THE MADABA PLAINS PROJECT

New excavations at Tell Jalul, Jordan, will begin during the summer of 1982. In order to co-ordinate the excavation program with the academic calendar of Andrews University, two sessions, each four weeks long, are being planned. A student may spend either half of the summer in the field and the other on campus, or both sessions may be spent in the field. Six quarter hours of undergraduate, graduate or seminary credit will be available for each four week session. Thus a full quarter's work of twelve credit hours may be earned for participation in the first season's work at Tell Jalul.

The date for beginning the first session is June 16, 1982, and it lasts until July 14 when the second session begins and it terminates on August 11. The cost for participating in either of the two sessions will be $999.00 and $1,799.00 for the whole season. This fee includes the cost for six or twelve quarter hours of credit respectively, room and board, all required textbooks and the use of necessary tools. Weekly educational tours to archaeological sites in Jordan will also be included in the fee, but International travel to Jordan is not included.

Additional information regarding international travel possibilities will be announced as it becomes available. Participation in the expedition is open to anyone who is physically able to face the challenges of heat and demanding work. And if you have always wanted to be part of a pioneer exploring group, if you have had a
yearning to visit exotic places and look for the footsteps of history, then this exceptional opportunity is for you to consider. Direct your requests for more information to The Madaba Plains Project, P.O. Box 1110, Glendale, CA 91209 by December 15, 1981.

THE ART OF THE ANCIENTS
A Way of Looking at Their World
Part II

Jewelry as Insignia

Jewelry had another significant use, as Dr. Platt explains:

"Jewelry was very often used to dramatize the honor which was being accorded an individual. When Rebekah was chosen as the wife for Isaac, Abraham's servant put jewelry on her. She had displayed her remarkable organizational and leadership abilities in watering the camels of Abraham's servant. (It is very unlikely that she watered them all herself, for a single camel can drink 40 gallons of water, and she probably enlisted the help of her herdsman friends.)"

Abraham's servant felt that Rebekah's willingness to help was an indication that God had chosen her to be "queen" of the Israelites [sic] for the next generation. The Jewelry became the sign that she was the chosen one.

"And in the Song of Solomon and in other passages of the Scriptures, a 'bride' is often mentioned, and is portrayed as a queen who wears beautiful jewelry. When the New Jerusalem comes down, it is as a bride adorned for her husband wearing royal jewelry, much of it related to the precious stones of the High Priest's breastplate which he wore in the tabernacle."

At certain times in Israel's history, however, jewelry was not as highly regarded.

"Compared to the high periods of Greece, Rome, and Egypt, Palestine was very poor in worldly goods. The Israelites seemed to have an aversion to jewelry
because it represented the insignia of office.

"When you read the Old Testament prophets, you occasionally hear them railing against the high office-holders—those who misused their positions by taking advantage of the people they had in their charge. Jewelry seemed to them to be one of the features of a class-like society, and Israel considered itself a much more democratized people."

Nature and Aesthetics

If jewelry could have such deep significance in the lives of people of those eras, what about other creative artifacts? Did people back then have a similar aesthetic consciousness toward their architecture or their sanctuary?

"I would certainly think so," says Dr. Platt. "The heritage which Greece and Rome, for example, have given us, indicates a feeling for the beautiful. I believe that the eye of the ancient world for beauty was something that we of the 20th century truly do not understand.

"I'm thinking particularly of the great Roman cities, especially Jerash in Jordan. Jerash was a city which did not have any other city built over top of it. It's just magnificent to go there, to see the huge colonades, the marketplaces, the temples, the theater. Some of Jerash, incidentally, has been restored, and modern Jordan has festivals and concerts and dances there. It's such a dramatic setting."

Dr. Platt feels that, if anything, the aesthetic sensitivities in relation to nature of those people were greater than those of the 20th century.

"I think that one of the elements which aided this sensitivity was that the Mediterranean climate allowed them to spend a lot of time outdoors. They enjoyed the social life of belonging to a human community, and they walked—to the market stalls, to business they might have in another part of the city, to their worship centers, to a 'deliberation'—or, as we would call it, a committee meeting.

"And these walkways through the Roman cities are constructed in such a way that you can see some of the most beautiful views of nature. You would look down a long colonnade towards a mountain; you would look at
sunset through arched windows; you would look at the sunrise (in a warm country you tend to get up early before the heat, so you’re up to see the sunrise) and see it beautifully framed in Roman columns and archways of stone. And the stone itself was usually quarried from the environment of that particular city, so it matched the natural world around it.

"One could say," concludes Dr. Platt, "that the ancients had some of the most beautiful art galleries humanity has ever known, because they were outdoors. They really appreciated their environment, and the gifts of their environment."

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ACTIVITIES OF THE MUSEUM STAFF

Lawrence T. Geraty, Curator of the Siegfried H. Horn Museum, spent one month this summer teaching at Newbold College in England. On returning to the United States he spent several weeks traveling meeting various speaking appointments around the country.

J. Bjornar Storfjell, Assistant Curator, joined the Tell Hesi Excavations in Israel as an Area Supervisor for the 1981 season. The excavations took place during the months of June and July.
COINS OF THE BIBLE
Part III
by Stan Hudson

PENNY (KJV), DENARIUS:
A Roman silver coin, approximately the size of an American dime. In spite of its small size it had good buying power during the time of Christ. By simple division we can see that a denarius would buy bread enough for more than 25 meals (Mk 6:37 and Jn 6:7). And it was a day's wage for a soldier and a common laborer.

By far the most mentioned coin in the Bible, it is found recorded sixteen times. The most famous example of its use is when the Pharisees probed Jesus concerning the ethics of paying the Roman tax (which had to be paid in denarii). Matthew, the ex-tax collector, naturally records the memorable scene in detail (Mt 22:15–22).

Below is a denarius of Tiberius Caesar (A.D. 14–37). The Latin Inscription reads "Tiberius Caesar Augustus, son of the divine Augustus." On the reverse is his mother Livia, with the title (for Tiberius) of "Pontif(ex) Maxim(us)." This religious title, once given to emperors, now belongs to the pope. It can be translated "great bridge builder" (between the gods and man).
Map of central Trans-Jordan indicating the extent of the Heshbon survey (within circle) carried out in connection with the Tell Hesban excavations. Tell Jalul and the Madaba Plains will be the focus of the next archaeological project of Andrews University beginning in June, 1982.
1982 ARCHAEOLOGICAL FIELDWORK
and OPPORTUNITIES BULLETIN

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