

Weekly AGADE Archive

January 4-10, 2015

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WEBS: Cuneiform Commentaries Project

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CALLS FOR PAPERS: Sharing Cultures - 4th International Conference on Intangible Heritage (Portugal, Sept 21-23)

LECTURES: SHAMO 2015 -- Textiles et genre (Nanterre)

BOOKS: Documents of Judean Exiles and West Semites in Babylonia....

JOB: "Strukturen und Transformationen des Wortschatzes der ägyptischen Sprache" (Berlin)

CONFERENCES: "Young Researchers Colloquium" (Tel Aviv University - Jan 19)

NEWS: Symbolic Osiris tomb found

NEWS: D5 undocumented queen

LECTURES: "... The Last Days of the Kingdom of Judah and its Relations with Babylon" (Jerusalem, Jan 7)

CONFERENCES: "Ceramic identities at the frontiers of empires..." (Florence, Jan 14-16)

BOOKS: via Librairie Antinoë

From Brigitte Cordelle [<mailto:antinoefr@yahoo.fr>]:

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Nous avons le plaisir de vous informer de la parution de quatre nouveaux titres:

L'habitat dans les forteresses de Migdol (Tell el-Herr) durant les Ve et IVe siècles avant J.- C. Étude archéologique.

MARCHI Séverine.

<http://www.antinoe.fr/habitat-forteresses-Migdol-Étude-archéologique>

Le décret pour l'Igéret. (d'après le Papyrus d'Imouthès, MMA 35.9.21) CARRIER Claude.

<http://www.antinoe.fr/decret-pour-Igéret>

L'administration égyptienne du désert occidental de l'Ancien au Nouvel Empire.

ESPOSITO Seréna.

<http://www.antinoe.fr/Administration-egyptienne-Ancien-Nouvel-Empire>

Le vase qui parle. Un dispositif numérique de médiation pour le patrimoine culturel.

HUGOT Christophe, WESTEEL Isabelle.

<http://www.antinoe.fr/vase-qui-parle>

En plus un catalogue de collection publié en 2013:

Un monde d'images. Les vases antiques de la collection Dutuit.

PELLETIER-HORNBY Paulette.

<http://www.antinoe.fr/Monde-collection-Dutuit>

Librairie Antinoë

30 rue Emile Zola 29200 BREST

02 98 80 52 48

antinoefr@yahoo.fr

www.antinoe.fr

WEBS: Coptic manuscripts

At < <http://alinsuciu.com/resources/>> is a compilation of references to Coptic manuscripts. Go there for inspection.

eJOURNALS: Journal for the Evangelical Study of the Old Testament (JESOT) 3.2

From William Osborne <wrosborne@cofo.edu>

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We are pleased to announce the publication of issue 3.2 of Journal for the Evangelical Study of the Old Testament (JESOT).

The issue can read and downloaded at <www.jesot.org<<http://www.jesot.org>>.

Contents of JESOT 3.2 (2014)

"Was Elihu Right?" by MARTIN A. SHIELDS

ABSTRACT: The major difficulty facing any suggestion that Elihu provides a possible explanation for Job's suffering is that nothing he says comes close to describing the events described in the book's prologue. This paper builds on the suggestion that the account in the prologue is not meant to provide a comprehensive rationale for Job's continuing suffering, freeing the reader to review Elihu's contribution in a new light. Furthermore, I argue that Elihu's contribution presents a non-retributive rationale for Job's suffering which does not fall under the same condemnation as that of his friends. Ultimately, then, Elihu's account might be correct. This serves the author's purpose by allowing an alternative to retributive justice while, by not affirming Elihu's explanation, ensuring the reader understands that the true cause of Job's suffering must remain a mystery.

KEYWORDS: Job, Elihu, theodicy, wisdom, wisdom literature

"Queens, Widows, and Mesdames: The Role of Women in the Elijah-Elisha Narrative," by JOSHUA JOEL SPOELSTRA

ABSTRACT: The Elijah-Elisha narrative cycle (1 Kgs 17–2 Kgs 13) features a higher density of women than usual in the Hebrew Bible.

What do these women contribute to the narrative unit(s)? Through semiotic analysis, this paper presents a complex of three socio-religious and theological themes: food-famine, life-death, and orthodoxy-idolatry. These semiotics do not come into sharp focus, it is argued, without the analysis of the women of 1 Kgs 17–2 Kgs 13. The semiotic axes of food-famine, life-death, and orthodoxy-idolatry are, further, interwoven into and indicative of the miraculous and prophetic activity of Elijah and Elisha.

KEYWORDS: Elijah, Elisha, Narrative, Semiotic/s, Women

"Prophet and Patriarch: Abraham's Prophetic Characteristics in Genesis" by JAY TODD

ABSTRACT: In Gen 20:7, YHWH refers to Abraham as a prophet, thus distinguishing Abraham as the first person explicitly identified as a prophet (אִיבֹן) in the Hebrew Bible. Unfortunately, the relevant secondary literature (prophetic introductions, biblical theologies, and theologies of the Pentateuch) has given minimal attention to Abraham's prophetic role. This article attempts to correct this oversight by examining Abraham's prophetic characteristics in the Abrahamic narrative (Gen 11:27–25:11). After outlining general prophetic characteristics given in the Pentateuch and the rest of the Hebrew Bible, this

article highlights Abraham's prophetic characteristics in order to demonstrate Abraham's role as a prophet in the biblical text. The article's final section compares and contrasts Abraham with two other prophets in the Pentateuch, Balaam and Moses, in order to identify possible implications for the theology of the Pentateuch.

KEYWORDS: Abraham, prophet, prophetic characteristics, Balaam, Moses

"The 'Seventy Sevens' (Daniel 9:24) in Light of Heptadic Themes in Qumran" by RON HAYDON

ABSTRACT: Daniel 9:24 is fraught with puzzling language, particularly the meaning of the "seventy sevens." Rather than add to the relevant commentaries, this paper approaches the phrase in light of the heptadic language we find in select Qumran sources. Jubilees, 1 Enoch, and related scrolls portray these heptadic structures as primarily theological expressions, with chronology either set in the background or absent altogether. I suggest this context casts the seventy sevens in a new light, wherein it serves a mainly theological function instead of a rigid temporal one. Beginning with a brief examination of each major extracanonical source, we will consider two theological implications that come as a result of these texts' reception of

Daniel: first, Daniel's seventy sevens may need to be considered a theological image; second, the image likely paints a picture of exile and restoration in its fullness, spanning all epochs, not just the Babylonian, Media-Persian, and Seleucid-Hasmonean crises. The conclusion notes how such literary and theological moves may also point to a deliberate shape inherent to Dan 9, one that includes subsequent, interpretive communities, such as Qumran and its sects.

