

The Institute of ARCHAEOLOGY Siegfried H. Horn Museum



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INSTITUTE OF ARCHAEOLOGY
HORN ARCHAEOLOGICAL
MUSEUM
NEWSLETTER

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Nineveh Symposium

During the Fall Semester of 2010 Professor Constance Gane taught a Seminar on Nineveh. On April 24, 2011 she and some of her students presented a symposium based on her excavation experience in Nineveh and the research of her students. Subsequently, two of these students (Abelardo Rivas and Stefanie Elkins) presented variations of these papers in a session on the Archaeology of Mesopotamia at the Annual meeting of the *American Schools of Oriental Research*.

Professor Gane set the pace of the symposium by introducing the goddess Ishtar, whose primary dwelling was at Nineveh, where a cast copper-bronze head was discovered. During the excavations at the site, in 1989, a tablet was found mentioning a temple dedicated to Adad, the storm god.

Sargon II and Sennacherib founded their capital on the older Ninevite mound of Kuyunjik. Sennacherib extended the walls (12 km in circumference) to include a second mound, known as Nebi Yunis (the prophet Jonah), to the base of the Tigris River, with a moat to protect the city. The rebuilding of Nineveh included an expansive botanical garden, which needed a lot of water. As a source he went about 80 km to the east, to the Zagros Mountains, and created aqueducts to transport water to the site.

The southwest palace of Sennacherib was lined with columns. Large amounts of white limestone were used to create buildings and line the walls of the palace. *Lamassu* or guardian figures,

(cont'd on p. 2)



Nineveh Seminar (Professor Constance E. Gane and students).

some of them a combination of man, bull, lion, and eagle, protected the entrances to each of the rooms.

The walls around Nineveh seemed impenetrable. However, Nabopolassar, king of Babylon, and Astiages, the Mede, gathered their forces and came against Nineveh. The first time they failed, but in 612 BC the gates around the city were attacked. They caught on fire and the skeletons of around 20 bodies have been found in the excavations.

The next paper was presented by Abelardo Rivas who presented the results of a comparative study on the temples of Ishtar, Nabu and Kidmuri at Nineveh and their relationship to rituals associated with these deities. It also explored possible reasons behind the logistics of temple design, highlighting differences in structure as well as the functional implications of divine space within these structures.

The temple of Ishtar in Nineveh was bent-axis in design, with a number of shrines. There were several rituals associated with the temple of Ishtar at Nineveh, often related to fertility, including the sacred marriage to Dumuzi. Sacred prostitution involved the goddess Ishtar.

The god Nabu was mostly associated with wisdom. He is ascribed as the scribe of Esagila, the lord of wisdom. He was the creator, the genius protector, and considered one to listen to prayer. He shows up in the biblical text, in Isa 46:1. People made libations of beer and wine to Nabu. Sacred marriages were associated with Nabu as well as Ishtar. Based on an inscription, the priests consulted Nabu on how to erect the temple in Nineveh.

Kidmuri had temples in Nimrud and Nineveh. Titles associated with her include: queen of Nabudi, Ishtar of Kidmuri, and Ishtar of Nineveh. She was related to, but distinct from Ishtar. Kidmuri had a distinctive place among the gods of the Assyrians.

Rivas concluded that culture, rituals, and symbolism were the guides to temple construction among the Assyrians.

The following paper on the development of Inana/Ishtar was by Sabal al-Zaben. Ishtar was the most popular god-



Abelardo Rivas Reading Paper at *ASOR*.

dess of ancient Mesopotamia. In Anatolia the origin of the cult goes back at least to Hittite times, if not earlier.

Inana originated in the Neolithic period. She was either the daughter of the sky god Anu or the moon god Nan. Both relationships refer to a celestial or evening star. She is also known as a goddess of wisdom. One of the most famous texts connected with Inana has her going through the gates of the underworld to gain access to all domains, attempting to be the goddess of the nether world as well as the celestial world. Inana was the goddess of warfare, love, and sexual fertility. She was a deity of many functions, with power over the grain, warfare, stars, the planet Venus, prostitution and the marriage bed.

Inana was partially merged with Ishatar by the mid-3rd millennium BC. Ishtar is connected with Inana of Uruk, the most important female deity of Uruk. Ishtar became the tutelary deity of Akkad. During the 2nd millennium BC the functions of Inana were split with Ishtar. Three major cults of Ishtar arose in Assyria; in Assur, Nineveh, and Arbela. Ishtar was uniquely complex, having more attributes than any other deity. This complexity was due to a combination of Sumerian and Semitic cultural features. In the Levant she is often associated with Astarte, but it is debatable whether the two are actually the same goddess.

