

The Institute of ARCHAEOLOGY Siegfried H. Horn Museum



Table of Contents

	Page
<i>Hisban 2014</i>	1
<i>Schiffman Lecture</i>	2
<i>Random Survey</i>	4

INSTITUTE OF ARCHAEOLOGY
HORN ARCHAEOLOGICAL
MUSEUM
NEWSLETTER

Paul J. Ray, Jr.	Editor
Constance E. Gane	Assoc. Editor
Randall W. Younker	Assoc. Editor
Robert D. Bates	Asst. Editor
Kevin Burton	Asst. Editor

The Newsletter is published four times a year by the Institute of Archaeology, Andrews University. Annual subscription price is \$7.50. Museum membership, subscription, and editorial correspondence should be addressed to the Horn Archaeological Museum, Institute of Archaeology, Andrews University, 9047 US 31, Berrien Springs, MI 49104-0990, Telephone 269-471-3273, Fax 269-471-3619, e-mail hornmusm@andrews.edu.

Volume 35.2
Spring 2014
ISSN 1095-2837

Hisban 2014

Andrews University, in conjunction with the Annemarie Schimmel Kolleg of the University of Bonn (Universität Bonn), Missouri State University, the German Jordanian University and other institutions, conducted a short season of excavations from May 25-June 11, 2014 at Tall Hisban in Jordan. The excavations are one component of the Tall Hisban Cultural Heritage Project, directed by Øystein S. LaBianca. Bethany J. Walker (University of Bonn and Missouri State University) is Excavation Project Director and Maria Elena Ronza (ACOR) serves as Project Coordinator in Jordan. The 2014 season represents the second campaign of Phase Three of the Hisban archaeological project, which commenced in 2013. Excavations at the site began 46 years ago in 1968 under the direction of the late Siegfried H. Horn. Phase One was directed by Horn and later by Lawrence Geraty over five seasons (1968-1976). Phase Two of the Hisban excavations, directed by LaBianca, began in 1996 and covered nine field seasons (1996-2012). The 2014 excavations focused on four areas of the site.

In Field O, on the west slope of the site, Tarina Greer (Missouri State University) supervised the excavation of a Mamluk-Ottoman farmhouse complex in order to compare the domestic life of those living along the slopes of Hisban in relation to the elites residing on the summit. An extensive plastered floor was cleared and its relation to various walls of the building was noted. The pottery recovered from a trench within the building suggests that the Mamluk house was built upon an earlier Byzantine structure. While the goals for this field included the full documentation of the occupational history of the excavated building, foundation levels were not yet fully reached during this season. Nevertheless, a better understanding of the use of domestic and animal space

(cont'd on p. 2)



Mamluk-period Apothecary Jars *in situ*.

at Mamluk Hisban will assist in creating an accurate narrative for the site during the early and middle Islamic periods.

Excavations in Field M, located next to the northeast citadel tower and along the slope below, were led by Aren LaBianca (University of Oslo). Two squares were reopened: Square M1, along the acropolis wall in order to expose more of its stone courses and Square M8, to further investigate the Mamluk period (or earlier) barrel-vaulted chambers and clarify the existence of any associated floors. Square M1 was composed of fill layers dating to the Middle Islamic period including a few Byzantine and Iron Age II sherds. Excavations in Square M8 discovered a plastered floor as well as fill layers composed of domestic refuse, possibly from later squatters. The original floor has not yet been reached.

In Field B, along the southern shelf of the site, Bob Bates (Andrews University) and his team expanded their excavation into two squares, B8 and B10, revealing new walls from the Middle Islamic period that probably represent a Mamluk building. They also unearthed two complete Mamluk-period apothecary jars from a pit with a stone-lined mouth. The explanation behind the intentional burial of such beautiful and complete vessels is uncertain, but examination and testing of soil recovered from the jars may yet provide clues.

Clearance work in the Field B Iron Age Reservoir continued under the direction of Jeff Hudon (Bethel College). While a large amount of accumulated balk collapse and debris were removed during the season, the plastered floor of this monumental installation was not yet been reached. However, careful sifting recovered several arrowheads, including one of the Scythian type, three coins, a ceramic figure, a probable ivory gaming piece and a beautiful stone "Eye of Horus" Egyptian amulet in pristine condition. The amulet was perforated for use as a pendant. The significance of this find does not rest on the rarity of the object, but rather its provenance at Hisban. The historical background of the reservoir continues to

be a focus of current research at the site. Stuart Borsch (Annemarie Schimmel Kolleg) carried out a study of Hisban's water supply in antiquity and came to the preliminary conclusion that an ancient spring probably existed at the site. The flow of water may have been later blocked due to seismic activity, perhaps as early as the ca. 760 B.C. earthquake mentioned by Amos (1:1), Zechariah (14:5) and by the historian Josephus. This hypothesis would account for the labyrinth of subterranean passages, which bear the marks of fast moving water, and cisterns at the site and also account for the immense size of the Iron Age reservoir. In addition, such a water source would almost assuredly attest to the presence of people at the site during earlier periods. Such a conclusion would support the theory of a seminomadic tribal kingdom based at Hisban during the Late Bronze Age, which in turn may provide an answer for the lack of material evidence at the site relating to the period of the Exodus.