KEYWORDS: Daniel 9, seventy sevens, Qumran

Book Reviews

The Theology of the Book of Amos by John Barton (Reviewed by A. King)

Old Testament Pseudepigrapha: More Noncanonical Scriptures edited by Richard Bauckham, James R. Davila, and Alexander Panayotov (Reviewed by T. Willoughby)

Obadiah: The Kingship Belongs to YHWH by Daniel I. Block (Reviewed by T. J. Finley)

Reading Genesis 1–2: An Evangelical Conversation edited by J. Daryl Charles (Reviewed by A. Knapp)

Ecclesiastes and Song of Songs by Edward M. Curtis (Reviewed by S. J. Bennet)

1 & 2 Chronicles by Louis C. Jonker (Reviewed by B. G. Youngberg)

Writing Up Jeremiah: The Prophet and the Book by Jack R. Lundbom (Reviewed by J. D. Hays)

Rediscovering Eve: Ancient Israelite Women in Context by Carol Meyers (Reviewed by H. Dallaire)

Jeremiah among the Prophets by Jack R. Lundbom (Reviewed by L.-S. Tiemeyer)

La alegría en Isaías: La alegría como unidad y estructura del libro a partir de su epílogo (Is 65–66) by Miguel Ángel Garzón Moreno (Reviewed by N. J. Moser)

God's Word Omitted: Omissions in the Transmission of the Hebrew Bible by Juha Pakkala (Reviewed by J. F. Quant Die Nachtgesichte des Propheten Sacharja. Eine einzelexegetische Untersuchung zur Bestimmung ihrer Eigenart by Zoltán Rokay (Reviewed by M. Rogland)

Jesaja 1–23 by Konrad Schmid (Reviewed by E. Jones)

Warfare in the Old Testament: The Organization, Weapons, and Tactics of Ancient Near Eastern Armies by Boyd Seevers (Reviewed by M. A. Hassler)

Job 1–21: Interpretation and Commentary by C. L. Seow (Reviewed by E. Ortlund)

Wisdom and Torah: The Reception of 'Torah' in the Wisdom Literature of the Second Temple Period edited by Bernd U.Schipper and D. Andrew Teeter (Reviewed by R. P. O'Dowd)

Jonah: God's Scandalous Mercy by Kevin J. Youngblood (Reviewed by J. K. Bruckner)

David Remembered: Kingship and National Identity in Ancient Israel by Joseph Blenkinsopp (Reviewed by D. B. Schreiner)

David, King of Israel, and Caleb in Biblical Memory by Jacob Wright (Reviewed by D. B. Schreiner)

Deuteronomy: A Commentary by Jack R. Lundbom (Reviewed by J. G. Audirsch)

The Old Testament and Ethics: A Book-by-Book Survey edited by Joel B. Green and Jacqueline E. Lapsley (Reviewed by J. R. Kelly)

*Journal for the Evangelical Study of the Old Testament (JESOT) is a peer-reviewed journal devoted to the academic and evangelical study of the Old Testament. The journal is not affiliated with any particular academic institution, and with an international editorial board, online format, and multi-language submissions, JESOT cultivates and promotes Old Testament scholarship in the evangelical global community. The journal seeks to publish current academic research in the areas of ancient Near Eastern backgrounds, Dead Sea Scrolls, Rabbinics, Linguistics, Septuagint, Research Methodology, Literary Analysis, Exegesis, Text Criticism, and Theology as they pertain only to the Old Testament. Contributors should follow the instruction for manuscript submission found at www.jesot.org/submissions<<http://www.jesot.org/submissions>>.

JOURNALS: Revue d'assyriologie et d'archéologie orientale (108/2014)

From <<http://www.antinoe.fr/revue-assyriologie-108/2014>>:

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Revue d'assyriologie et d'archéologie orientale N° 108/2014.

Table des matières

KEETMAN (J.), Bilingualismus in Sumer. Zum Gebrauch des Akkadischen und Sumerischen in der Verwaltungspraxis des Reiches von Akkad unter Naram-Sujen und Šar-kali-šarri CAVIGNEAUX (A.) & JAQUES (M.), Textes et sceaux-cylindres de collections diverses LAUINGER (J.), Witnessing at Old Babylonian Alalah: A New Level VII Witness List from the Koç University Excavations at Tell Atchana/Alalah VUKOSAVOVIC (F.), The Laws of Hazor and the ANE Parallels FADHIL (A. A.), Die neuen spätaltbabylonischen Briefe des 'königlichen Barbiers' aus Sippar TAVERNIER (J.), What's in a Name: Hallušu, Hallutaš or Hallutuš?
FINK (S.), Gilgameš und Uršanabi
SADOWICZ (M.) & TARASEWICZ (R.), Court of Assize at Neo-Babylonian Apšu MATTHIAE (P.), Notes et études éblaïtes, I : Le semeion de Hiéropolis dans l'Ébla paléosyrienne CHARPIN (D.), Chroniques bibliographiques, 15. Le royaume d'Uruk et le pays d'Apum, deux voisins de Babylone vaincus par Samsu-iluna MARTI (L.), Chroniques bibliographiques, 16. Les hémérolgies mésopotamiennes

COMPTE RENDU

Delnero (P.), The Textual Criticism of Sumerian Literature, JCSSS 3, Boston, 2012 [D. Charpin] Graslin-Thomé (L.), Les échanges à longue distance en Mésopotamie au I^{er} millénaire. Une approche économique, Paris, 2009 [M. Jursa] Marchesi (G.) & Marchetti (N.), Royal Statuary of Early Dynastic Mesopotamia, MC 14, Winona Lake, 2011 [D. Charpin] Rouault (O.), Terqa Final Reports No.2. Les textes des saisons 5 à 9, BiMes 29, Malibu, 2011 [D. Charpin] Stökl (J.), Prophecy in the Ancient Near East. A Philological and Sociological Comparison, CHANE 56, Leyde/Boston, 2012 [D. Charpin] Waerzeggers (C.), The Ezida Temple of Borsippa: Priesthood, Cult, Archives, Achaemenid History 15, Leyde, 2010 [D. Charpin]

Paris, 2014, (20 x 30), broché.
ref. 18875 - prix : 79,50€

BOOKS: Adam, Eve, and the Devil

From <<http://www.sheffieldphoenix.com/showbook.asp?bkid=271>>:

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Adam, Eve, and the Devil
A New Beginning
Marjo Korpel, Johannes de Moor
xi + 332 pp.
£30 / \$47.50 / €35
Scholar's Price

£60 / \$95 / €70
List Price
Hardback

In this book the authors develop an intriguing theory about the Canaanite origin of the biblical traditions concerning the origin of the cosmos and the creation of humankind. Adam, Eve, and the Devil tells a

new story about human beginnings and at the same time proposes a fresh start for biblical research into primordial traditions.

A number of clay tablets from Ugarit, dating from the late thirteenth century BCE, throw new light, Korpel and de Moor argue, on the background of the first chapters of Genesis and the myth of Adam. In these tablets, El, the creator deity, and his wife Asherah lived in a vineyard or garden on the slopes of Mt Ararat, known in the Bible as the mountain where Noah's ark came to rest. The first sinner was not a human being, but an evil god called Horon who wanted to depose El. Horon was thrown down from the mountain of the gods, and in revenge he transformed the Tree of Life in the garden into a Tree of Death and enveloped the whole world in a poisonous fog. Adam was sent down to restore life on earth, but failed because Horon in the form of a huge serpent bit him. As a result Adam and his wife lost their immortality.

This myth found its way into the Bible, the Apocrypha and the Pseudepigraphical literature, though it was often transformed or treated critically. Adam, Eve, and the Devil traces the reception of the myth in its many forms, and also presents the oldest pictures of Adam and Eve ever identified (one of them on the front cover of the book).

Marjo Korpel is Associate Professor of Old Testament at the Protestant Theological University at Amsterdam and Groningen, The Netherlands.

Johannes de Moor is Emeritus Professor of Semitic Languages and Cultures of the Ancient Near East at the Protestant Theological University at Amsterdam (formerly Kampen).

Series: Hebrew Bible Monographs, 65
978-1-909697-52-2 hardback
Publication April 2014

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- 4 The Reception in the Hebrew Bible
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- 6 The Reception in the New Testament
- 7 General Conclusions

JOBS: Term post in Biblical Studies & Judaism (Luther College, Decorah, Iowa)

From Guy D. Nave [<mailto:guynave@luther.edu>]:

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NOTICE OF A ONE-YEAR RENEWABLE POSITION IN BIBLICAL STUDIES AND JUDAISM

POSITION: Visiting Instructor or Assistant Professor in Biblical Studies and Judaism. This is a one-year position with the possibility of renewal up to a term of three years.

