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Archaeological Museum

NEWSLETTER

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TELL HESHBON: 3,000 Years of Frontier Life

Archaeological excavations began at Tell Hesban, (Biblical Heshbon), Jordan, in 1968, sponsored by Andrews University and under the auspices of the the Jordanian Department of Antiquities and the American Schools of Oriental Research. The project continued for four additional seasons, in 1971, 1973, 1974, and 1976. Since the final season in 1976, an international group of some 40 scholars has been engaged in preparation of the Final Report, a projected ten volume series scheduled to go to press during 1981 to 1983.

In order to facilitate communication and the exchange of ideas among these scholars, the Horn Archaeological Museum is planning to bring these 40 people together on the campus of Andrews University for a Heshbon Conference during the week of March 22-27. To further aid the studies and research of these scholars, those artifacts from the Heshbon excavations which are currently in Jordan will be brought to Andrews University.

Recognizing that this may be the only time that all the humanists, scientists and scholars currently involved in the Heshbon project, and the best and most significant artifacts from the Heshbon excavations, will be together at the same place and time, the Museum is taking advantage of the situation by presenting a twofold public program entitled "Tell Heshbon: 3,000 of Frontier Life."

First, an exhibit of the most significant and interesting artifacts from the Heshbon excavations will be present in the Horn Archaeological Museum from March 25 to May 3. This exhibit is designed to take the visitor on a journey through

time to watch the birth, growth, decline and death of this ancient Near Eastern frontier city and its cultures. Included in the exhibit will be the "cream-of-the-crop" artifacts which have until now been kept in Jordan, and will be displayed in the U. S. for the first time in this exhibit.

Second, a lecture series, featuring many of the key scholars involved in the Heshbon project, will be presented during the first week of the exhibit. Topics will include Heshbon from Political/Cultural, Historical/Archaeological, Zooarchaeological/Anthropological, and Biblical perspectives. For details on exact dates, times and places, see the Calendar of Events later in this Newsletter.

It may also interest you to know that this conference, exhibit and lecture series is in celebration of the 175th anniversary of the visit of the first Westerner to the site (Seetzen, a German explorer), as well as the 100th anniversary of the first visit of the British scholar Conder.

As members, friends and supporters of the Horn Archaeological Museum, you especially are invited to attend these events, all of which are free to the public.

RESPONSE FROM A SHARP-EYED (AND SHARP-WITTED) READER

[We appreciate the letters and suggestions we get from the readers of this Newsletter. The following is one such letter we received from Julia Neuffer in response to the last issue.]

To whoever* wrote the piece about Nelson Glueck in the latest Newsletter:

The first sentence of the interesting sketch of Glueck indicates that this 20th century was already an infant of six months in June of 1900. I think nothing of encountering that notion in a newspaper, but in an archaeological publication—from a museum named in honor of a noted scholar who is an expert in chronology—I simply can't resist wagging a friendly finger and chuckling a horrified "Tut! Tut!"

The key to avoiding such a horrendous error is simple: Give each century a full 100 years. The first century of the Christian Era had to complete 100 years, A.D. 1 through 100, before the second century could begin on Jan. 1, A.D. 101. Similarly, the first 19 centuries (years 1-1900) extended to the end of 1900, with the present 20th century beginning with Jan. 1, 1901 and lasting until midnight, Dec. 31, 2000. (Some Hollywood researcher must have been on the ball when that 21st-century movie was christened 2001. Most people never heard of this.)

This reckoning is neither obsolete nor innovative; it has been explained in various reference books, including a new one that I happen to own, the 1980 *Webster's New World Dictionary*. But one picture is worth ten thousand words. Here is a diagram that illustrates the centuries mentioned in this dictionary's no. 2 definition of "century":

			B.C.		A.D.						
300-201	100	99	2	1	1	2	99	100	1801-1900	1901-2000	
2nd			1st		1st				19th	20th	

*If you should be assailed, even momentarily, by the temptation to find fault with my "To whoever," I'll consent to overlook it. In fact, I apologize for even wondering whether you might be susceptible to falling into that trap. But only recently I was stopped cold when I saw in print, from a Ph.D. professor of English, a "whom" for a "who" in a similar construction, where it was meant to be the subject of a subsequent verb. (Possibly, however, that superfluous and erroneous *m* had been inserted by an overzealous proofreader or copy editor.)

[Editor's Note: We regret our oversight and/or show of ignorance in this matter, and will amend all future reprints of this article to read "The last century was an old man in June of 1900 . . ." Or perhaps, if friend Julia is as liberated as she is educated, it should read "The last century was an old person . . ."]

COINS OF THE BIBLE

Part I

by Stan Hudson

DARIC, SIGLOS:

The Persian gold *daric* is mentioned in four passages in the Old Testament, making it the only coin specifically mentioned for certain in the Old Testament. The silver *siglos*, the exact counterpart of the *daric*, is possibly referred to in Ne 5:15.

The *daric* supposedly is named after Darius I ("the Great"), 522-486 B.C., who introduced coinage to his empire. The Persians had conquered the Lydians, the inventors of coins, back in 547 B.C. at Sardis, and they then brought the idea home.

Pictured below are two silver *siglos* from the Horn Archaeological Museum coin collection. The first dates earlier (Darius I), whereas the second dates to the mid to late 400s B.C. *Darics* would appear the same, except in gold.

These coins were the first to picture the likeness of a human being (the issuing king) and not animals or some other design.

