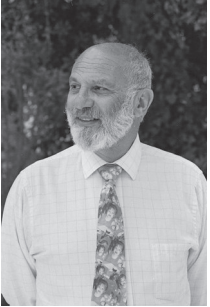


AIAR Fellowship Reports 2005–2006



The Iron Age Cemetery at Tell Halif

Oded Borowski

Emory University

Annual Professor

During my tenure as Annual Professor (2005–2006) at the Albright Institute, my research project was “The Iron Age Cemetery at Tell Halif.” The goal was to analyze the finds and prepare the materials for publication in the Lahav Research Project (LRP) Final Reports Series (Lahav III). The materials I examined came from several different excavations conducted by Joe D. Seger, David Alon, and myself during the years 1972, 1976, 1977, and 1988.

The first phase of my work involved describing each of the twelve excavated burial caves, including the physical appearance, special features, and exact measurements of each cave. I then analyzed the pottery and small finds. Since the excavations were conducted by different researchers under the auspices of various institutions, the pottery and objects had been stored at different locations and were somewhat problematic to find. The materials were stored at two locations at Kibbutz Lahav, at the Israel Antiquities Authority (IAA) storage facility in Beit Shemesh, and in the basement of the Hebrew Union College in Jerusalem. Unfortunately, because of the passage of time, a number of finds could not be located. It is possible, however, that the missing items will be recovered sometime in the future. An additional problem involved locating some of the plans, sections, and the pottery and object drawings originally drawn by the IAA following my work in 1988. Only some of them were located in the IAA archives; the rest will have to be reproduced.

The next phase of work involved preparing pottery plate descriptions. Each piece was described according to a format developed for the LRP final publications. The final report will include 15 pottery plates, three object plates, and other illustrations. The analysis of the data provided a basis to formulate conclusions that fall in the category of “Cultural and Historical Observations.” This includes a discussion of the cemetery’s location, the date and architectural profile of the tombs, the burial population, and burial and cultic customs. Another chapter is devoted to special finds.

Generally, the cemetery was in use between the 10th and 7th centuries BCE, and its location suggests that it was the final resting place of Tell Halif inhabitants. While all of the burial caves belong to the bench-type tomb, each displays different features including the number and design of the benches and repositories. The design of two tombs suggests that they

were originally intended for only one burial and later underwent changes to include multiple burials. Because the tombs were disturbed either in antiquity or in modern times, no clear stratigraphy could be defined; however, the materials recovered provide some indications concerning burial procedures. Tomb design and certain ceramic vessels suggest that the burial procedures involved the preparation of the body, most likely including washing it with water.

My stay at the Albright greatly facilitated the completion of my research. The staff was tremendously helpful. Being at the Albright allowed me to locate and examine materials I needed for my project and provided me with opportunities to meet with scholars who have similar interests. For this I would like to thank the Horace W. Goldsmith Foundation and the Bureau of Educational and Cultural Affairs of the U.S. State Department for their support of the Annual Professorship. Thanks are also due to Emory University for providing me with a research leave.

Ethnicity and Exchange during the Israelite Monarchic Period



Carolina Aznar

Harvard University

National Endowment for the
Humanities Fellow

During my NEH Fellowship at the Albright Institute this year, I expanded my doctoral research on ethnicity and exchanges during the Israelite Monarchic Period (ca. 1000–586 BCE) and began to prepare my dissertation for publication. As an extension of my doctoral research, I conducted petrographic analyses of storage jars from several sites, including jars from Tel Jemmeh and Tel Mique. I spent a good part of my time using the library resources of the Albright Institute, the École Biblique, and the Institute of Archaeology at the Hebrew University. In addition to preparing my dissertation for publication, one of the most beneficial aspects of my residence in Jerusalem was the opportunity to present my research results at three research institutes: the W. F. Albright Institute in Jerusalem, the Department of Maritime Civilizations and Archaeology at Haifa University, and the Kimmel Center for Archaeological Science at the Weizmann Institute. In my workshop at the Albright, I gave a general overview of my research results on ethnicity and exchanges during the time of the Israelite Monarchy. In my seminars at Haifa University and the Weizmann Institute, I presented two parts

of this research in greater detail: the Phoenician-Philistine exchanges at the former and the centric transfers at the latter. Thanks to these presentations, I was able to get extremely valuable feedback on my research from scholars from all over the region: from archaeologists Sy Gitin, Eilat Mazar, Ayelet Gilboa, Amihai Mazar, Trude Dothan, Sam Wolff, Michal Artzy, and Ezra Marcus to historian Nadav Kashtan, and scientists specializing in laboratory analysis of archaeological data Uzi Smilansky and Steve Weiner.

This feedback has widened the scope of my approach in several ways. First, my book has a new chapter on land ownership and trade in the Ancient Near East. Although there is only minimal information available about these aspects of life in ancient Israel, archival material from Mesopotamia provides the requisite background for interpreting the results of my petrographic analyses. Based on this information, I suggest that the Phoenician exports to ancient Israel consisted mostly of wine and that this commercial activity was carried out as a private enterprise. Second, in order to understand the relevance of the analyses of the storage jars in the study of these ancient exchanges, I have also included in my book a discussion on ancient maritime trade and shipwrecks in the eastern Mediterranean. Although the original manuscript of my dissertation included some evidence from several shipwrecks, it became clear that a more detailed discussion on this topic would be necessary in order to fully understand the implications of the shipwreck data. Third, my book also includes an examination of storage rooms excavated in the thirteen major sites studied (Horvat Rosh Zayit, Tell Keisan, Tell Abu Hawam, Rehov, Beth Shean, Megiddo, Gezer, Tel Batash, Lachish, Beersheba, Tel 'Ira, and Ashdod) in which groups of storage jars have been found. This information provides insights into the scale of commercial exchanges.