BEGINNING DATE: Late August 2015

QUALIFICATIONS: Ph.D./Th.D. preferred at time of appointment; exceptional ABDs will be considered (Instructor rank). Teaching experience required. Specialization may be in Hebrew Bible or Judaism. The successful candidate will have enthusiasm to teach introductory courses in biblical studies and Judaism and other undergraduate courses in biblical studies and religion. We are seeking a candidate who enriches our current faculty's interests and expertise and who can contribute to the diversity and excellence of the academic community through their teaching, research, and service.

RESPONSIBILITIES: Full-time teaching load is three courses fall term, one course January term, and three courses spring term. Teach four sections of introductory biblical studies, one section of introductory Judaism, and two additional courses designed according to interest and college need. Active engagement in scholarship and advising also expected.

STATEMENT ON DIVERSITY: Luther College is committed to increasing the diversity of the campus community and the curriculum. We value the input of multiple viewpoints and perspectives to create an academic community that is rich with cultural, social, and intellectual diversity. Candidates are encouraged to identify their strengths or experiences that will contribute to this goal.

APPLICATION INFORMATION: Review of applications begins February 10, 2015, and will continue until the position is filled. Applicants' dossiers will include:

- letter of application
- curriculum vitae
- evidence of effective teaching (student evaluations, sample syllabi, other course materials)
- unofficial graduate and undergraduate transcripts
- three letters of recommendation

Apply at <https://luthercollege.hiretouch.com>.

INQUIRIES: Inquiries about the position may be directed to Dr. Guy D. Nave, Jr., Chair, Biblical Studies Search Committee, Luther College, 700 College Drive, Decorah, Iowa, 52101; telephone: 563-387-2143; email: guynave@luther.edu.

Additional information about the college is available by visiting the college website, www.luther.edu. Questions regarding the application process should be directed to facultysearch@luther.edu.

RELIGION DEPARTMENT: The Department of Religion has 11 full-time equivalent faculty and offers a major and minor. The College requires all students to complete one course in biblical studies and a second course in religion. Normal class size is twenty-five students. Students are also required to complete an upper-level interdisciplinary course or sequence of courses (Paideia 450) with a focus on values and ethical decision-making. Members of the department are encouraged to participate in this program.

eREVIEWS & EXHIBITIONS: "Defining Beauty: The Body in Greek Art" (British Museum)

From <<http://www.telegraph.co.uk/news/newsttopics/howaboutthat/11333473/British-Museum-explains-why-Greek-statues-are-naked.html>>:

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British Museum explains why Greek statues are naked British Museum launches Defining Beauty exhibition with explanation that the ancient Greeks 'didn't walk down the High Street in Athens naked'
By Anita Singh

Museum opens its blockbuster exhibition of Greek sculpture this spring, curators believe visitors may have one burning question.
Why are all the statues naked?

While the neighbouring Egyptian and Assyrian galleries are filled with fully clothed gods and mortals, the ancient Greeks chose to depict the human body in its natural state.

In an effort to educate visitors, the British Museum will provide an explanation for the nudity when Defining Beauty: The Body in Ancient Greek Art opens in March.
<http://www.britishmuseum.org/whats_on/exhibitions/defining_beauty.aspx>

It will feature rare loans and treasures from the museum's own collection, including six of the Elgin marbles.

"The Greeks took their clothes off more than we did, but they didn't walk down the High Street in Athens naked," said Ian Jenkins, curator of the exhibition.

"There is a tendency towards nudity [in sculpture] which is not true in any other civilisation. The Egyptians, the Persians and the Assyrians found it shameful.

"But to the Greeks it was the mark of a hero. It was not about representing the literal world, but a world which was mythologised.

"If you go in the Assyrian galleries, there are nudes but they are not heroic. They are victims of war, stripped and flayed alive. The Greeks found such representations as unappealing as we do. Their nudity was part of a disassociation from the reality of war. It's an entirely different aesthetic world."

Defining Beauty will run from March 26 – July 5. The 150 objects on display will include the Belvedere Torso, on loan from the Vatican Museum.

The torso was studied and greatly admired by Michelangelo, and its influence can be seen in the ceiling of the Sistine Chapel. It is said that the artist was asked by Pope Julius II to restore the work by adding limbs, but that he refused.

The sculpture will be displayed at the British Museum alongside Michelangelo's drawing of Adam for the Sistine Chapel. They will be shown next to one of the Elgin marbles, a reclining figure from the east pediment of the Parthenon.

Another loan is the majestic statue of Apoxyomenos, found on the seabed off the coast of Croatia in 1999 and on show in Britain for the first time after years of conservation work.

Neil Macgregor, director of the British Museum, said: "Everyone knows the Greek body. It is one of the great achievements of this particular art form that is has become the currency of daily life from Bondi Beach to California and all stations in between.

"But the point of this exhibition is to show that this isn't just an artistic tradition, but also connected to a set of ideas and ideals."

One of the most intriguing pieces in the exhibition is also the smallest. The bronze sculpture, measuring three inches tall, is crude in both senses of the word: it depicts a man in a state of arousal.

The eighth century work had been categorised as an "erotic object" and was gathering dust in the British Museum archive. However, curator Ian Jenkins re-examined it and discovered it was the earliest surviving depiction of a Greek mythological figure: Ajax, hero of the Trojan War.

"It was one of those great museum moments," Jenkins said.

**CALLS FOR PAPERS: "... Framework, Means, and Impact of Mobility ... in the 8th to 6th c. BCE"
(CH-Castelen, 3–6 Aug.)**

From Melanie Wasmuth [<mailto:Melanie.Wasmuth@unibas.ch>]:

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PEOPLE ON THE MOVE: Framework, Means, and Impact of Mobility across the East Mediterranean Region in the 8th to 6th c. BCE

3–6 August 2015
Landgut Castelen (near CH-Basel)
Römerstiftung Dr. René Clavel
Giebenacherstrasse 9
4302 Augst BL
Switzerland

CALL FOR PAPERS: deadline 15 March 2015

We cordially invite proposals from junior as well as senior researchers.

WEBSITE: <https://aegyptologie.unibas.ch/forschung/tagungen/people-on-the-move/>

CONTACT: peopleonthemove@unibas.ch

In the wake of the Kushite, Neo-Assyrian, Neo-Babylonian and early Achaemenid expansions to the East Mediterranean, cross-regional mobility of people and commodities increased significantly. This mobility not only affects the actual people who were leaving their homeland, its social community and the security of their cultural background for longer or even permanent stays abroad. It has also major

impact on the communities left behind and those receiving the travelers on a visit or for long-term residence. During the workshop we will primarily discuss the following three aspects:

Section I is dedicated to issues enabling or impeding routes and modes of travel.

Why were which routes and means of transport preferable to others? Which preparations are necessary? Who or which factors decided whether to leave or to stay? How were necessary stopovers organized?

Section II will focus on the act of traveling and the travelers.

Which motivations for traveling can be discerned? Is long-term emigration the aim or the result of traveling? Which routes were used? What could happen during the trip? Which kind of reception would one expect?

Section III addresses the social implications both for the community from which people leave/emigrate and to which they move/travel/immigrate.

How did communities cope with the loss of specialists or of comparatively large percentages of their inhabitants? How were travelers housed? How did this effect the receiving private or institutional households? How did local 'foreign' communities deal with the enhancement of their numbers? How did the decision to integrate oneself into their community or to keep one's distance effect these 'foreign' communities, the local society as a whole, and the policy towards 'foreigners'?

The geographical range covers the Great Area of the East Mediterranean Region including modern-day Greece, Turkey, Eastern Libya and Egypt as well as the East Mediterranean islands and the area between the eastern Mediterranean coast and the Zagros mountains.

Papers and posters dealing with cross-regional travels and addressing combinations of natural, economic, administrative, political or personal issues are especially welcome. For a preliminary schedule visit the workshop website.