In 1 Chr 29:7 and Ezr 2:69 the Hebrew is *adharkon*. In Neh 7:70-72 and Ezr 8:27, however, the word is *darkemon*. It has not yet been satisfactorily explained why the use of the latter is found. Any suggestions?



[Note: "Coins of the Bible" is a series of short articles by Stan Hudson which will appear one at a time in following issues of the Newsletter, each dealing with a different coin that is mentioned in the Bible.]



"MASADA" COMES TO TELEVISION

Masada is a huge rock fortress in the Judean desert, rising 1300 feet above the Dead Sea. Masada is also a symbol of the enduring struggle for political and religious freedom around the world. Its significance can be traced to an incident in the first century A.D.

Following the destruction of Jerusalem by the forces of the Roman Empire in 70 A.D., a small band of Jewish resistance fighters and their families escaped across the desert to Masada. From this seemingly impregnable mountain fortress, the rebels conducted raids on enemy camps. In 72 A.D., the Roman Tenth Legion, under the command of Flavius Silva, marched on Masada. In 73 A.D., 960 Jewish men, women, and children made their last stand for freedom there against 5,000 Roman soldiers.

The story of Masada comes to television April 5-8 (9-11 p.m. ET each evening) as an 8-hour ABC Novel for Television. The screenplay was written by Emmy Award winner Joel Ollansky, based on Ernest Gann's novel *Masada* (originally published as *The Antagonists*). Peter O'Toole stars as Flavius Silva, the patrician Roman military leader, and Peter Strauss is Eleazar ben Yair, the leader of the Judean rebels fighting for independence. Also featured in the large international cast are Anthony Quayle, David Warner, Barbara Carrera, and Timothy West.

"Masada" was filmed in Israel under Boris Sagal's direction. George Eckstein is the producer, and Richard Irving is executive in charge of production for Universal Television.

(Courtesy of Cultural Information Service.)

CALENDAR OF EVENTS

SPRING LECTURE SERIES

March 25, 1981 - Wednesday, 6:30 p.m. - Campus Center and Museum

Banquet (\$4.75 tickets available by calling 616-471-3273) and Grand Opening of the Michigan Council for the Humanities-sponsored exhibit, "Tell Heshbon: 3,000 Years of Frontier Life," with artifacts on loan from the National Museum of Jordan till May 3. Keynote address by Dr. Ghazi Bisheh, Director of Excavations, Department of Antiquities, Hashemite Kingdom of Jordan.

March 26, 1981 - Thursday, 10:30 a.m. - Seminary Hall Chapel
 "Archaeological/Historical Perspectives on Heshbon." Panel discussion with Professor Frank M. Cross of Harvard University, Dr. James A. Sauer, Director of the American Center of Oriental Research, Amman, Jordan, and Dr. Roger S. Boraas of Upsala College.

March 26, 1981 - Thursday, 8:00 p.m. - Seminary Hall Chapel
 "Zooarchaeological/Anthropological Perspectives on Heshbon." Panel discussion with Professor George Armelagos of the University of Massachusetts, Professor Joachim Boessneck of the Institut für Palaeoanatomie, Munich, Germany, and Dr. P. Edgar Hare of the Carnegie Institute, Washington, D.C.

March 27, 1981 - Friday, 7:30 p.m. - Seminary Hall Chapel
 "Heshbon in the Bible and Archaeology" with Dr. Siegfried H. Horn, former Dean of the Seminary and Professor Emeritus of Archaeology and History of Antiquity.

April 14, 1981 - Tuesday, 10:30 a.m. - Pioneer Memorial Church

"Does Archaeology Really Prove the Bible True?" Professor Lawrence T. Geraty, Curator, Horn Archaeological Museum.

May 11, 1981 - Monday, 8:00 p.m. - Seminary Hall Chapel
 "Judea Between the First and Second Jewish Revolts" with Dr. Benjamin H. Isaac, Tel Aviv University.

Miscellaneous Events

ART INSTITUTE OF CHICAGO, CHICAGO, ILL.

"The Search for Alexander" (May 16-Sept. 7, 1981), exhibits over 90 artifacts including gold, silver and gilded objects from the royal tomb of Vergina in Greece, as well as ivory portraits of Alexander and Philip, and a bronze krater from Derveni.

Provided there is sufficient interest in this exhibit, the Horn Archaeological Museum will attempt to arrange for a group tour on either Sunday, May 24, or Sunday, May 31. The organization of this tour will depend on the response we get by April 1. If you are interested, please call the Museum at (616) 471-3273.

DUMBARTON OAKS, WASHINGTON, D.C.

"Truth and Deception In Byzantine Art: The Detection of Forged Antiquities" (January 7-May 10, 1981), presents about 15 objects in gold, silver, ivory and enamel, as well as sculptures and an illuminated manuscript, demonstrating various types of forgeries and methods of detection.

MUSEUM OF ARCHAEOLOGY AT STATEN ISLAND, STATEN ISLAND, N.Y.

"Renaissance All'Antica: Antiquity In the Renaissance" (through May 28, 1981). 50 objects focus on Roman and Classical influences on Renaissance art, including a clay relief showing a Greek and Amazon fighting and a cameo portrait of Emperor Caracalla, as well as illustrate the birth of archaeology during this period.

MUSEUM OF OUR NATIONAL HERITAGE, LEXINGTON, MA.

"Indians-American Heritage" (through Sept. 30, 1981), presents over 200 objects from the Peabody Museum, Harvard University, many never previously exhibited, illustrating cultural diversity and environmental adaptation throughout North America.

TELL HESHBON: 3,000 YEARS OF FRONTIER LIFE



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