The final paper, by Stefanie Elkins, is entitled "The Lion Hunt Reliefs from the North Palace of Ashurbanipal: A Deeper Look." Throughout the ancient Near East, lion hunting was considered the sport of kings, symbolic of the Monarch's duty to be protector and warrior for his people. The artwork of ancient Mesopotamia helps us understand how the ancients viewed lions. Lion hunts were symbolic with levels of meaning and propaganda aimed at glorifying the king and the gods. From an art-historical point of view Elkins believes that these reliefs from Ashurbanipal's palace, found by Hormuzd Rassum in 1853, depict an actual event.

Rassum found 21 out of 29 panels in Room C still intact. Ashurbanipal had access to the most skilled craftsmen during his time, and all these panels create a narrative. The animals (horses, lions, and mastiffs) were depicted with emotion on their faces, the humans with stoic expressions. Images of conflict between animals and humans perhaps represent the militant atmosphere that characterized the Assyrian Empire. By showing a contrast of emotions, e.g., the extreme suffering of the lions, the reliefs may have represented the suffering and humiliation of an enemy of the Assyrians; the scene of the lion hunts was a way to express the king's supreme authority. Only the king could kill the lion. The attendants could wound the lion, but the king would finish the job.

The panels appear to be an actual event reflected by the amazing accuracy in detail of the lions. Elkins argues that the artists were watching the lion hunt as it took place and drew sketches. The panels are sequential scenes, similar to a motion picture. The purpose of the panels was for propaganda. They boasted of the many virtues of the king and celebrated his conquest over the enemy. They were designed to impress, amaze, and all but terrorize the visitor. It was to show that the great Nineveh was the only true capital in the civilized world. The palace was the center of the universe and the Assyrian king was the most important and powerful man alive. (Kevin Burton)



2011 ASOR Meetings

The 2011 annual meeting of the *American Schools of Oriental Research (ASOR)* was held in San Francisco from November 16-19, as was the *Society of Biblical Literature (SBL)* annual meeting from Nov 19-22, and the *Near East Archaeological Society (NEAS)* meetings from November 16-18. The ASOR meetings this year drew a crowd of some 818 people, who attended over 400 papers in the 80 academic sessions, also participating in 41 business meetings and other special events, including 20 poster exhibits. The plenary address this year was presented by Gil Stein of Chicago's Oriental Institute entitled "Metonymy and the Myth of the 'Globalized Past': Horizon Styles and Local Variation in the Ancient Near East." For the second year in a row there was a special Saturday evening session, this year's feature being a reception in honor of William Dever entitled "One generation Shall Commend Your Works to Another—Honoring William G. Dever's Fifty Years in Archaeology."

Madaba Plains Project members and affiliates presented papers and participated as usual in various aspects of the program. Individual submissions were made by Douglas Clark and Monique Vincent (The 2011 Excavations at Tall al-'Umayri, Jordan: Another "Four-room" House); Constance Gane and Paul Gregor (The Ancient Water System at Tall Jalul); Reem al-Shqour (The Excavations at Aqaba Castle: A Window into the Islamic History of Jordan); Thomas Parker (Petra and Aila: The Evolution of an Economic Relationship); Ralph Hawkins (The Early Israelite Settlement in Canaan: A Culture-Scale Model); Øystein LaBianca and Jeffery Hudon (ASOR and Global History: Past, Present and Future); Abelardo Rivas (Temples of Nineveh: A comparative Study of Architectural Features of the Temples of Nabu, Ishtar,

and Kidmuri with the ritual Practices in Relation to These Deities); Stefanie Elkins (The Lion Hunt Reliefs from the North Palace of Ashurbanipal: A Deeper Look); Ellen Bedell (The Uluburun Shipwreck Project: An Interactive Website for Teaching and Community Engagement); Jeanne DelColle (Educational Outreach and Inspiration: Can You Dig It? A Lesson on Pottery Production, Reconstruction and Ethics); Bert de Vries (Archaeology and Community in Jordan and Greater Syria: A History of Disconnection and Exclusion); Bethany Walker (Carving Out a Space for Us: Religion, Land, and the Transformed "Frontiers" of the Late Mamluk State); Jennifer Helbley, Chang-Ho Ji and C. L. Webster (The Nabatean Painted Ware from the Dhiban Plateau: Chemical Analysis, Provenance, and Socioeconomic Implications); Kent Bramlett (The LB Temple at 'Umayri and Implications for the Interpretation of Religion in LB II Jordan); Michèle Daviau (Temples and Shrines in Central Jordan and the Negev); Chang-Ho Ji (An Iron Age Temple at Khirbat Ataruz, Jordan: Architecture, Cultic Objects, and Interpretation); Gloria London (Remnants of LB/Iron Age Feasting); and Mark Ziese (an Early Bronze Age Domestic Area from Tell Ta'anek Field B).