ABSTRACT SUBMISSION:

We cordially invite proposals from junior as well as senior researchers.

Please submit an abstract of no more than 300 words to peopleonthemove@unibas.ch by 15 March 2015.

Only complete proposals including

- name and affiliation of the author
- an indication whether the abstract is for a poster or a paper
- the title
- the abstract

will be considered.

Applicants will be informed about their submission status by 29 March 2015.

Successful papers are allotted 20mins followed by 40mins discussion. There will be an extended poster session starting the workshop as well as extensive discussion sessions, both in small groups and in plenum. For a preliminary schedule visit the workshop website.

The workshop language will be English.

REGISTRATION

The registration fee will be CHF 30,-.

Details regarding registration will be posted on the workshop website by 15 February 2015. Registration will start on 13 April 2015.

Please be aware that space at the conference venue is limited.

LODGING & CATERING

Please note that we are not organizing travel or housing arrangements.

There is a small number of beds at walking distance to the conference venue (Augst/Kaiseraugst). The train ride from Basel SBB takes 11mins, from Rheinfeldern SBB 11mins, and from Pratteln 3mins to Kaiseraugst Station (10 mins walk to venue). The daily starting time of the workshop matches the time tables of the trains.

A list of hotels recommended by the venue administrators will be posted on the workshop website.

The coffee breaks will be organized at the workshop venue and are covered by the registration fees. For a list of nearby restaurants check the workshop website.

BURSARY AWARDS:

We will be awarding a small number of on-site accommodation (shared double-rooms & shared bathrooms for CHF 15,-/night & person including breakfast) for participants, partly on a competitive and partly on a financial need basis. You will be required to participate throughout the workshop. In order to be considered, you must include your CV (max. 1 page), an abstract of your paper/poster in application and – if applicable – evidence of need for financial support (e.g. a letter by your host institution testifying that you do not receive a bursary/award for your studies) to peopleonthemove@unibas.ch by 15 March 2015.

WORKSHOP PROCEEDINGS

The publication of the workshop proceedings is planned in co-operation with a peer-reviewed journal. Details will be posted in due course on the workshop website.

NOTICES: Prizes (several) from the IAA

From Wilfred van Soldt [<mailto:w.h.van.soldt@hum.leidenuniv.nl>]:

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The International Association for Assyriology IAA has several prizes and subsidies that can be awarded to *members* who apply. These are:

1. The IAA Prize for the first article after the PhD,
2. The De Gruyter dissertation award,

3. The IAA Subsidies for Cuneiform Studies (formerly Maureen Kovacs Subsidies)

More information about these can be found on our website: <<http://iaassyriology.org>> -> Contests and Awards.

The deadline for all three is March 1. So far no members have applied. I would like to ask you to see if there are eligible candidates who may be interested in one of these awards.

If you have no access to the website and or wish to become a member, please send a message to <w.h.van.soldt@hum.leidenuniv.nl>.

KUDOS: For Bruce Routledge

From Benjamin Porter [<mailto:bwporter@berkeley.edu>]:

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We are pleased to inform you that our friend, colleague, and mentor, Dr. Bruce Routledge, has been promoted to Reader in the University of Liverpool’s Department of Archaeology, Classics, and Egyptology.

Bruce is most recently the author of the 2013 book “Archaeology and State Theory: Subjects and Objects of Power” (Bloomsbury).

He can be contacted at <Bruce.Routledge@liverpool.ac.uk>.

BOOKS: Discovering the Ancient Near East

From JORDI VIDAL [<mailto:jordiv74@hotmail.com>]:

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Rocío Da Riva y Jordi Vidal (eds.): DESCUBRIENDO EL ANTIGUO ORIENTE: PIONEROS Y ARQUEÓLOGOS DE MESOPOTAMIA Y EGIPTO A FINALES DEL SIGLO XIX Y PRINCIPIOS DEL SIGLO XX
Barcelona 2015, Ediciones Bellaterra, ISBN: 978-84-7290-693-8, 20 euros

<<http://www.ed-bellaterra.com/><
<<http://www.ed-bellaterra.com/imatge.htm?uploads/imgproducts/Descubriendo%20el%20Antiguo.jpg>>

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eREVIEWS: Of "Papyrus grecs et coptes de Baouît conservés au musée du Louvre...."

From < <http://bmcr.brynmawr.edu/2015/2015-01-09.html> >:

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Bryn Mawr Classical Review 2015.01.09

Alain Delattre, Sarah J. Clackson, Papyrus grecs et coptes de Baouît conservés au musée du Louvre P. Louvre Bawit 1-83. Bibliothèque d'études coptes, 22. Le Caire: Institut français d'archéologie orientale, 2014. Pp. 183. ISBN 9782724706468.

Reviewed by Anne Boud'hors, Institut de recherche et d'Histoire des Textes (CNRS)

(anne.boudhors@irht.cnrs.fr)

The Monastery of Apa Apollo at Bawit, in Middle Egypt, was probably one of the most important in the Nile Valley. The site itself, which extended over 40 hectares, has been only partially excavated (between 5 and 10%), first by the French archaeologist Jean Clédat in the early 20th century and, after a long interruption, since 2003 under the joint auspices of the Louvre and the Institut français d'archéologie orientale (Baouît). The monastery's economic activities are documented for the period of the 6th to 9th centuries by Greek and Coptic papyri and ostraca (potsherds). Most of these documents, however, do not come from official excavations, but rather are preserved in various collections that they entered

through the antiquities market, most likely from “wild excavations.” It was the great merit of the English papyrologist Sarah Clackson, who died prematurely in 2003, to undertake the reconstruction of this archive.¹ After identifying several recurring formulas in the papyri mentioning the monastery, she hypothesized that these formulas were typical for this place; she was then able to find other parallel documents in many other collections. Soon after, Alain Delattre also engaged in a search of the same kind in the collections in Brussels.² In the late 1980s, the donation to the Louvre by the family of Jean Clédat of his excavation diaries made it possible to confirm that some of the ostraca kept at the museum (in the Coptic section of the Egyptology department) came from Clédat’s excavations in Bawit.³ As part of this donation there were also some 75 papyrus fragments coming from the excavations (500 other fragments are still in the hands of Clédat’s heirs): these fragments make up the matter of this book, a publication started by Sarah Clackson and continued by Alain Delattre, today the scholar with the best knowledge of the economic life at the monastery.

It is important to have all these facts in mind in order to understand the value of a book like this. Despite the sometimes desperately small size of the fragments contained in the volume, this publication represents a further step towards a synthesis of the economic activities of the monastery, which A. Delattre has been patiently building for several years. His intimate knowledge of the archive allows him to classify the fragments. Some of them (1-15) involve the administrative authorities of the monastery, especially the superior and the steward. These documents date to after the Arab conquest and concern the circulation and distribution of food to various beneficiaries (the monks themselves, but also workers employed by the monastery, recipients of requisitions imposed by the Arab administration), or relate to taxation, since at that time the monks also paid the poll tax (called *andrismos* in this documentation), which a team of monks was responsible for collecting and centralizing. Other documents are of private order (16-24), mainly contracts involving members of the monastery (loan contracts, sales for future delivery). The third category contains accounts and lists (25-37), a particularly difficult category, but whose judicious use provides basic numerical indications on the resources of the monastery, the number of inhabitants of the site, etc. For instance No. 28 shows the delivery of 31 wine convoys to the monastery in one day—a total volume of around 6,000 liters. No. 29 contains an excerpt from an account giving the names of fifteen agricultural estates belonging to the monastery. No. 30 is a list of the income in kind the monastery received from some of its properties.

