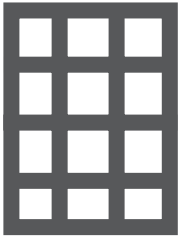


Seven appointees of the W. F. Albright Institute of Archaeological Research in Jerusalem presented papers at a colloquium held at ACOR in Amman on January 28, 1999. The papers are featured beginning on page 7 of this Newsletter.

The group was hosted by ACOR Director Pierre Bikai and Associate Director Patricia Bikai. In attendance were ACOR Fellows and staff, the Director of the Department of Antiquities of Jordan, faculty and students of the University of Jordan and Yarmouk University, and Friends of Archaeol-



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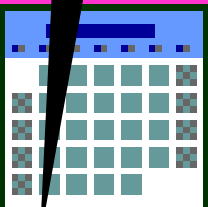
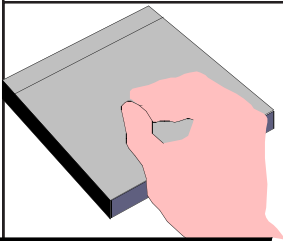
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CA

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

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

Carthage Ñ 1 publication project

(; =)

.I./D ()

Carthage Punic Project (p)

L. Stager, J. Greene

C

Kholetria-Ortos Neolithic Excavations (p)

A. Simmons

Kourion-Amathus Gate Cemetery (f)

D. Parks

Mitsero-Politiko Regional Survey (SCSP) (p)

B. Knapp

Politiko Phorades Excavation (SCSP) (f)

B. Knapp

Sotira Kaminoudhia (p)

S. Swiny

I

D A C

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

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

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

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

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

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

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

E H

A I L
B A

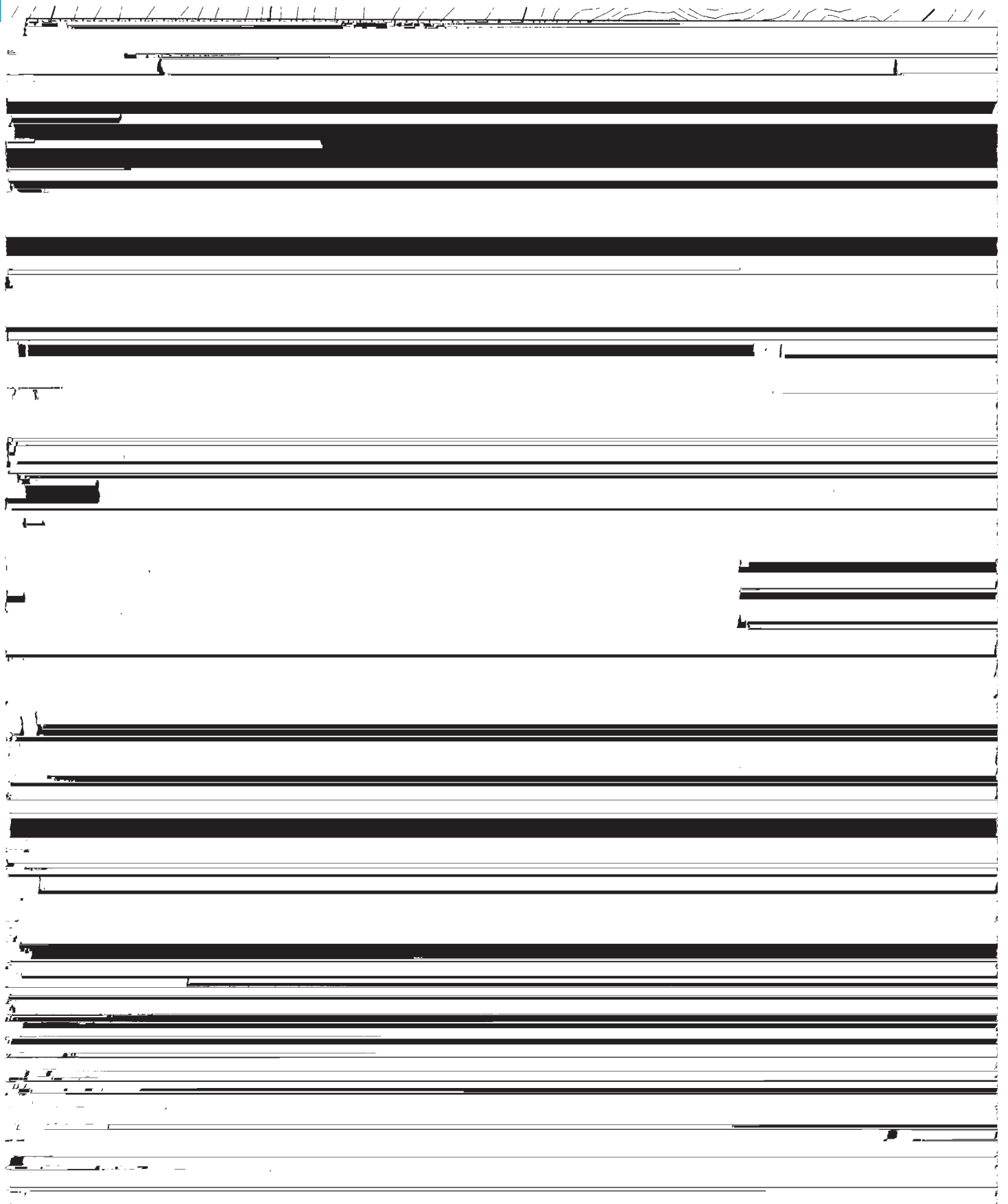
As the opportunity has presented itself, ASOR has sponsored lectures for its members. This has not been done in a consistent fashion but we are hopeful that the ASOR Centennial will provide a boost to this program and make lectures readily available to more of its individual and institutional members.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