Bone readings by Chiara Corbino (University of Sheffield) revealed that large numbers of whole animals, including fetuses, were dumped into the reservoir, suggesting that it served as a disposal site for carcasses. In addition to the excavations, Stan Biekmann (Andrews University) and his landscape design team continued their development work on the socioeconomic garden and other improvements to the Hisban archaeological park. A pathway to a viewing platform overlooking the Iron Age reservoir was prepared and sturdy fencing was placed to protect visitors from venturing too close to its edge. Plans are also underway to repair and restore the Nabulsi Ottoman building complex to the southeast of the site into a visitor's center and museum. (Jeffrey P. Hudon)



Join David Schafer of Lacombe, Alberta, and be a contributor to the Institute of Archaeology/Siegfried H. Horn Museum Newsletter

Schiffman Lecture

One of the first things that one needs to be able to do as a Dead Sea Scrolls scholar is to know the difference between a Bible scroll and other kinds of scrolls. For example, *4Q Deuteronomyⁿ*, from Qumran, claims to be from the book of Deuteronomy. It begins with a passage from Deut 8, which includes the pericope that Jews use to support saying prayer after eating a meal rather than before. The scroll then transitions into the 10 Commandments. What is interesting with this reading of the 10 Commandments is that *4Q Deuteronomyⁿ* actually combines the Exodus and Deuteronomy versions of the Sabbath commandment.

The scroll begins with the text found in Deuteronomy, which emphasizes God's redemptive power. After this, the scroll immediately shifts to the version found in Exodus, which emphasizes the Sabbath's importance due to God's creative power. Reading the text in a careful manner, one sees that an emphasis is being made—namely, the Sabbath is important because God gave it as a gift to mankind during the first week of Earth's history. Therefore, *4Q Deuteronomyⁿ* emphasizes, even in this early period of history, the importance of interpreting Scripture in light of other Biblical passages.

This and a number of other interesting observations were made in an illustrated lecture entitled: *The Sabbath in the Dead Sea Scrolls*, by Lawrence H. Schiffman, Dead Sea Scrolls Scholar and Vice Provost of Yeshiva University, on Jan. 26, 2014.

Dr. Schiffman noted that the discovery of the Dead Sea Scrolls did not actually begin at Qumran with the famous Bedouin boy, rather with the discovery in the 1800s of the Cairo Geniza, a treasure trove of Hebrew manuscripts found in the Ben Ezra Synagogue in old Cairo (present day, al-Fustat). As it turned out, some of these very manuscripts, such as the *Damascus Document*, were later found in

ancient copies, in the caves of Qumran among the Dead Sea Scrolls.

In the *Damascus Document* III:12-16 the Sabbath is discussed along with the holidays. This actually creates an interesting challenge because the Qumran calendar was quite complex. This calendar actually differs from the traditional Jewish calendar, which has lunar months that are made to equal solar years every three years, whereas the Qumran calendar had solar months. Scholars do not know if this calendar was followed or merely theoretical. However, it is clear from the Qumran texts that keeping the holidays on the correct day was very important.

In this section of the *Damascus Document* there is list of laws known as the “Sabbath Code.” At the beginning of this list, it is specified that the Sabbath begins when the sun is above (probably the horizon), by its own diameter. This requirement actually dictates that the Sabbath begins about 40 minutes before sundown. This is quite interesting considering the Jewish debate regarding the beginning of the Sabbath. In Jewish communities it is required to add on to the Sabbath at the beginning to ensure that one does not violate sacred time. However, the question is why is this required and by what authority. While some believe that this rule is merely a Rabbinic ordinance, the *Damascus Document* implies that this rule is a Torah ordinance since it quotes the 10 Commandments. Therefore, the *Damascus Document* understands the rule of adding time to the Sabbath before sundown to be a Torah requirement.

After discussing the time to begin the Sabbath, the *Damascus Document* X:17-21 transitions into a set of rules that dictate the type of conversations that can take place on the Sabbath. For example, worshippers are not to speak a course or empty word, may not seek financial repayment or talk about money, their business, or future business arrangements. The *Damascus Document* cites Isa 58 as its source of authority regarding these rules. This is interesting because Talmudic Rabbis would not derive any laws from



Lawrence Schiffman.