A large number of fragments (38-61) come from letters. Letters are the most difficult material to use because, except for the greetings, they do not follow formulas that could help to fill the lacunae; besides, the information they provide is often allusive and not easy to interpret. The fragments preserve two kinds of letters: some can be described as administrative and are often “orders” (e.g. 37 and 38, with a new formula that seems to be characteristic for Bawit); others are more clearly private. One of these letters deserves special attention, since it comes from a *pagarchos*, that is to say the head of a provincial district, but his relationship with the monastery remains uncertain. Be that as it may, the more or less sixty letters from Bawit now published certainly deserve a comprehensive study.

After a few texts with various contents such as are encountered in many archives (exercises, magical texts), only seventeen fragments (67-83) remain unidentified. It is a true achievement, given the size of the pieces. Those who wish to try to decipher the remaining fragments can do so, thanks to the high quality of the color photographs inserted beside each text. I have failed to bring any improvement.

The greatest contribution of A. Delattre’s the book may eventually lie in its Appendix, a list of the published papyri and ostraca from the monastery. It summarizes more than 700 Greek and Coptic documents coming from around twenty collections, and also mentions the corrections and new editions.

This list, which in itself allows the reader to realize the extent of the activities of the monastery, is an essential tool for future research on the monastery of Bawit.

Notes:

1. S. Clackson, *Coptic and Greek Texts Relating to the Hermopolite Monastery of Apa Apollo*, Oxford 2000.
2. A. Delattre, *Papyrus coptes et grecs du monastère d'Apa Apollô de Baouît conservés aux Musées royaux d'Art et d'Histoire de Bruxelles*, Brussels 2007.
3. Publication of these diaries in J. Clédat, *Le monastère et la nécropole de Baouît. Notes mises en œuvre par D. Bénazeth, M.-H. Rutschowskaya*, Cairo 1999.

BLOGS: Where the Trial of Jesus Took Place

From <<http://withmeagrepowers.wordpress.com/2015/01/07/where-the-trial-of-jesus-took-place/>>:
[Go there for maps and pix]

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The place where Pontius Pilatus tried Jesus has just become accessible to the general public.
George Athas

All four Gospels agree that Jesus was tried before the Roman Prefect of Judea, Pontius Pilatus. A widely held tradition places the location of the trial at the Antonia Fortress, where the local Roman garrison was stationed. The Antonia was situated at the northwest corner of the Temple Mount. The Via Dolorosa (ÆWay of Suffering¹), with its stations of the cross, is said to trace the path that Jesus took from the place of his trial to the place of his execution.

Unfortunately, this path is historically improbable.

The site of Jesus¹ execution (Golgotha, where the current Church of the Holy Sepulchre stands) is almost certainly correct. But the Antonia was almost certainly not the site of his trial. The current course of the Via Dolorosa, which starts at the site of the Antonia on the north side of the Old City, stems back only to medieval times. In the preceding Byzantine era, the route began at the Old City¹'s west.

From the writings of the late first century Jewish historian, Josephus, we know the Roman Prefects and Procurators of Judea lodged in Herod's dazzling palace on Jerusalem's Western Hill. So grandiose was the palace that Josephus says it surpassed every other building and had features that simply defied adequate description (Wars 5.17781 [5.4.4]). Normally, the Roman Prefect resided at Caesarea Maritima, on the coast. But on certain occasions, like the festival of Passover, the Prefect and detachments of the Italian Legion would venture up from Caesarea Maritima to Jerusalem, with the Prefect taking up residence in Herod's grand palace on Jerusalem's western hill. Josephus gives an account of the final Procurator, Gessius Florus (AD 6466), lodging in this palace and holding public court on a platform in front of it (Wars 2.301 [2.14.8]; cf. 2.32829 [2.15.5]). This was probably ÆThe Stone Pavement¹ (Greek: Lithostroton; Aramaic: Gabbatha) mentioned in John 19.13.

Florus presumably followed the protocol of his predecessors, like Pontius Pilatus, Prefect from AD 2636.

So when the Jewish authorities brought Jesus to Pilatus on that April morning in AD 33, it would have been to Herod's Palace, since this is where the Roman Prefect conducted business.

From the palace, it was a short walk of about 400 metres to Golgotha. The fact that Jesus required the assistance of Simon of Cyrene to carry his cross this short distance speaks to the kind of condition he must have been in after the Romans had flogged him.

<https://withmeagrepowers.files.wordpress.com/2015/01/map_of_jerusalem_-_the_old_city_-_en.jpg>

<https://withmeagrepowers.files.wordpress.com/2015/01/map_of_jerusalem_-_the_old_city_-_en.jpg> Present-day map of Jerusalem's Old City, showing the location of relevant sites.

Thanks to Josephus¹ work, the location of Herod's grand palace has always been known. It is to the immediate south of the current Jaffa Gate on the western edge of Jerusalem's Old City. The palace was largely destroyed in the downfall of Jerusalem in AD 70, and has since been built over. The site today is known as both $\text{\textcircled{C}}$ The Citadel¹ and the $\text{\textcircled{C}}$ Tower of David¹, despite having nothing to do with King David. It currently houses a museum.

View of the Tower of David on the site of Herod's palace in Jerusalem.

Excavations to extend the museum began some fifteen years ago, but were halted numerous times. Nonetheless, the foundations of Herod's palace now seem to have been uncovered. The Tower of David Museum is now offering tours of the ruins. So for the first time, the general public will have access to the remains of the site where Jesus was tried before Pontius Pilate.

CONFERENCES: Update on "Ceramic identities" (Florence, Jan 14-16)

From Marina Pucci [<mailto:mpucci@uchicago.edu>]:

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The conference

"CERAMIC IDENTITIES AT THE FRONTIERS OF THE EMPIRES.

THE REGIONAL DIMENSION OF POTTERY PRODUCTION IN LATE BRONZE AGE NORTHERN SYRIA AND ANATOLIA".

will be held on Jan 14-16, at the University of Florence, Dipartimento Sagas, Aula Magna di Palazzo Fenzi (via San Gallo 10)

You will find the program at following link at:

<http://www.sagas.unifi.it/upload/sub/documentazione/flyer_convegno_gennaio.pdf>

for any question or information please contact Marina Pucci (marina.pucci@unifi.it), or Fabrizio Venturi (fabrizio.venturi@email.it)

LECTURES: "The New Excavations in the Necropolis of Himera" (NYC, January 29)

From < <http://www.nyu.edu/gsas/dept/fineart/events/greek-roman-seminar.htm>>:
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Stefano Vassallo
Superintendency of Palermo

The New Excavations in the Necropolis of Himera

Thursday, January 29, 2015, 6:00 PM
The Institute of Fine Arts
1 East 78th Street
New York City
RSVP required: [click here](#).

Please note that seating in the Lecture Hall is on a first-come, first-served basis with RSVP
(<<https://docs.google.com/forms/d/1cEKWLctJT4tgSxFu0APfgl7DUZ5HMJiCGigmhVHnNJY/viewform>>
There will be a simulcast in an adjacent room to accommodate overflow.

About the Seminar:

The Seminar on Greek and Roman Art and Architecture invites scholars to share their current research with the research community on Ancient Art and Archaeology at the Institute of Fine Arts and in the metropolitan area, and to meet and talk with IFA graduate students.

The study of Greek and Roman Art and Architecture is at a critical stage in its development. In recent years, this field has been characterized by an ever-increasing range of approaches, under the influence of various disciplines such as Sociology, Semiotics, Gender Theory, Anthropology, Reception Theory, and Hermeneutics. The scope of this Seminar is to explore key aspects of Greek and Roman Art and Architecture, and to assess the current state of the discipline by reviewing and subjecting its current larger theoretical implications, methodologies, and directions of research to critical scrutiny.

