactions during the Late Bronze Age. Full and close attention will be given to Memphis as a contact point to which the Aegean and the Levant converged.

Egypt and Ugarit Beyond Connectivities: A Comparative Approach to Early Globalization

Federico Zangani¹

¹University of Cambridge

This paper will present the preliminary results of an ongoing research project that investigates forms of pre-modern globalization in the Late Bronze Age Near East and Mediterranean. This project is a comparative study of New Kingdom Egypt and Ugarit that takes direct interconnections and foreign relations only as a starting point, and sets out to analyze the interplay of institutional authorities, private citizens, localities, and global networks in two radically different polities. The potential of this comparative research lies precisely in the difference between the two comparanda: a territorial state such as Egypt, which pharaonic ideology construed as a quasi-Westphalian nation-state; and a Mediterranean port-city such as Ugarit, which was one of the protagonists of the Late Bronze Age as a global city ante litteram. This comparison, therefore, may yield valuable insight into the opportunities and challenges that territorial states, global cities, and their respective societies face under conditions of globalization, as well as how citizens and society in two different polities experienced, sustained, and responded to processes of globalization in their political, economic, and intellectual lives. The working hypothesis of this project is that Egypt was structurally less competitive and had to overcome certain obstacles of which a global city such as Ugarit was free. As a result, royal power, political centralization, and imperialism progressively gave way to private citizens, strategic localities, and the formation of political and economic networks that were not exclusively institutional.

The More Things Change...Continuity and Innovation During the Late Bronze Age-Iron Age I Transition in the Northern Levant

Lynn Welton¹

¹University of Toronto

The beginning of the Iron Age in the Levant is generally characterized as a period of profound social and political disruption that brought the interconnected and cosmopolitan milieu of the Late Bronze Age to an end. These views have been strongly influenced by research in both the southern Levant and Cyprus, but it is only in recent years that an expanding body of archaeological data has allowed us to assess the appropriateness of these models for the northern Levant. This talk will evaluate evidence for continuity from Late Bronze Age traditions in sites throughout the northern Levant and southern Anatolia into the early Iron Age, drawing upon both recently excavated archaeological materials and a growing corpus of historical information. I will draw particularly on the results of excavations at the site of Tell Tayinat, located in the Amuq Plain of southern Turkey, which was reoccupied in the 12th century BCE after a period of abandonment lasting more than 800 years, during which time the primary settlement in the Amuq Plain was located at Tell Atchana-Alalakh. The earliest Iron I levels from the site exhibit a variety of cultural influences, including both materials that demonstrate continuity from the Late Bronze Age and signs of innovation. Later Iron I levels, beginning in the 11th century BCE, provide an assemblage characterized by increasing quantities of Aegeanizing ceramics and other artifact types, existing alongside a variety of other forms of evidence (both historical and archaeological) for local continuity.