As a follow-up to my research this year, I plan to expand the scope of my petrographic analysis to include a study of store jars from Philistia and the Iberian Peninsula in order to broaden my analysis of commercial contacts between the eastern and western parts of the Mediterranean Basin.

Toward a New Discipline of Archaeo-Papyrology: A Case Study from Byzantine Palestine



Scott Bucking
DePaul University

National Endowment for the
Humanities Fellow

My project focused on developing both a theoretical and a methodological foundation for the creation of a new discipline of archaeo-papyrology. Archaeo-papyrology is a synthesis of two fundamentally related disciplines—archaeology and papyrology—that have historically developed along very separate paths. It seeks to give full recognition to the material identity of excavated papyri¹ and to foster the development of approaches

to interpreting such texts that take account of this identity. Unlike traditional papyrological studies, which have relied mainly on philological approaches to constructing meaning, archaeo-papyrology combines archaeological and philological approaches. The result is not only more robust and contextualized interpretations of excavated texts, but also a fundamental shift in the way in which these texts are conceptualized as objects of study. Creation of this new discipline builds upon some recent work in papyrology that has begun to recognize the material identity of the papyri. However, because mainstream papyrology has been largely unreflective about its own theoretical and methodological workings, the implications of recognizing this identity have not been fully realized.

To illustrate the methodological underpinnings of archaeo-papyrology, I have developed a case study from Byzantine Palestine, using a Greek writing exercise, hereafter referred to as O. Elusa 1. This exercise is part of a small group of ostraca excavated in 1997 by Goldfus and Fabian from a pottery workshop at Elusa in the Negev. One way of establishing a link between the writing exercise and the activities at the pottery workshop is through the use of red ink to perform the exercise. None of the other ostraca found at the site are written in red ink, which appears to have been restricted to the production of jar labels; nearly half of the labels found on fragmentary jars at the pottery workshop are written in this color ink. Therefore, it may be that O. Elusa 1 is related to the need to label jars at the workshop and served as some sort of practice or training for this purpose. Moreover, while papyrologists and historians of ancient education continue to view writing exercises from the Roman and Byzantine Near East chiefly as the products of formal schools, the archaeological context of O. Elusa 1 reminds us that there were other types of settings in which such exercises were being produced.

This brings us back to the larger issue of seeing papyri also as archaeological objects. The proposed discipline of archaeo-papyrology takes a step toward fully embracing this material identity of texts—both in theory and in practice—and reintegrating papyri into the archaeological network of agents and artifacts. It also offers a much-needed complement to the largely philological approaches that have historically determined the ways in which meaning is constructed from these texts.

¹ Texts also written on parchment, wooden tablets, and fragments of pottery and limestone (*ostraca*) are collectively referred to as “papyri,” and it is in this broader sense that the term is being used here.

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Communal Order in the Dead Sea Scrolls and Early Christianity



Daniel K. Falk
University of Oregon

National Endowment for the Humanities Fellow

My research project is a comparative study of community order and organization in the Dead Sea Scrolls and in Early Christianity, ultimately to be published as a monograph. Although striking similarities between the two communities have been noticed since the early publications of the Dead Sea Scrolls—especially with regard to leadership offices, authority structures, initiation and disciplinary procedures, and their common life based on voluntarism—there has not yet been a full-scale systematic study comparing the two. For both communities, scholars have also proposed influence from Hellenistic voluntary associations. But whatever the historical influences on their way of life, the community (or communities) represented in the Dead Sea Scrolls viewed their communal life as in accordance with the divine order. For this reason, my study focuses on trying to explain the significance for these religious communities of their organizational patterns. This takes seriously the nature of both communities as voluntary communities: we must presume that these ways of life worked for those who joined. What meaning did these ways of life have for the members? How did they understand their distinctive identity? Since both communities also saw themselves as heirs to the heritage of Abraham and true Israel, exploring these questions is intimately concerned with how they interpreted Scripture and how they identified themselves in relation to their sacred traditions. My study will focus on trying to explain why these communities described themselves the way they did. What meaning did it have for them to depict their communal life in terms of models derived from Scripture?

During my five-month tenure as an NEH fellow at the Albright Institute, I worked on one aspect of the project: the nature and status of Scripture in the Second Temple period and its use and interpretation in the Dead Sea Scrolls. Discussion of my research with other scholars at the West Coast Qumran Working Group (Portland, OR) in October convinced me that I needed to rethink the status and function of Scripture in Second Temple Judaism. The predominant model of Scripture as a basically static and clearly defined text that is then interpreted by communities appears to be rather inappropriate to the Second Temple period. More appropriate is a model from the field of comparative religions, especially in the work of William Graham and Wilfred Smith. These scholars describe a dynamic model of living traditions that function in various authoritative ways in relation to specific religious communities. Such an approach fits much better the data from the Dead Sea Scrolls where there are multiple textual types used side-by-side, flexible boundaries to the body of authoritative traditions, and a remarkable freedom in adapt-

ing and interpreting scriptural traditions. The research I have completed on this question will form an important section in my introductory chapter.

I also presented a paper to the Jonas C. Greenfield Scholars' Seminar at the Orion Center for the Study of the Dead Sea Scrolls in Jerusalem on this history of research on community order at Qumran, methodological issues, and initial studies with regard to models of judicial courts and interpretations of successors to Moses's authority. I have benefited from discussions about my research with numerous scholars in various fields. The most important benefit of this period of research in Jerusalem was the opportunity to make two excursions to the site of Qumran, to view artifacts from Qumran at the Ecole Biblique and the Israel Museum and to spend several days studying key Dead Sea Scroll manuscripts in the laboratory at the Israel Museum and the Shrine of the Book.