**CALLS FOR PAPERS: Production and consumption of fermented beverages in prehistory
(Glasgow, Sept 2-5)**

From Shira Gur-Arieh [<mailto:shiragura@gmail.com>]:
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As part of the 21st Annual Meeting of the European Association of Archaeologists (EAA), to be held in Glasgow between the 2nd and 5th September 2015, we are organizing a session that will present topics on fermented foods and beverages in pre- and protohistory, focusing mainly on methods used to identify fermentation products and their cultural significance.

The call for abstracts is now open until the 16th February 2015, and we would like to invite you to submit paper/poster abstracts. Abstracts can be submitted by following this link: <http://eaaglasgow2015.com/call-for-papers/>

Shira Gur-Arieh, Domingo Carlos Salazar García, Cynthia Debono Spiteri

ABSTRACTS

Main theme: Science and Archaeology

Session title: Exploring the production and consumption of fermented beverages and foods in pre- and protohistoric communities (SA9)

Abstract: Fermentation is an important process in the production of some of the staple food products and beverages in the human diet. It is brought about by the action of yeast, enzymes and bacteria, which convert carbohydrates into alcohols, organic acids and gas. Examples of these are the leavening of bread, the production of beer, wine, mead, cider, yoghurt and the souring of milk. These fermented products are not only important for their nutritional value, their potential to store otherwise perishable foodstuffs, their increased digestibility (e.g. yoghurt for lactose intolerant individuals), but also for their social aspect. Indeed, they play a central role in cultural, celebratory and ritual aspects of different human communities around the world. Identifying the production and consumption of fermented foods and beverages is not straight forward since they rarely preserve in the archaeological record, especially in pre- and protohistoric periods. Attempts to identify these dietary products often require a multidisciplinary approach, including the use of macroscopic (e.g. charred grains) and microscopic (e.g. phytoliths and starches) plant remains from archaeological finds including stone tools and sediments, or directly from skeletal remains such as dental calculus and stomach content.

Fermented food and drink products can also be identified using spectroscopic techniques to identify residual biomolecules trapped in porous, unglazed pottery vessels. Other lines of evidence are derived from the study of historical references such as art and decoration, ancient texts, typological pottery studies, and ethnographic or ethnoarchaeological studies. This session will focus on research carried out at identifying fermented food and beverage products, and their dietary and cultural significance to the communities that produced them.

We invite submissions aimed at exploring the role of fermented products in the human diet, and their contribution to our understanding of the development and spread of complex food production processes and cultural ideas.

eREVIEWS: Of "Die Seleukiden und Iran"

From <http://bmcr.brynmawr.edu/2015/2015-01-08.html>:

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Bryn Mawr Classical Review 2015.01.08

Sonja Plischke, *Die Seleukiden und Iran: die seleukidische Herrschaftspolitik in den östlichen Satrapien*. *Classica et orientalia*, Bd 9. Wiesbaden: Harrassowitz Verlag, 2014. Pp. xiii, 408. ISBN 9783447100618. €78.00.

Reviewed by R. Malcolm Errington, University of Marburg (erringto@staff.uni-marburg.de) [The Table of Contents is listed below.]

This revised doctoral thesis surveys the eastern provinces of the Seleucid Empire. Much work has been done in the last decades, especially on the documents from Babylon, which allows for certain periods a much more certain chronology than was possible earlier. Plischke makes good use of this material and provides in general a sound survey of the sources and the voluminous secondary literature on the Seleucid kingdom, although her main focus is on Iran. She begins with a survey of recent research and follows it up with a rather long-winded listing of the literary, epigraphic and numismatic sources, which offers nothing new and could have been more sharply focussed – does a reader of this highly complex work really need to be told that Polybios is "generally regarded as reliable" or that Livy wrote his *History of Rome* in the Augustan period? The preliminary chapter also offers a cursory account of well-known events from Kyros II until the death of Roxane and Alexander IV. This makes a reader wonder whether the book is intended for a professional or a general readership.

Section II covers the structural conditions for the Seleucid domination in the so-called "upper Satrapies". This is the longest section of the book (150 pages), divided into no fewer than 47 sub-sections (see contents below) and covers an extremely wide range of topics. It begins with the Achaimenids, and yet does not demonstrate that the wealth of detail – including Aramaic terminology – is relevant to the Seleucid period. Nevertheless, Plischke has assembled a mass of varied information concerning the widely differing population structures and densities, as well as the physical geography and ancient terminology of a huge area stretching from the Euphrates to the Hindu Kush. She pays particular attention to the administrative problems facing any ruler of the whole territory under ancient conditions. In view of the massive variation in social structure and living conditions that Plischke demonstrates it is a wonder that the Seleucids found it possible to erect any kind of longer-term domination of the area at all. Attending to this problem, she emphasises the importance of the foundation of urban communities to act as centres for the Seleucid administration; she draws attention to the restless travel of the kings in the first years, showing themselves to the regional elites of the eastern satrapies, whom they also cultivated and employed for their own purposes, and offering respectful participation in regional religious practices. Also the widespread use of coinage with recognisably royal emblems served to consolidate the Seleucids' hold on their empire. Since this material is used systematically from the whole period of the empire to paint a composite picture, it might have been better to present at least some of it after the chronological section III, which aims to "tell the story" of the eastern satrapies from Seleukos I to Antiochos VII. A certain amount of repetition might thus have been avoided.

Section III (subdivided into 40 subsections: see contents below) is the heart of the book and provides a useful, systematic survey of the sources and the modern literature for the main developments – so far as the sources allow us to know anything at all – of the build-up of the empire under Seleukos I and Antiochos I and II. The increasing pressures on the periphery, especially in Baktria, and the conflict with the Arsakids under Antiochos II and Seleukos II are well demonstrated and these subsections offer a useful update to research on these events. For Antiochos III, however, Plischke loses sight of her main subject, and retells the well-known story of his accession, his difficulties with early rebels, and his anabasis, all according to Polybios, whose text is often cited without translation, without significant

contribution. Concentration on Iran, rather than Antiochos, would have structured this rather amorphous story, re-told here to little purpose. Less would have been more.

The book ends with a so-called summary ("Fazit"), in which Plischke in 20 Pages (only two subsections) draws together many of the points she has made en route. In particular, she stresses the multi-faceted character of the Seleukid empire in the east and the flexible approach of the first rulers, which made the empire possible in the first place. The constant difficulties with Baktria and the gradual weakening of control over the more distant regions under the challenge of strong regional powers, despite occasional efforts at restoration, as by Antiochos III, led in due course to the gradual collapse of Seleukid rule. This is sound and, if not highly original, a good summary of the period studied.

The book is not an easy read and tends to overwhelm the reader with information; a much more disciplined approach to the narrative would have been welcome. There are occasional problems with Greek: false forms (μέροι p. 26, ΒΑΣΙΛΕΟΥ p. 227, ὠμότητα p. 251 as nominative, βασιλεῖν p. 266, untranslated [and because of garbled Greek, untranslatable] passages of Polybios p. 267, 273); the inscriptions from Magnesia OGIS 231-3 concerning Antioch in Persis do not contain "Edikte", but are royal letters in reply to embassies followed by a psephisma of Antioch; throughout Plischke has the irritating habit of referring to Justin as "Trogus-Justin" and construes with a plural verb, as if we could be sure that Justin has always understood his source and represented him correctly. Given the noted problems with Greek, one cannot help wondering whether the transliterated aramaic is always correctly cited (the reviewer cannot judge this point).

The book concludes with a massive bibliography and indexes of sources, persons and places.

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LECTURES: "Relations with Egypt..." RESCHEDULED for January 12, 2015 (Jerusalem)

From Debi Cassuto [<mailto:debicass@aiar.org>]:

=====

Due to the storm and travel difficulty, we are postponing the upcoming workshop (originally scheduled for Thursday January 8, 2015) by Laura E.Wright, Educational Affairs Fellow, AIAR on "Relations with Egypt at the End of the Late Bronze Age: A View from the Glyptics"

New date: Monday January 12, 2015 at 4pm.