Three lectures have been scheduled for the Spring and additional lectures

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

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

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



F . 1. Top plan, Tel Rehov.

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

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

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

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

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

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

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

²I. Finkelstein, "The Archaeology of the United Monarchy: An Alternative View," *Journal of the American Oriental Society* 116 (1996) 177–87; A. Mazar, "Iron Age Chronology: A Reply to I. Finkelstein," *Journal of the American Oriental Society* 117 (1997) 157–67; I. Finkelstein, "Bible Archaeology or Archaeology of Palestine in the Iron Age? A Rejoinder," *Journal of the American Oriental Society* 118 (1998) 167–73.

E 6000 (A L) M

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

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

Unfortunately, no indication of an absolute date of this building has been forthcoming, thus leaving the dating of



tion not only confirms the identification of the site, but also provides the historical context for dating the sanctuary and the last great city of Ekron to the seventh century. Most im-

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

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

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

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

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

A better explanation considers how pig husbandry fits into regional systems of intensified agricultural production. Pigs ear This dramatic

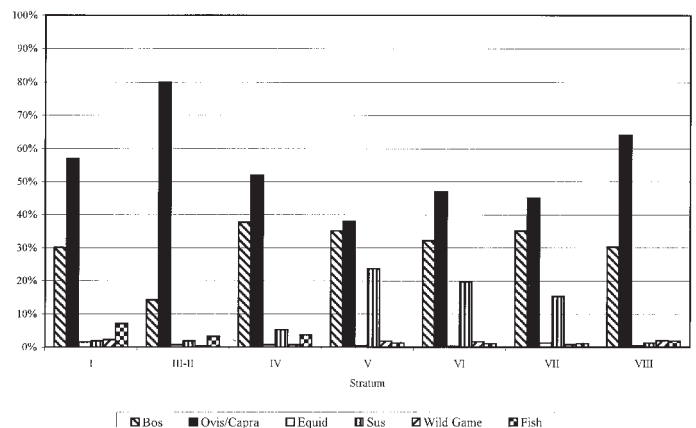


Fig. 5. Variation in Diet over Time at Ekron.

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

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

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

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

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

At this early stage in the data analysis, the above conclu-

L A E M

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

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

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

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

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

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

M E T A L L U R G I C A L A C T I V I T I E S I N C U L T S I T E S

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

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

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

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

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

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

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

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

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

A second point addresses this issue of the metallurgist as magician. Ideas as well as artifacts travelled along the trading routes between East and West, and the religious sensibilities of the workers would be a natural inclusion in the invisible cargo of cultural ideas. Such metallurgists, how-

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

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

Also on the list are the tomb of David on Mount Zion, Rachel's Tomb north of Bethlehem, and other tombs of Old Testament Prophets in the cities south of Jerusalem, such as the Prophet Matta, the father of Jonah in Bayt Ummar between Bethlehem and Hebron, and the Prophet Yunus in Halhoul, north of Hebron. Then a number of places in Hebron itself appear, notably the Tombs of n Bet8nFlht 57(chs, and then) Tl T* -0.054 Tw l (the tomb of the Pr) 44 (ophet L in Ju T* 0.062 Tct