The Funeral Kit in Early Bronze Age Canaan



Jill Baker
Brown University

E. S. Frerichs Fellow/
Program Coordinator

My goal this year was to expand the research of my Ph.D. dissertation, *The Middle and Late Bronze Age Tomb Complex at Ashkelon, Israel: The Architecture and the Funeral Kit* (Brown University, 2003) to include a study of contemporary and Early Bronze tombs and burials in Canaan. In my dissertation, I defined a Middle and Late Bronze Age Canaanite mortuary practice, which I designated the "funeral kit." A summary of the funeral kit at Ashkelon appeared in the article titled "The Funeral Kit: A Newly Defined Canaanite Mortuary Practice Based on the Middle and Late Bronze Age Tomb Complex at Ashkelon" in *Levant* 2006.

The funeral kit includes a relatively predictable set of ceramic and nonceramic grave goods that were deposited with the deceased at the time of burial, based on the multiple intact burials found in the Middle and Late Bronze Age tomb complex at Ashkelon. These grave goods consisted of essential items that were integral to the funerary ceremony and mortuary rites and were not deposited in the tomb in order to convey personal characteristics or social status.

During the funerary ceremony, it is likely that a meal was held in honor of the deceased, and the ceramic vessels of the funeral kit represent the deceased's portion of that meal. The deposition of food and drink into the tomb may also have been intended to provide sustenance for the deceased's spirit while making the transition from this world into the next and/or functioned as an offering to the ancestors.

Based on my initial research on burials from Ashkelon, I determined that predictable deposits of funerary items could be observed in all of Middle and Late Bronze Age Canaan. In addition, regional variations could be observed in

the composition of the funeral kits. For example, in certain geographical areas, funeral kits contain a larger number of imported Mycenaean ceramics, while other regions exhibit a greater quantity of imported Cypriot material. The results of this study will be submitted for publication in the coming months.

As for tombs and burials in Early Bronze Age Canaan, using Ashkelon as the model, I examined published reports for chamber tombs at sites such as Bab edh-Dhra, Beth Shean, Dan, Jericho, Lachish, Megiddo, and Ain es-Samiya to name a few. Based on this research, I made several observations: (1) a funeral kit was employed during all phases of the Early Bronze Age; (2) the basic components of the funeral kit remained the same throughout the EBA; (3) the funeral kit is not necessarily indicative of socio-economic realities or social complexity; (4) the EBA funeral kit probably functioned as part of a funerary banquet and represents that aspect of the funerary ritual. During the EB I–III periods some regional variation was evident with regard to the vessel types that were incorporated into the funeral kit. The EB IV period, however, exhibited greater regional variation among the ceramic typologies, but the kit as a whole was in keeping with the seven ceramic families developed by Dever. Even though there was regional variation, it seems that intra-site ceramic typologies remained consistent among the burial groups. During the EBA, very few ceramic assemblages included imported wares and were mostly composed of domestic wares. Based on the research conducted this year, the development of the funeral kit can be followed from Early Bronze Age I through Late Bronze Age II. I expect to produce an article for publication summarizing these findings. This research will also serve as the basis for a chapter that will be incorporated into a monograph on the Bronze Age funeral kit in Canaan.

Archaeological Evidence of Horses and Chariotry in the Land of Israel during Iron Age II



MiYoung Im
Bar-Ilan University

George A. Barton Fellow

My project involved analyzing and presenting the archaeological data on horses and chariots from ancient Israel. Although I examined earlier evidence, my primary focus was on Iron Age II (1,000–586 BCE), the First Temple period.

Horses and chariots are mentioned in written sources that deal with military campaigns throughout the ancient Near East during the Iron Age. They are widely represented in Assyria, Egypt, and Cyprus by monuments, paintings, and artifacts. The research on horses and chariots in these countries has in some instances included data from Israel, which has added some knowledge to our understanding of the subject.

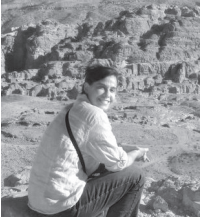
Also, there are numerous references in the Bible to horses and chariots, such as those to King Solomon (1 Kings 5:6). And while there is archaeological evidence from ancient Israel, little research has been carried out on the subject of horses and chariots. This obvious gap in the military history of ancient Israel stimulated my interest and led me to a study of osteological finds, horse figurines, accessories for decoration and harnessing of horses, and chariot models and fittings.

Not many osteological remains of horses exist in Israel. Only three horse bones have been identified among the 22 equid bones from Area S, Level III at Lachish, which date to 760–701 BCE. In my current study, I was able to include 842 horse figurines, one chariot model from Tell Jemmeh, and 20 wheel figurines. In addition to 23 figurines of 11th–9th centuries BCE and 52 figurines from unidentified strata, 767 figurines could be dated to the 8th–7th centuries BCE. Among them, most figurines, that is, 713, were found at Judean sites. Very little archaeological evidence of harnessing equipment dating to the Iron Age II has been found. In particular, most of these objects were described in the past as having other functions, or as “unidentifiable” artifacts. These include two horse bits, one ivory frontlet, and three ivory eye blinkers from Tell el-Far’ah (S), one bronze eye blinker from Lachish, two bronze eye blinkers from Megiddo, another bronze eye blinker from Beth Shemesh, and a poll decoration from Moza. Objects described as possible bronze bells that are from Tel Batash, Lachish, and Megiddo may have been used for horses. These artifacts are similar to those from Assyria and Cyprus dated to Iron Age II, which indicates that they were most likely contemporary. As for their function, the representation on horse figurines, although very crude, indicates that horses during Iron Age II had bridles and accessories.