Refreshments will be served from 3:45 pm.

RSVP to debicass@aiar.org

We apologize for any inconveniences and hope to see you.

Debi Cassuto
Ernest S. Frerichs Fellow/Program Coordinator W.F. Albright Institute of Archaeological Research
debicass@aiar.org
054-4719889

WEBS: The Yale Babylonian Collection

From Benjamin Foster [<mailto:benjamin.foster@yale.edu>]:

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The Yale Babylonian Collection now has its own website. Please visit it at <http://babylonian-collection.yale.edu>.

NEWS: Orichalcum from Atlantis

From <http://news.discovery.com/history/archaeology/atlantis-legendary-metal-found-in-shipwreck-150106.htm>:

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Atlantis' Legendary Metal Found in Shipwreck BY ROSSELLA LORENZI

A team of divers recovered nearly 40 ingots off the sea floor near Sicily, from a ship that was lost in the sixth century.

Gleaming cast metal called orichalcum, which was said by Ancient Greeks to be found in Atlantis, has been recovered from a ship that sunk 2,600 years ago off the coast of Sicily.

The lumps of metal were arriving to Gela in southern Sicily, possibly coming from Greece or Asia Minor. The ship that was carrying them was likely caught in a storm and sunk just when it was about to enter the port.

"The wreck dates to the first half of the sixth century," Sebastiano Tusa, Sicily's superintendent of the Sea Office, told Discovery News. "It was found about 1,000 feet from Gela's coast at a depth of 10 feet."

BLOG: Atlantis Found Off Brazil? Erm...

He noted that the 39 ingots found on the sandy sea floor represent a unique finding.

"Nothing similar has ever been found," Tusa said. "We knew orichalcum from ancient texts and a few ornamental objects."

Indeed orichalcum has long been considered a mysterious metal, its composition and origin widely debated.

According to the ancient Greeks, it was invented by Cadmus, a Greek-Phoenician mythological character. The fourth century B.C. Greek philosopher Plato made orichalcum a legendary metal when he mentioned it in the Critias dialogue.

Describing Atlantis as flashing "with the red light of orichalcum," he wrote that the metal, second only in value to gold, was mined in the mythical island and was used to cover Poseidon's temple interior walls, columns and floors.

Today most scholars agree orichalcum is a brass-like alloy, which was made in antiquity by cementation. This process was achieved with the reaction of zinc ore, charcoal and copper metal in a crucible.

Analyzed with X-ray fluorescence by Dario Panetta, of TQ - Technologies for Quality, the 39 ingots turned to be an alloy made with 75-80 percent copper, 15-20 percent zinc and small percentages of nickel, lead and iron.

"The finding confirms that about a century after its foundation in 689 B.C., Gela grew to become a wealthy city with artisan workshops specialized in the production of prized artifacts," Tusa said.

According to Enrico Mattievich, a retired professor of physics who taught at the Federal University of Rio de Janeiro (UFRJ), the ingots are not properly made from orichalcum.

"It appears they are lumps of latone metal, an alloy of copper, zinc and lead," he told Discovery News.

Mattievich, who has led a number of studies in physics applied to mineralogy, paleontology and archaeology, is one of the scholars who disagree on the brass-like nature of orichalcum.

While other scholars equated the mysterious metal to amber and to other copper based alloys, Mattievich believes orichalcum has its roots in the Peruvian Andes and in the Chavín civilization that developed there from 1200 B.C. to 200 B.C.

According to the scholar, who claimed in his book "Journey to the Mythological Inferno" that the ancient Greeks had discovered America, a metallic alloy "with fire-like reflections" similar to Plato's description was found in a set of metallic jaguars of Chavin style, which turned to be made of 9 percent copper, 76 percent gold and 15 percent silver.

Whatever the origins and nature of orichalcum, Tusa's team plans to excavate the shipwreck and bring to light the entire cargo.

"It will provide us with precious information on Sicily's most ancient economic history," Tusa said.

WEBS: Royal Inscriptions of the Neo-Assyrian Period

From Grant Frame [<mailto:gframe@sas.upenn.edu>]:

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Royal Inscriptions of the Neo-Assyrian Period: New Online Material

1. I am pleased to announce the presence of Part 2 of a fully searchable and lemmatized online corpus of the royal inscriptions of Sennacherib based on the volume "The Royal Inscriptions of Sennacherib, King of Assyria (704-681 BC), Part 2" (Royal Inscriptions of the Neo-Assyrian Period volume 3/2), texts edited by A. Kirk Grayson and Jamie Novotny.

This open access, electronic companion to RINAP volume 3/2 (Eisenbrauns, 2014) is accessible at <http://oracc.museum.upenn.edu/rinap/corpus/> and <http://oracc.museum.upenn.edu/rinap/rinap3/corpus/>, as well as from the RINAP project's home page: (<http://oracc.museum.upenn.edu/rinap/>).

The book version of RINAP 3/2 can be purchased in North America from Eisenbrauns (<http://www.eisenbrauns.com/item/GRA2ROYAL>) or in Europe from its partner Ugarit Verlag (<https://www.ugarit-verlag.com>).

The print and electronic versions of "The Royal Inscriptions of Sennacherib, King of Assyria (704-681 BC), Part 2" both provide up-to-date editions of 195 texts of Sennacherib, as well as 26 other late Neo-Assyrian inscriptions that might belong to this king and 2 inscriptions of his family (including one of his wives, Tashmetu-sharrat). The volume and its online companion contain historical inscriptions on bull and lion colossi from Nineveh, rock reliefs, stone horizontal prisms, and clay cylinders and prisms from other cities under Sennacherib's authority (especially Ashur and Tarbisu); epigraphs on reliefs; and inscriptions on bricks, threshold slabs, door sockets, wall panels, stone blocks, beads, metal plating (including door bands); and drafts and copies of historical and building inscriptions written on clay tablets.

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2. Downloadable and searchable PDFs of name indices for RIMA 1-3 (Royal Inscriptions of Mesopotamia, Assyrian Period Volumes 1, 2, and 3), RIMB 2 (Royal Inscriptions of Mesopotamia, Babylonian Period Volume 2), and RIME 1-4 (Royal Inscriptions of Mesopotamia, Early Period Volumes 1, 2, 3/1, 3/2, and 4) are now available at the Royal Inscriptions of the Neo-Assyrian Period website:

<<http://oracc.museum.upenn.edu/rinap/namesindex/>>.

The indices include: Personal Names; Geographic, Ethnic, and Tribal Names; Divine, Planet, and Star Names; Gate, Palace, Temple, and Wall Names; and Object Names.

These indices have been prepared by Dr. Jamie Novotny, Dr. Josh Jeffers, and Dr. Andrew Knapp.

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3. I am pleased to announce the presence of two new RINAP subprojects: RINAP sources and RINAP scores. These are accessible at <http://oracc.museum.upenn.edu/rinap/sources/pager/> and <http://oracc.museum.upenn.edu/rinap/scores/pager/>

The former includes individual object transliterations of approximately 1,200 inscribed objects from the reigns of Tiglath-pileser III, Shalmaneser V, Sennacherib, and Esarhaddon. The latter contains twenty-nine scores of Sennacherib and twenty-four scores of Esarhaddon.

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The RINAP Project is under the direction of G. Frame (University of Pennsylvania) and is supported by the National Endowment for the Humanities and the University of Pennsylvania. The books are published by Eisenbrauns and the fully searchable and lemmatized online corpus is a subproject of the Open Richly Annotated Cuneiform Corpus (Oracc).

