

The Institute of ARCHAEOLOGY Siegfried H. Horn Museum



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INSTITUTE OF ARCHAEOLOGY
HORN ARCHAEOLOGICAL
MUSEUM
NEWSLETTER

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ASOR 2020

Due to travel restrictions caused by the pandemic this last year, the Annual Meeting of the *American Society of Overseas Research (ASOR)* was held virtually over two long weekends (Thurs-Sun), with sessions on November 12-15 and 19-22, 2020. Despite this fact, there were still more than 80 sessions, in which over 430 papers and posters were presented, with the recordings of the sessions available until June of 2021 through ASOR's Online Library. In some ways, the virtual format allowed for a more accessible and inclusive meeting, especially for those from overseas or who, for whatever reason, were not able to physically travel to the onsite meeting. The plenary address this year was presented by Monica Hanna of the Arab Academy of Science, Technology and Maritime Transport, entitled "Does the Future of the Past Lie in the Hands of the Living?"

Papers presented by Madaba Plains Project members and affiliates this year include: Learning to Think Like an Archaeologist—The Object Biography Assignment (Jody Washburn); Prospective from Field Excavations (Timothy Harrison); From the Iron Age to the Persian Period: The Chronological Development of Tall Jalul Field G (Abelardo Rivas); Khirbat Ataraz from Cultic to Domestic: Results of the 2018-20 Fieldwork and 3D Modeling of Architectural Remains (Changho Ji, Aaron Schade and Aaron Ruben); Database Development for Archaeological Excavations: A FileMaker Solution (Robert Bates); The Agency Role of "Invisible Peoples" in the Unfolding History of the Southern Levant: The View from Hisban and Vicinity in Jordan (Øystein LaBianca); Umm al-Jimal Site Museum: Interpreting the Past for the Present (Bert de Vries); Progress and Next Steps at the Current Madaba Museum (Douglas Clark); and Panel Discussion on SCHEP and AICS Projects (Øystein LaBianca).

(cont'd on p. 2)



Robert Bates Presents Virtual Paper at ASOR.

Project members who chaired sessions and workshops this year include Timothy Harrison, with Miller Posser (Grand Challenges for Digital Research in Archaeology and Philology Workshop); Owen Chesnut, with Josh Walton (Archaeology of the Southern Levant); Darrell Rohl, with Tobin Hartnell (Theoretical and Anthropological Approaches to the Near East); David Graf, with Cynthia Finlayson (Archaeology of Petra and Nabataea); S. Thomas Parker (The Economy of the Nabataean and Roman Port of Aila (Aqaba): A Diachronic Perspective); Josephine Verduci, with Neville McFerrin (Approaches to Dress and the Body I); Josephine Verduci (Near Eastern Crescent Pendants and the Encoding of Social Memory); Josephine Verduci, with Neville McFerrin (Approaches to Dress and the Body II); Gary Rollefson, with Austin Hill, Yorke Rowan and Alex Wasse (Petroglyphs and Desert Kites at Wisad Pools, Jordan); and Douglas Clark, with Suzanne Richard, Andrea Polcaro, Marta D'Andrea and Basem Mahamid (Preserving the Cultural Heritage of the Madaba Region of Jordan Workshop). In a separate venue, Bethany Walker presided over the Consultation of Dig Directors in Jordan.

In addition, two virtual museum tours were available during the conference: "Treasures of Ancient Egypt: Sunken Cities" at the Virginia Museum of Fine Arts, and "The Dura-Europos and Gerasa Collections" at the Yale University Art Gallery. (Paul J. Ray, Jr)



VanderKam Lecture

One of the most important archaeological discoveries of the 20th century is the Dead Sea Scrolls. Initially found in a small cave near Qumran, Palestine in 1947, subsequent surveys by the then Captain Akash al-Zaban of the Jordanian

Military and others uncovered numerous fragments in other caves that would make up the Dead Sea Scroll corpus. The original scrolls, purchased by an antiquities dealer for \$100, included the book of Isaiah, the Manual of Discipline (the Community Rule), a commentary on the book of Habbakuk and the Genesis Apocryphon. A Hymn Scroll, another partial copy of Isaiah, and the War Scroll were also found.

In celebration of new research on the Dead Sea Scrolls and the growing interest in their implications for understanding the formation of religious groups during the New Testament period, the Siegfried H. Horn Museum invited James C. VanderKam to speak on "Studies in the Dead Sea Scrolls." VanderKam is the John A. O'Brien emeritus professor of Hebrew Scriptures at the University of Notre Dame and author of many books and articles including *The Dead Sea Scrolls Today* and *From Revelation to Canon*. As a member of the international team charged with editing and translating the unpublished Dead Sea Scrolls, he has edited 13 volumes of their official publication, *Discoveries in the Judean Desert*.

There are three areas that have generated a lot of enthusiasm, discussion and disagreement regarding the Dead Sea Scrolls: the archaeology of the site, the identity of the group who owned the scrolls, and the implications for biblical research. The initial excavations of Cave I, conducted in 1949, not only confirmed that the original scrolls were indeed from that location, but also revealed fragments from over 70 additional manuscripts. From 1950-56, ten additional caves were found, including Cave 4, located just several hundred meters from Qumran. Here where 600 of a total of over 900 manuscripts, made of animal hides, papyrus and one from copper, were found.