The horses drawn on pithos sherds from Kuntillet Ajrud clearly show that they were in use with chariots. Although it is not certain whether the renderings by Assyrian artists reflect Judahite chariots or depicted them as stylized chariots of Assyrian kings, a ceremonial Judahite chariot with eight-spoked wheels and military carts appear on the Sennacherib Lachish relief. Actual chariots and carts found in the tombs at Salamis may be useful in reconstructing such vehicles with a three-dimensional perspective. The Judahite chariot has a square box resting on a pole with a yoke, and attachments for harnessing four horses. Although parts of chariots have been found in Israel, such as linchpins and chariot fittings, since they are dated to earlier periods, they do not significantly contribute to our understanding of the chariots from the Iron Age II. While the seals with horses and riders or a chariot found at northern sites bear the images of mythological creatures, seal impressions found at Judean sites, dating to the 8th century BCE, only have the depiction of the “prancing horse.” The latter has been interpreted as the representation in Hebrew of a person’s name “Susi,” meaning a horse.

The final stage of my research has focused on this archaeological evidence as it relates to additional literary sources from the Bible and from neighboring countries in order to understand the function of horses and chariots in military and social contexts in the land of Israel.

The Appeal of History: Assertion of Christian Identity in the Muslim World



Lisa Mahoney
Johns Hopkins University

Samuel H. Kress Fellow

Throughout the existence of the Latin Kingdom of Jerusalem, the commissioning and creation of art accompanied the struggle for and maintenance of land. These works ranged from large, public monuments to small, personal objects. In the absence of relevant texts from the period, the latter are particularly important documents for the study of Frankish private life and conceptions of the community's self-understanding during this period.

The strength of this assessment is manifest in a *Histoire ancienne jusqu'à César* manuscript made in Acre during the last decades of the thirteenth century (London, British Library, MS. Add. 15268). It is a manuscript that distinguishes itself in the quality of its pictorial program and, more important, the singular character of many of its compositions. The focus of my research at the W. F. Albright Institute of Archaeological Research was the motivation behind the commission of this chronicle, which recounts the history of the world from Creation to the reign of Caesar. Indeed, a close scrutiny of the miniatures suggests that it directly reflects the specific context of the manuscript's manufacture, and the particular statement its patron wanted to make as a result of that context.

The impetus for this manuscript's commission is announced, at least in part, by the frontispiece to this codex. Here one finds a full-page illumination containing theologically sophisticated references to the life, death, and Second Coming of Christ, all placed within and around a series of scenes depicting the beginning of Genesis. These allusions to Christ at the time of Creation serve to place the whole history of salvation emphatically before the viewer. Given its placement at the beginning of the manuscript, this single miniature also then asserts the parameters within which the events to follow are to be circumscribed.

Surrounding this miniature, however, is a border containing Islamic figures and Islamic decorative motifs. The presence of this imagery operates on many levels. For example, the Islamic motifs are explicitly borrowed from luxury objects and, as such, can be explained as an appreciation of eastern sumptuary art, imitated here to express the London manuscript's luxury status and to reflect or elevate the social prestige of its owner. The full meaning of these references to Islam, however, must be determined by way of their relationship to the exceedingly Christianized miniature they surround. By way of analogy with contemporary assertions of Christian identity found in other Frankish contexts and by way of comparison to similar environments of religious disparity and opposition, the miniature and its border can be understood to symbolize the religious confrontation taking place in the shared space of the Levant. In symbolizing

this confrontation, then, the layout of the frontispiece seems also to present the motivation for the decidedly Christian character of the manuscript being introduced here. That is, in this explicitly contested environment, the frontispiece distinguishes this history from Jewish and, more important, Muslim accounts and presents that very history as dramatically illuminated by a fundamental belief in salvation through Christ. At the same time, the reference to Muslims by way of the Islamic motifs that surround the main miniature picture symbolically and optimistically reflect the victory of Christianity over the enemies of Christ, both generally and in the religiously antagonistic world of the late thirteenth-century Levant.

I would like to add that the Director of the Albright and its staff have made my stay here particularly productive, offering everything from travel advice to the contact information of local scholars and providing always the delicious food and daily comforts that make work possible. For these reasons, and for making this institute a home, I wish to express my warmest appreciation.

On the East Mediterranean Contributions to the Origins of Coinage



Christine Thompson
University of California at Los Angeles

Samuel H. Kress Fellow

My research at the Albright centers on the relationship between 34 *Hacksilber* hoards excavated from thirteen Iron Age sites in Cisjordan and contemporary developments in trade and administrative practices that led to the development of the earliest coinages of Lydia and Greece c. 650–550 BCE. Many of the Cisjordan hoards contained *Hacksilber* grouped into linen-wrapped bundles that had been sealed with bullae. These bullae guaranteed both the unitized weight and purity of the bundled silver and thus recommended the sealed bundles as the immediate historical and conceptual antecedents of the earliest coinages of Lydia and Greece. The Cisjordan hoards also constitute the largest identified concentration of silver hoards in the ancient Near East in terms of both their geographical and chronological distributions and yet Cisjordan has no native source of silver. My research this year has focused on three chapters of my dissertation that deal with (1) the sources and purity of silver contained in the Cisjordan hoards, (2) the contexts of the Cisjordan hoards and what they can indicate about their functions, and (3) the development of a silver-based monetary economy in Cisjordan during the Iron Age and its connections to the silver sources, economies, indigenous peoples, and Phoenician and Greek colonists of the western Mediterranean.