Those who chaired sessions for this year's program included: Bethany Walker (Archaeology and Islamic Society); Constance and Roy Gane (Archaeology of Mesopotamia); and Douglas Clark (Archaeology of the Near East: Bronze And Iron Ages, II). Øystein LaBianca chaired the Madaba Plains Project Staff Consultation; Lawrence Geraty presided over the Madaba Plains Project Reception; and Bethany Walker headed up the Consultation of Dig Directors in Jordan. Poster sessions included Christie Goulart and Jeffrey Hudon (The Water System at Tall Jalul) and Owen Chesnut and Jacob Moody (Tall Safut Survey Project: 2011 Season). In addition, Gloria London hosted, presided and lectured (A Feast for All at Tall al-'Umayri in the Late Bronze/Iron Age I) an event at the Badè



Stefanie Elkins at ASOR.

Museum; and Gloria London, Larry Herr, Lawrence Geraty, Theodore Burgh, and Randall Younker made short presentations at the special session honoring William Dever.

At the Near East Archaeological Society annual meeting there was a special session organized by Paul Ray and chaired by society president Edwin Yamauchi entitled "Siegfried Horn and Seventh-day Adventist Contributions to Archaeology." Individual submissions included Efraín Velázquez (Siegfried Horn, A Bridge Builder: Archaeology and Biblical Studies); Constance Gane (The Siegfried H. Horn Archaeological Museum); Randall Younker (The Andrews Way: A Brief History of Adventist Archaeology); Paul Ray (From Heshbon Expedition to Madaba Plains Project: Methodological Changes); Larry Herr (Tall al-'Umayri Through the Centuries); and Michael Hasel (New Excavations at Khirbet Qeiyafa-Shaarayim and the early History of Judah). (Paul J. Ray, Jr.)



The Institute of Archaeology is in the process of digitizing its archive of Siegfried H. Horn materials and would be happy to receive any photos, slides, videos or other media by donation or temporary loan.

RANDOM SURVEY

Ancient Military Recruiter:

An 1800-year-old Greek inscription has recently been found on the base of a statue in the agora of Oinoanda, a Roman city in SW Turkey, mentioning one Lucius Septimius Flavianus Flavillianus, who had been a champion at wrestling and pankration, but later became a recruiter for the Roman army, bringing the soldiers to Hierapolis, a city in Syria, hundreds of miles to the east. Pankration was a bloody, and at times lethal, mixed-martial-arts sport where contestants would try to pound each other unconscious or into submission.

Greek Cemetery Found:

Part of an ancient cemetery has recently been uncovered in Thessalonika, Greece, dating to the Hellenistic and Roman periods. About 45 of the 75 mostly box-shaped tombs have been examined so far. A number of altars used for funerary ceremonies were also found.

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

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Queen's Sarcophagus Found:

The intact sarcophagus of Queen Behenu, the wife of either Pharaoh Pepi I or Pepi II, from the 6th Dynasty of Egypt, toward the end of the Old Kingdom, has recently been found. The pink granite sarcophagus was located inside her burial chamber, in her pyramid, at the necropolis of Saqqara, Egypt. The queen's chamber was badly damaged except for two inner walls covered with Pyramid Texts—spells meant to help her travel to the afterlife. Along with her titles, one side of the sarcophagus bore the hieroglyphic inscription "the king's wife and beloved."

Earliest Bit Found in Israel:

The earliest known metal equestrian bit has been found in an equid burial at the site of Tel Harar, in Israel. The artifact dates to the Middle Bronze Age II B (1750-1650 BC), and on the basis of foot bone measurements and the grinding surfaces on its teeth the buried cranium and forelimbs appear to have belonged to a donkey. Round plates on both sides of the bit feature spikes that were used to pressure the lips when the reins were pulled.

Archaeology Returns to Iraq:

After 20 years, American archaeologists have begun working in Iraq at the site of Tell Sakhariya, on the outskirts of Ur. So far the team has found inscriptions from the late 3rd-early 2nd millennium BC, and a platform that was originally the base for a temple.

NEWSLETTER



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