Prophetic literature. In their view, laws must be derived from the Torah, and the Prophetic writings were only supposed to teach about prophecy. Therefore, the Talmudic Rabbis could not accept Isa 58 as a Torah source. In fact, the Talmud lists all of the same Sabbath laws found in the *Damascus Document*, but lists the source for these laws as Rabbinic. In their view, if a Prophet provided any laws in their writings, they were filling the role of a Sage rather than a Prophet. Therefore, the Talmud claimed Rabbinic authority for these rules because it was believed that Isaiah was acting as a proto-Rabbi when he gave these particular Sabbath laws.

During second temple period Judaism, the city limits were considered to be 1,000 cubits beyond the last settled area (cf. Num 35:1-5). Therefore, a person was not allowed to travel beyond that point. But in the *Damascus Document* X:21; XI:5-7 a second boundary stone is described. If a person or group was walking without any livestock, then the city limit was only 1,000 cubits beyond the last dwelling. However, a second limit is provided for those walking with an animal, which allows an extra 1,000 cubits for the purpose of grazing. Like the Rabbinic law, this designation is derived from Num 35:1-5, which illustrates that

the Qumran community held a more lenient interpretation of the passage.

The *Damascus Document* XI:13-18 also dictates that an animal should not be rescued from a pit that it falls into on the Sabbath. These pits were likely wells or cisterns, which meant there was a danger of the animal drowning. As a result, the animal would likely die. Jesus gave the opposite command to this in Matt 12:11-12. Between these two views is the Pharisaical view. In this view, the Jew was to put something into the pit that would allow the animal to come out on its own. As a result, the person was only indirectly helping the animal because the animal did the actual work of getting itself out of the pit, saving its own life.

According to Rabbinic tradition, it is obligatory to excuse Sabbath laws for the purpose of saving a human life. In fact, The *Damascus Document* is slightly different. There it is recommended that Jews do their best to avoid breaking any Sabbath laws to save a life. However, if a certain forbidden mechanism was necessary for this purpose, then the Qumran community allowed the Sabbath to be “broken” in these instances.

(Kevin Burton)



RANDOM SURVEY

Ancient Houses in Turkey:

The site of Büklükale is being excavated. This city is located on the western bend of the Kizilirmak River, at one of the few possible crossings in antiquity, along a major commercial route, thus, making it of strategic importance. It is possibly Waḥšušana, an important trading center of the Old Assyrian colony period or Turmitta (Durḥumit) also an important *Kārum*-settlement for Assyrian traders. While further excavations are needed to settle this issue, the remains of 3,500 year-old Hittite-era houses have recently been unearthed.

Evidence for Famine During the Great Revolt:

Recently a cistern next to a house near the Temple Mount was exposed. In it, 3 cooking pots and a lamp, dating to around the time of the siege of Jerusalem, were found, suggesting that people went into the cistern and secretly ate the food contained in the pots, as recorded by Josephus.

To discover more about archaeology, the Institute, and the Museum, contact us at:

VOX: 269-471-3273

FAX: 269-471-3619

E-mail: hornmuseum@andrews.edu

or visit our website at:

www.andrews.edu/archaeology

Underwater City Excavated in Egypt:

The city of Heracleion/Thonis, mentioned by Herodotus, Diodorus and Strabo, has been located by archaeologists, 2.5 km off the Mediterranean coast, in the Abu Qir Bay. The city flourished between the 6th and 4th centuries BC, with Nectanebo I (380-362 BC), of the 30th Dynasty of Egypt, making additions to the Temple of Khonsou, and leaving two steles mentioning the town. The site, which was a major trade hub and religious center, has been excavated for 13 years, with finds including 4.75 m high statues and limestone sarcophagi.

New Finds from Sidon:

A 1.15 m high statue of a 6th century BC Phoenician priest, wearing a pleated *shenti* (kilt) with a pendant flap from the waist to the hem, has recently been located at the Freres College Site, Sidon, Lebanon. It was found up-side-down beneath a Roman period pavement. Three 3rd millennium BC rooms of a public building with a 200 kg deposit of einkorn wheat, and twenty 2nd millennium BC adult and infant burials have also been uncovered.

Etruscan Prince Found:

The skeleton of a 2,600-year old Etruscan has recently been found in an undisturbed tomb, among an estimated 6000 graves of the necropolis of the town of Tarquinii, Italy, ca. 80 km NW of Rome. Grave goods indicate an upperclass individual, perhaps a prince.

NEWSLETTER



The Institute of
ARCHAEOLOGY
Siegfried H. Horn Museum

Andrews University, Berrien Springs, MI 49104-0990
Address Service Requested

Non-profit Organization

U.S. Postage
PAID
Permit No. 5
Berrien Springs, MI 49103