The chapter covering the sources and purity of silver in the Cisjordan hoards is based on lead isotope analyses and

ED XRF and EPMA elemental analyses of approximately 200 samples taken from silver objects in the Cisjordan hoards.¹ This is the largest sample set collected from the region (and the only one from the Cisjordan hoards specifically); the results yielded unprecedented insight into some of the most controversial issues of research in biblical and classical studies as well as Mediterranean archaeology in general: did the search for silver motivate the Phoenicians to sail to the western Mediterranean as early as the 10th century BCE, did Greek colonists follow them there for the same reason, when did the exploitation of silver sources in the Aegean recover after a decline c.1200 BCE, and what are we to make of enigmatic biblical references linking Tarshish to overseas trade in precious metals? Lead isotope analysis is especially important for answering such questions as it offers the most effective means by which to identify the geological sources of silver used to make the *Hacksilber* found in the Cisjordan hoards. The samples from the Cisjordan hoards are of particular importance for addressing questions regarding the developments in trade relations between the eastern and western Mediterranean since they span the entire Iron Age and fit within a fairly precise and sequential chronological framework supported by an *ante quem* date for each hoard.

My second chapter is focused on detailing the contexts of each hoard with the aim of analyzing the function of each hoard at the time of deposition. Many of the hoards were never fully published, so I have spent a great deal of time meeting with living excavators and researching unpublished field diaries to better understand whether particular hoards belonged to, for example, private individuals or administrators, smiths or merchants, temples or tax collectors, and whether the hoards were buried with the intent of recovery. I have taken into account previous discussions of the criteria by which the functions of Bronze Age hoards might be inter-

preted² and applied them to the Iron Age Cisjordan hoards with the result that it has become necessary to establish new criteria for functional evaluation of the latter and to concomitantly address in depth the fundamental issue that these established categories are often not as mutually exclusive as they may appear.

1 The author took the samples and carried out EPMA at the Center for Materials Research in Archaeology and Ethnology at MIT, while the Kress Foundation and INSTAP provided the funding for TIMS and ED XRF to the Isotrace Laboratory at the University of Oxford, formerly directed by Z. A. Stos.

2 For example, J. Bjorkmann (1994) *Hoards and Deposits in Bronze Age Mesopotamia* (Philadelphia: University of Pennsylvania Ph.D. dissertation); A. B. Knapp, J. D. Muhly, and P. M. Muhly (1988) "To Hoard Is Human: Late Bronze Age Metal Deposits in Cyprus and the Aegean" in *Report of the Department of Antiquities, Cyprus Part I* (Nicosia), 233–64.

Images of Jerusalem in Hugeburc's *Vita Willibaldi* (8th century CE)



Rodney Aist

University of Wales at Lampeter

Educational and Cultural Affairs Fellow

My research at the Albright Institute this year has served to advance my Ph.D. studies currently being undertaken at the University of Wales at Lampeter on Christian pilgrim texts on Jerusalem during the Byzantine and Early Islamic periods. In particular, I am doing research on Willibald of Eichstätt, an Anglo-Saxon pilgrim, who visited Jerusalem in the 720s CE. Fifty years later, now the venerable bishop of Eichstätt (Germany), Willibald

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The fourth annual Presidential Forum will turn our attention to ASOR's past, as we hear several short presentations that highlight the discovery of the Dead Sea Scrolls and ASOR's involvement in their publication and dissemination, as well as provide highlights of ASOR's history from a new exploration into our archives.

✦ Eric Meyers, President of ASOR, will offer a glimpse into some memorable moments in ASOR's past.

✦ Westin Field, President of the Dead Sea Scrolls Foundation, will offer insights into his ongoing work on the "authorized" history of the Dead Sea Scrolls.

✦ George Kiraz—a longtime ASOR exhibitor, Syriac scholar, and founder and publisher of Gorgias Press, whose father was involved with the purchase of some of the Dead Sea Scrolls—will tell us of his father's involvement and describe his recent work on the subject.

✦ Rachel Hallote, SUNY-Purchase, ASOR CAMP chair, has worked on archival material for her recent book on Frederick Bliss, published by Gorgias Press, and will describe a few ASOR archives items.

The President's Reception and Presentation of Awards will follow the forum from 8:30–10:00pm.

dictated his Holy Land travels to a younger relative, the nun Hugelure. Notwithstanding Hugelure's essential role in the resulting composition of the *Vita Willibaldi* (also known as *The Hodæporicon of St Willibald*), the text encapsulates the authentic voice of Willibald from the perspective of an elder bishop looking back upon his adventures as a young man. It is this question—Willibald's image of Jerusalem—that is the focus of my dissertation.