It wasn't until 1951 that the nearby ruins of Qumran were excavated by Roland deVaux and G. Lancaster Harding. Initially the site was thought to be an unrelated fort, but the presence of pottery that was similar to the Dead Sea Scroll jars and the extensive water system con-

firmed the connection between the scrolls and the site. DeVaux believed there were three phases of occupation at the site and the people used the buildings as a community center, but that most of the people lived in temporary dwellings surrounding the buildings from 130 BC-AD 68. Jodi Magness has recently reinterpreted some of DeVaux's views, redating the first occupation of the site to between 80-9BC, until it was rebuilt a few years later. Although some have suggested that Qumran was sparsely populated, the nearby cemetery, only 50 m to the east, has revealed over 11,000 burials in neat rows, suggesting a much larger population.

The people who lived at Qumran appear to have been a "fairly small group who were interested in ritual purity, were non-military in nature, and lived with a lot of scrolls." They were a learned group with a reputation for using and interpreting old texts. Most scholars believe that they were mainly a small subset of the Essenes, one of the three main factions of Judaism at that time. Although they may have been a small protest group concerned about the religious authorities in Jerusalem and its ritual calendar, if Magness' dates are correct; it is unlikely that the Maccabean high priest factored into the equation, as some scholars have suggested, since that event was nearly a half century earlier. Josephus describes the Essenes and their beliefs, and Pliny the Elder mentions that they were in the area "on the west bank of the Dead Sea living north of Ein Gedi." Some scholars object to this classification because the group never refer to themselves as the "Essenes" in any of the scrolls. They are referred to as "the *doers* of the Torah." VanderKam believes that the Greek and Latin words for Essenes are based on the Aramaic participle for the word "doers."

From the scrolls, life in the Qumran community seems varied at times. Some scrolls describe a small celibate community devoted to prayer and ritual purity. Community members followed the law (*torah*), and the rule of the community. Punishments for breaking the rules could be severe. However, other scrolls describe



James VanderKam.

a community that included married couples and children living together under the law and the rules of the community. It appears that the Essenes had various communities scattered throughout Judea. The Qumran community may have functioned as a scroll repository and scriptorium, allowing various Essene groups to request copies and store them for later use.

About one fourth (222) of the scrolls, found in the caves, were copies of the Hebrew Bible, including fragments of every book except for Esther. There were numerous copies of some books, including the Psalms (38), Deuteronomy (29). The most impressive scroll is the nearly complete book of Isaiah, found in Cave 1. The so-called "Great Isaiah Scroll" (1QIsa, 100 BC) which now resides in the

Shrine of the Book Museum, in Jerusalem, is nearly identical to the book of Isaiah found in the Hebrew Bible and its modern language translations. Although centuries older than the Masoretic Text, there are only minor differences that rarely affect the meaning of the text and show just how carefully Jewish scribes copied biblical texts throughout the centuries. The absence of Esther, which explains the origin of the Purim festival, suggests that it may not have been celebrated by the Essene communities or that it simply was never found. (Robert D. Bates)



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RANDOM SURVEY

Basilica Found:

In the 1st century B.C., Ascalon was a free city, with its own port, located outside of Judea. Recently a basilica (public building used for civic functions) and an odeon (used for music and poetry competitions) built by Herod the Great has been re-excavated. The basilica is 109 m high x 40 m wide, with columns 13 m high, engraved with plants and Roman eagles. In addition, several Late Roman-period statues of goddesses have also been found. Both buildings were destroyed by an earthquake in AD 363.

Tenea Found?

The ancient Greek city of Tenea was originally settled by Trojan War prisoners, and until recently, only known from ancient texts. This site was recently located in the NE Peloponnese, 100 km SW of Athens. Excavated finds so far include buildings with stone floors, jar burials, jewelry and over 200 coins.

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Ancient Galley Found:

Archaeologists have recently uncovered the wreck of a 25 m Ptolemaic-period galley, underwater, at the Egyptian seaport of Heraklion. The site was destroyed by an earthquake and flooded by a land subsidence some time between the 1st cent. BC and the 8th cent. AD. The galley, found under 4.5 m of mud and rubble, has a narrow, shallow hull, and was built for speed, probably as a warship. Made with both Egyptian and Greek ship-building methods, this class of vessel was wind-and human-powered, with a tall mast, and banks for oarsmen.

New Iron Age Kingdom Discovered in Turkey:

Archaeologists surveying around the 125+ acre Chalcolithic period to Iron Age site of Türkmen-Karahöyük, on the Konya Plain, Turkey, have recently come across an 8th century BC inscription in Luwian referring to a king name Hartapu, who defeated Midas, the king Phrygia. A few km away, researchers also found a basalt block, which mentions the same king. It would appear that the nearby site was the capital of a previously unknown kingdom.

City Found in Iraq:

An ancient city, dating to the mid-second millennium BC, has recently been discovered in the desert, ca. 30 km from Ur, in southern Iraq. Excavated artifacts include ovens (*tabuns*), an arrowhead, and ceramic camel statues.

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