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

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

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

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

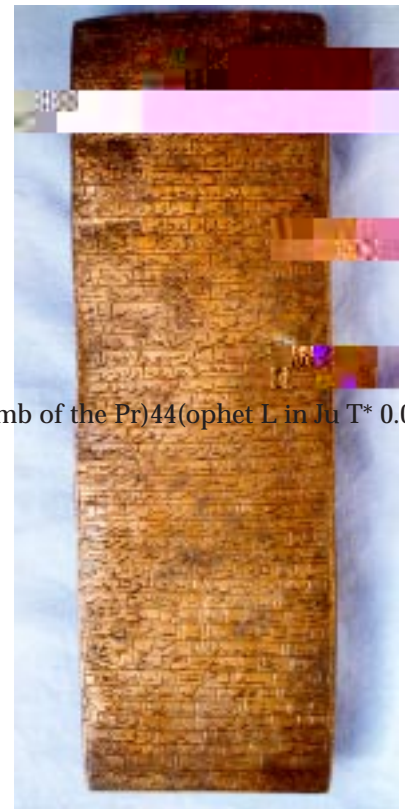


Fig. 8. Nineteenth century stamp listing the Islamic holy places in Jerusalem, Hebron and vicinity.



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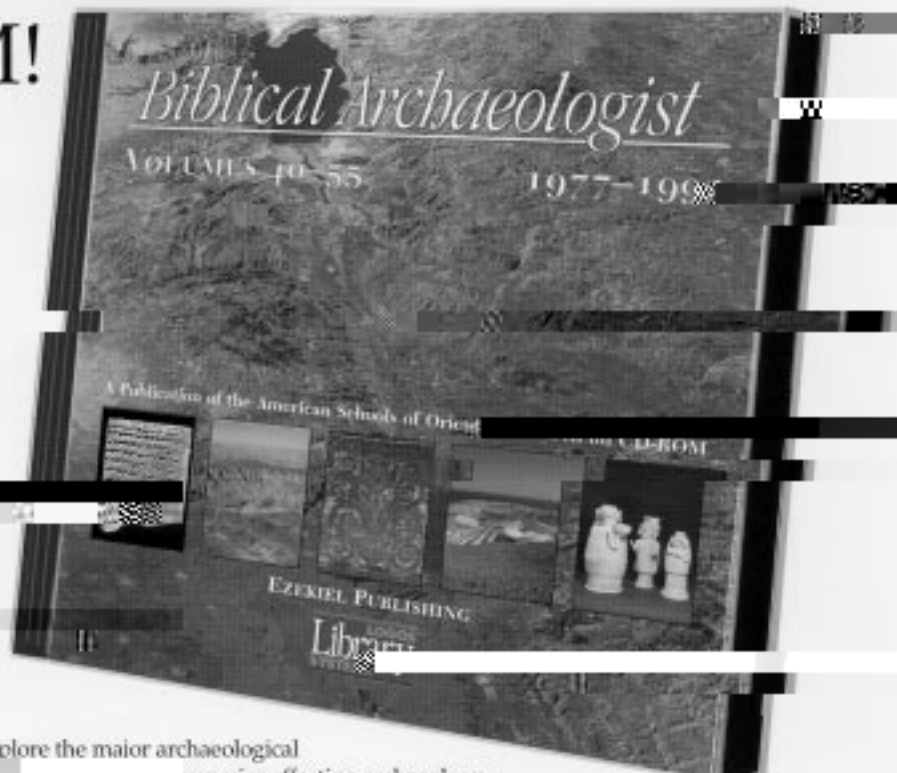
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NEWS and NOTICES

E B A

Interested in volunteering to help in the ASOR Boston office and in a lab at the Department of Archaeology at Boston University to enter field records into computer files, describe and draw pottery sherds, copy and organize field drawings and top plans, sort carbonized seeds? Skills needed: accuracy in transcribing records, experience in working with architectural drawings and reconstructions, patience, patience and more patience. There is never enough funding to get all the jobs done that are needed to prepare excavated archaeological materials for publication. Volunteers love their field experiences on different digs but seldom get a chance to help with all the other stages that are required to process the materials after the dig. We are thinking of organizing a volunteer program this fall. If you would like to help and have some time you can give us, please give us a call at the Boston office (617-353-6570) or send us a note and we'll see what we can work out! ■

C B - B
D A E

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

Go to qal.berkeley.edu/~teldor Click for more information and the Application to join the thirteenth U.C. Tel Dor Expedition. Further information may also be obtained from Professor Stewart at: UC Tel Dor Archaeological Expedition, Department of History of Art, U.C. Berkeley, Berkeley, CA 94720-6020, tel: (510) 642-4524 / fax: (510) 643-2185. astewart@socrates.berkeley.edu ■

D. M. K. L

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

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

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

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

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

as said officed

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

A

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The site is designed to be user friendly, and represent a broad range of topics of interest to ASOR members

ANNUAL MEETING INFORMATION

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

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

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

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

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

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

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

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

M 1 Deadline for submission of program materials by sec-



ALBERT LEONARD, JR. (AASOR 54)

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

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