The project is divided into two parts. The first section addresses Willibald's individual descriptions of the holy places of Jerusalem. Willibald begins his circuit of Jerusalem with a description of the Holy Sepulchre—"place where the Holy Cross was found," the "place of Calvary" and the "tomb of the Savior." Willibald then describes the Church of Holy Sion, the "portico of Solomon" (the pool of Bethesda), a column associated with the funeral procession of St. Mary, her tomb in the Jehoshaphat Valley, a church "where Jesus prayed before his passion," and the Church of the Ascension. Two aspects of Willibald's description are worth highlighting. First, Willibald associates the restoration of his sight after two months of blindness to the place "where the Holy Cross was found." Although the commemoration was traditionally located inside the basilica of St. Constantine, the text suggests that Willibald is describing a *locus* outside the church. In comparing the description with the testimonies of Adomnán, Epiphanius, and Daniel the Abbot, it appears that Willibald is actually referring to the related commemoration of the miraculous healing, also associated with the Helena legend, which occurred when the Holy Cross was placed upon a deceased (or mortally ill) person. Together, the sources indicate that a column located somewhere near the entrance of the church was a prominent feature on the Christian landscape of early Islamic Jerusalem. Second, Willibald's reference to the column associated with Mary's funeral, which commemorated a confrontation between the Jews and the Apostle, has been variously and incorrectly located by a number of scholars. However, the evidence of Epiphanius and the *Armenian Guide*, as well as the context of Willibald's own description, clearly places the marker just outside the eastern gate of the city. Once the column is correctly located, it becomes apparent that Willibald is describing a logical walking route through Jerusalem. His route, which then parallels that found in other texts, such as Sophronius and the *Armenian Guide*, appears to reflect the standardized pilgrim circuit used by Christians during late Byzantine and early Islamic periods.

The second section of the dissertation looks at Willibald's overall image of the city. In short, in spite of his one-time intimacy with the city, Willibald viewed Jerusalem as a remote and distant place. His pilgrimage to Jerusalem had been an arduous experience, characterized by a number of personal hardships and accentuated by issues of culture, religion, and politics, and from the vantage point of Eichstätt, the distance to Jerusalem was measured by the obstacles that separated the Western pilgrim from the walls of Jerusalem. The city as positioned on the eastern peripheral edge of Willibald's mental map, an image which contrasts significantly with the traditional view of Jerusalem as the center of the world.

The Genesis Apocryphon of Qumran Cave 1 in Light of Early Jewish Exegesis on the Patriarchal Narratives



Daniel A. Machiela
University of Notre Dame

Educational and Cultural Affairs Fellow

The Genesis Apocryphon of Qumran Cave 1 (1QapGen) has received a surprisingly small amount of scholarly attention to date, prompting my study of its text and exegetical traditions while an ECA Fellow at the Albright.

The first stage of my project, and that which occupied the majority of my time in Jerusalem, entailed the production of a new edition of the scroll's text. The need for a new text of this scroll is particularly acute, owing until quite recently to a lack of widely accessible photos. Hence, most currently available editions are genetically linked back to the original publications, all of which were preliminary in nature and at times inadequate.

Using several sets of photographs, I have been able to finish a complete transcription of the Aramaic text (21 columns, some very fragmentary), an English translation, and an extensive set of textual notes. The latter include all available readings to date (where there is disagreement)—something previously unavailable. In many instances, tenuous readings have been assured or altered, while in other places new text altogether has been readable. I hope this edition will prove both useful and serviceable to scholars interested in the Genesis Apocryphon. In addition to working with this text, I have begun an ancillary study of the use of geography in a section of the scroll recounting Noah's division of the inhabited earth among his sons and grandsons (cols. 16–17).

Some of the textual findings have been exciting, such as a new phrase at the beginning of Genesis Apocryphon 14.17. Here the words "one to the south of the land, and one to the north of the land" are readable on the infrared photographs. This obscure phrase has allowed a reconstruction of the general content of the entire column, which finds a thematic parallel in Jubilees 10. In both texts, a story is told about the settling of Noah's sons throughout their respective portions of the inhabited earth, indicating that here we have a reference to one son—Ham—traveling to his allotment in the south (i.e. the modern continent of Africa), while the other—Japheth—goes to the north (i.e. the continent of Europe). "The land" thus refers to Asia, or more specifically to the Levant.

Other new readings are less revealing, but important nonetheless. Some of these even come from the earliest columns, published by Nahman Avigad and Yigael Yadin in 1956 (cols. 2, 19–22) and combed through by numerous scholars since then. Among these is a replacement of the word *הלכנו* ("we have crossed over") with *הלכנו* ("we have gone out") in 19.13, and the reading *חכמתי* ("my wisdom") in place of *אנתתי* ("my wife") in 19.24.

One of the most enjoyable parts of my time at the Albright was writing the introduction to my text edition, in

which I recount the early days of the discovery, opening, and publication of the Genesis Apocryphon, which was initially named simply “the fourth scroll.” The Albright (then ASOR in Jerusalem) played a significant role during this formative time, with John Trever and William Brownlee, the two ASOR fellows then in residence, being entrusted by the Syrians of St. Mark’s Monastery to examine and photograph the scroll. It was they who first comprehended the importance of the four scrolls, and it was thrilling for me to work on the fourth scroll in the library where those exciting events took place, nearly sixty years ago. In addition, the libraries and kind help of scholars available in Jerusalem have made the Albright an ideal place to spend a year of research.

Processes of Ceramic Change and Continuity: Tel Batash in the Second Millennium BCE as a Test Case



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Pottery studies in Israel in the past have mainly focused on aspects of chronology, regionality, and ethnicity within the “culture-history” paradigm. Alternative research agendas, however, have attempted to use pottery to explore other issues, including social, economic, and political relations. These involved methodological approaches that provide an entrée into areas of research that have developed mainly within the framework of processual and post-processual archaeology. Analyzing pottery according to form characteristics, technological developments, and styles of decoration, as well as quantifying pottery assemblages, investigating regional dispersion, and conducting provenience studies, provide insights into patterns of change and continuity that can offer a “behind-the-scene” perspective of thought and ancient behavior.

During the period of my ECA Fellowship at the Albright and within the framework of my doctoral research, I focused on the study of technology, ethno-archaeological analogy, and the application of anthropological and archaeological theory. I applied these to the well-established ceramic database compiled from the evidence of twelve seasons of excavation at Tel Batash (biblical Timnah) located in the Shephelah, that is, the low hills of Judah. The assemblages date from the Middle Bronze IIB to the end of Iron Age I (Strata XII–V), a period of some 700 years, and include numerous complete vessels recovered from a series of destruction levels. Quantitative, typological, and technological analyses were applied to thousands of vessels and sherds in addition to conducting petrographic provenience studies. Capacity and comparative studies of the distribution of finds were also conducted using the data from two completely excavated houses of the Late Bronze Age. A contextual approach based on the historical

and geo-political background of the Shephelah during the second half of the second millennium BCE formed the core of this analysis. Of particular importance was the study of the workings of the city-state system and the impact of Egyptian domination, all of which played an important role in understanding the mechanisms of ceramic change and continuity.

My analysis of the typology, technological developments, and provenience of the Batash assemblages suggests a shift in the mode of production at the point of transition from the Middle to the Late Bronze Age. This was a shift from a more centralized and redistributive industry operating in the framework of large fortified urban centers, to a noncompetitive, dispersed household workshop industry. This shift also represents an adaptive strategy that continued to operate during the course of the 15th–14th c. BCE, in light of the continuing lack of central authority of the city-state system and economic pressure exerted by Egyptian rule. During the course of the 13th c. and into the early 12th c., a more innovative change was noted in ceramic production, which I understand was the result of the tightening of Egyptian rule during the 19th–20th dynasties and the increasing involvement of Egypt in pottery production, as well as the gradual disintegration of Canaanite social cohesion. Late Bronze Age pottery, a key feature of Canaanite material culture, is a major factor in considering the process of maintaining Canaanite identity during the peak of Egyptian rule and its disintegration.

Petrographic analysis has shown that in LBI–IIA (16th–14th centuries) the majority of pottery at Batash came from the region of the Kingdom of Gezer, while in the 13th c. a shift occurred, and provenience studies indicate that half of the pottery came from a more western and southern venue, possibly the Kingdom of Gath or Lachish. This source becomes the dominant one in the Iron Age I, indicating a return to a more centralized production mode that was most likely controlled in some way by the Philistine cities. The Canaanite and Philistine ceramic traditions coexisted with a substantial degree of typological and particularly technological interaction.

The results of this study have emphasized that there is no direct correlation between historical events and pottery change or continuity, but rather, complex mechanisms ranging from environmental to cognitive are behind these processes.

The Book of Job in the Byzantine and Slavic Middle Ages



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The purpose of my study was to explore the place of the book of Job in the general framework of Christian religious practice and thought, especially in the Orthodox tradition. However, the book of Job could not be understood or

studied adequately without taking into account its Jewish roots and its context in the Hellenistic Jewish world.

I began my research on the book of Job with a study of two manuscripts of the book kept in the Rila Monastery in Bulgaria, which contain the Slavic translation of the *catena* of the book of Job, that is, the biblical book, accompanied by commentaries of about 20 Church fathers. I prepared an edition of the text, accompanied by Slavic-Greek and a Greek-Slavic indexes and a linguistic study of the Slavonic translation. However, in the course of my work on the Slavic text, when compared with the Greek original text, I realized that there were many unsolved questions about the Septuagint version of the book of Job and its origin. Thanks to the kindness of archbishop Aristarchos in Jerusalem, I had a unique opportunity to explore simultaneously two of the earliest and most precious Greek manuscripts of the book of Job, both of them containing marvellous illuminations. The first is kept in the Greek Orthodox Patriarchate in Jerusalem (ms. Agiou Taphou #5), dating from the 13th century, containing 117 miniatures; the second ms. (Sinaiticus #3), is from the 11th century and contains 24 miniatures. An excellent recently published facsimile edition of this manuscript was sent specially to Jerusalem by archbishop Damianos, the Abbot of the monastery "St. Catherine" in Sinai, so that I could study it.

As a result of my research during the period of my Mellon Fellowship, I plan to trace the history of Job in the following manner. There were two quite different versions of the book of Job. One of them is a tale about a righteous and wealthy man who lost everything because of the treachery of Satan, but in the end, his health and possessions were restored by God. This is the apocryphal book, *The Testament of Job*. The other version can be likened more adequately to Plato's dialogues, as it is written in a dialogue form. This is the biblical book of Job, which can be defined as a religio-philosophical poem about human existence and the existential relations between man and God. *The Testament of Job* is preserved only in one Coptic, four Greek, and three Slavic manuscripts, and the dates of its composition still remain unknown. However, some parts of it are preserved in different Hebrew and Aramaic sources: for example, in the *Targum of Job*, in the *Babylonian Talmud*, and in some *Midrash* texts.

The biblical book of Job represents a considerable literary and poetic achievement. The two ancient translations of the Hebrew text of the scriptures, the Greek one—the *Septuagint*—and the Aramaic translation—the *Targum*—appear within a relatively short period of time of each other. These two translations offer quite different approaches to the Hebrew text. The two main characteristics of the *Targum* are: (1) it does not usually reproduce the poetic expressions of the Hebrew text; (2) it aims to eliminate all phrases, which are reminiscent of the anthropomorphism of God. On the contrary, in the *Septuagint* translation of the book of Job, the poetic features of the text are not only preserved but even enhanced further, and moreover, in the Greek text, the Lord appears with more human features, due to the emphasis on his human characteristics. Christianity, which is an offspring of the *Septuagint*, has to face the same theological problems, posed by the inherited tradition of God's anthropomorphism, but it solves it by the doctrine of incarnation. This is well demonstrated in the miniatures in the manuscripts of the book of Job, where the scenes representing God's manifestations (*The Theophany*) always depict the Son and never the Father.

The Byzantine tradition represents two principal versions of the *catena*; one of these versions has been translated into Slavic. The text of the Slavic version offers some additional phrases that are included in the main biblical text and appear as part of it. These phrases are not usually reproduced and discussed in the critical editions. I didn't think that I could find parallels to these phrases, but to my surprise I was able to find some of them in the ms. Sinaiticus 3, where they are written in small majuscule letters between the lines of the biblical text. These phrases were intended to serve as a kind of explanation of the biblical text, but in some cases the Slavic translator understood them as a part of the biblical text. In this way, my work on the Greek manuscripts of the book of Job during the tenure of my Mellon Fellowship at the Albright Institute allowed me to bridge in important ways the Greek and Slavic textual traditions of the book of Job. The results of this work will be fully integrated in my future publications and monograph on the history of this biblical book in the Byzantine and Slavic Middle Ages.

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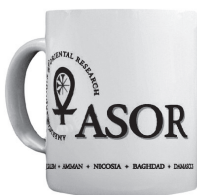
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The Oriental Influences on the Early Martyr Cults of the Lower Danube (3rd–4th Centuries): A Historical, Archaeological, and Iconographical Approach



Octavian Bounegru
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Andrew W. Mellon Fellow

The main focus of research during my fellowship period at the Albright Institute was to develop a database of literary sources for martyrdom in the eastern Mediterranean, especially from the period c. 250–303 A.D. and to investigate the archaeological evidence for early Christian martyr crypts.

The cult of Christian relics follows a very old Greco-Roman tradition. Although evidence for the cult of holy relics can be found in the second and third centuries AD, its beginning is more accurately linked to the rule of Constantine (306–337 AD). The time of Justinian (527–565 AD) saw a dramatic increase in the number of sacred relics stretching from Palestine to Germany. There was a movement, confirmed by the hagiographic texts, that aimed to multiply the number of relics (of any given saint). This fact is explained by the attempt of believers to rectify a perceived injustice made to the saints and forgotten a long time ago.

In the lower Danube region and the western Black Sea coast, the martyr cults are attested by important archaeological discoveries, including the remains of a martyr crypt (*martyrion*) in a Christian basilica in the ancient city of Halmyris from the early fourth century. Halmyris was the site of a celebrated martyr cult. According to the *Vita Sanctorum*, two individuals—Epictetus, aged 64, and his companion As-

tion, aged 35, who were likely in origin from some place in the Greek East, possibly Bithynia—journeyed to Halmyris. In 290 AD the *dux* of the province of Scythia, Latronianus, came on an official visit to inspect the works of the town and was informed by officials that there were two Christians living in the village who were leading the people astray from the sacrifices due the Roman gods. The two martyrs were thus condemned and decapitated, as ordered by the governor, and were buried in a secret location near the town. Later, a *presbyteros* moved the remains of the two martyrs to a new tomb, perhaps in the very crypt discussed below.

Excavations conducted by Mihail Zahariade of the Archaeological Institute in Bucharest and myself from 2001–2002 in the northwest part of a site in the center of Halmyris revealed the remains of a large three-aisled early Christian Basilica, with a *narthex* and *diaconicum* on the south side. The date of the original construction may well have been the first half of the fourth century. A crypt was discovered under the altar. The eastern wall of the mortuary room was completely covered by a painted fresco applied over a thick layer of plaster. The bones of the two martyrs were found in a fragmentary state, distributed in both rooms. The anthropological analysis indicates two individuals, one probably in his sixties (Epictetus) and the other around 40 (Astion), exactly as related in the martyr act.

The Halmyris finds are important because they represent the earliest attestation of a martyr cult in the lower Danube region. They provide a clear overview of the development of martyr cults in the immediate aftermath of the Diocletianic persecutions in 290 AD. The Halmyris crypt seems to have been an important place of pilgrimage during the fifth and sixth centuries in the Lower Danube, very likely one of the few such places in the Balkan-Danubian regions. The Halmyris martyr cult represents a unique case in early Christian archaeology, where a literary account is confirmed by such a range of archaeological, anthropological, and epigraphical evidence.

Teacher's Workshop at the 2006 ASOR Annual Meeting in Washington, DC

DAILY LIFE AND TRADE IN THE ANCIENT NEAR EAST: WHAT ARCHAEOLOGY CAN TELL US

Teachers' Workshop Sponsored by The American Schools of Oriental Research and The Smithsonian Institution
November 17, 2006, Department of Anthropology, Rose Seminar Room 339, Smithsonian Institution

Elementary and High School teachers will have the opportunity to learn how archaeologists have reconstructed the ancient history of the Near East. The all-day workshop for teachers in the Washington DC area will feature a program that focuses on the Bronze and Iron Age periods in Jordan and the Mediterranean, through lectures, online educational activities, and lesson plans. This workshop is part of a continuing effort to encourage teachers to include Near Eastern archaeology in their curriculum. Participants in the teachers' workshop will learn how to use archaeological methods to analyze artifacts in order to answer research questions. This workshop is sponsored by ASOR's Outreach Committee and requires separate registration. For more information on participating, please contact Ann Kaupp at (202) 633-1917.

The presenters include members of the ASOR Outreach Committee including: Ellen Bedell, Kimberley Connors, Stefanie Elkins, and Neal Bierling. Don Ortner, the Smithsonian Institution, and Renata Wolyneć, the BLM Pennsylvania "Project Archaeology" coordinator, Edinboro University, will also give presentations.