Links:

RINAP homepage: <http://oracc.museum.upenn.edu/rinap/>

List of Publications: <http://oracc.museum.upenn.edu/rinap/publications/>

Browse Online Corpus (RINAP 1, RINAP 3, RINAP 4):
<http://oracc.museum.upenn.edu/rinap/corpus/>

Browse Online RINAP 1 Corpus:
<http://oracc.museum.upenn.edu/rinap/rinap1/corpus>

Browse Online RINAP 3 Corpus:
<http://oracc.museum.upenn.edu/rinap/rinap3/corpus>

Browse Online RINAP 4 Corpus:
<http://oracc.museum.upenn.edu/rinap/rinap4/corpus>

Browse Online RINAP Sources:
<http://oracc.museum.upenn.edu/rinap/sources/pager/>

Browse Online RINAP Scores:
<http://oracc.museum.upenn.edu/rinap/scores/pager/>

Names Index (RIMA 1-3, RIMB 2, RIME 1-4):
<http://oracc.museum.upenn.edu/rinap/namesindex/>

Oracc: <http://oracc.museum.upenn.edu/index.html>

Eisenbrauns: <https://www.eisenbrauns.com/>

CALLS FOR PAPERS: International Congress of Egyptologists (Florence, 23-30 August)

From Guido Guarducci [<mailto:guido.guarducci@camnes.org>]:

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We would like to notify the Agade list that the Call for Papers for the next International Congress of Egyptologists, which will be held in Florence (Italy) net 23-30 August 2015, will terminate on the *26th of January*.

For the 2nd Circular, please go to <<http://www.ice11florence.org/circulars>>.

**ARTICLES: "The Authenticity of the Bullae of Berekhyahu son of Neriyahu the Scribe"
(BASOR 372 / Dec. 2014):**

Via Joseph I. Lauer [<mailto:josephlauer@hotmail.com>] came a notice about the following article in BASOR vol. 372 (December 2014), pp. 147-158:

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"The Authenticity of the Bullae of Berekhyahu son of Neriyahu the Scribe by Dr. Yuval Goren and Dr. Eran Arie.

Abstract:

Bullae are small lumps of clay, often fingernail-sized and shaped as flat disks, which were usually affixed to a cord binding a commodity or a document and then stamped with a seal. Hebrew bullae from the time of the Kingdom of Judah are known from recorded excavations as well as from the antiquities market. This article reports the results of a set of analyses that were made of two celebrated bullae attributed to Berekhyahu (Baruch) son of Neriyahu, the scribe to the prophet Jeremiah mentioned in Jer 36:1-4. These results were compared with similar analyses of more than 180 bullae, most of them from Jerusalem. The results of the comparison, together with their interpretations, are presented, pointing to the production of the two Berekhyahu bullae in modern times.

**WORKSHOPS: "Relations with Egypt at the End of the Late Bronze Age: A View from the Glyptics"
(Jerusalem, January 12)**

From Debi Cassuto [<mailto:debicass@gmail.com>]:

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The W.F. Albright Institute of Archaeological Research (26 Salah ed-Din St. Jerusalem)

invites you to a workshop by Laura E. Wright, Educational Affairs Fellow, AIAR, on "Relations with Egypt at the end of the Late Bronze Age: A View from the Glyptics" Thursday, January 8, 2015, at 4:00 p.m.

(Refreshments will be served from 3:45pm)

RSVP: Debicass@aiar.org

WEBS: Update on "Cuneiform Commentaries Project"

From Eckart Frahm [<mailto:eckart.frahm@yale.edu>]:

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The website of the Cuneiform Commentaries Project (ccp) is still in development and cannot be accessed at this point. It will become public within a few weeks.

Once it is, we will send out a note to that effect.

SEMINARS: "Evidence for the Jewish diaspora after 722 bce" (Houston, Jan 16)

From Charles G. Mickey [<mailto:CharlesMickey@LanierLibrary.org>]:

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FREE SEMINAR ON JANUARY 16 at the LANIER THEOLOGICAL LIBRARY
14130 Hargrave Road, Houston, TX 77070

HISTORICAL AND ARCHAEOLOGICAL EVIDENCE FOR THE JEWISH DIASPORA AFTER 722 B.C.

The Lanier Theological Library is inviting scholars and patrons to a free seminar on Friday, January 16, from 2:00 - 5:00 p.m., in our chapel.

This seminar precedes and ties in well with the library's lecture on the next day by Rabbi Benjamin Scolnic, "The Book of Daniel and the Nature of Biblical Truth." Registration for the Saturday evening lecture is separate from this seminar.

This 3-hour session on Friday will feature the six presenters and presentations below.

K. Lawson Younger (Trinity Evangelical Divinity School) "Israelites and Judahites in Assyria and Babylon in Cuneiform Sources"

James K. Hoffmeier (Trinity Evangelical Divinity School) "Judeans in Egypt after the Fall of Jerusalem in 586 B.C."

Richard Hawes (Archaeology Forum, Tyndale House Cambridge) "Did Edom Annex Parts of Southern Judah Following the Fall of Jerusalem in 567/8 B.C."

Benjamin Scolnic (Southern Connecticut State University) "The Book of Daniel and Modern Theories about the Persecution that led to the Story of Hanukkah"

Gary A. Rendsburg (Rutgers University)
"Septuagint, Synagogue, and Symbiosis: The Jews of Hellenistic Egypt"

Thomas W. Davis (Southwestern Baptist Theological Seminary) "Jews in Cyprus in Hellenistic Times"

We invite you to attend this seminar as an opportunity to expand your knowledge, contribute to the discussion, connect with other attendees and explore this library. You are welcome to extend this invitation to pastors, graduate students, or other people you think would be interested. Seating is limited, so please register for this event by JANUARY 14, 2015.

To register for this free seminar, go here: <https://www.eventbrite.com/e/11615-seminar-tickets-14981088840<http://laniertheologicalibrary.us2.list-manage.com/track/click?u=3f0bc4458e969427fbbdc2457&id=0353690083&e=daede4cc84>>

Registration for the Jan. 17 lecture at 7 p.m. is still open here: <https://www.eventbrite.com/e/011715-lecture-by-rabbi-benjamin-scolnic-registration-14360036255<http://laniertheologicalibrary.us2.list-manage.com/track/click?u=3f0bc4458e969427fbbdc2457&id=32e432b20c&e=daede4cc84>>

IMPORTANT NOTE: Information about this seminar and registration for it are NOT on our website, so please forward this link

(<https://www.eventbrite.com/e/11615-seminar-tickets-14981088840<http://laniertheologicalibrary.us2.list-manage.com/track/click?u=3f0bc4458e969427fbbdc2457&id=4fe333fb30&e=daede4cc84>>)

to any persons you invite. We are relying on you to forward the information and registration link to your colleagues. Questions can be sent to emily.spielbauer@lanierlibrary.org<<mailto:emily.spielbauer@lanierlibrary.org>>.

FELLOWSHIPS: Stipend for archaeology

From Susan Ackerman [<mailto:asorpres@bu.edu>]:
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The William G. Dever Archaeological Fellowship for Biblical Scholars Application Deadline: February 17, 2015.

A two-month travel-study award will be made available in the summer of 2015 to a qualified American untenured faculty member in the field of biblical studies who wants to acquire elementary, first-hand experience in field archaeology and research in Israel.

The intent of the award, administered by the American Schools of Oriental Research (ASOR), is to help foster a dialogue between archaeology and biblical studies in colleges, universities, and seminaries, as well as in the larger discipline.

The William G. Dever Archaeological Fellowship for Biblical Scholars will provide \$6,000 to be used to cover transportation; one month on a specified dig; and one month travel to other digs, combined with a one-month residency (room and half-board) at the W. F. Albright Institute of Archaeological Research in Jerusalem, which will allow the Dever Fellow to conduct research in the Albright library. During residency, the Albright Institute will facilitate visits to excavations active in the field.

Applicants must demonstrate in writing how their professional education, experience, and career aims would benefit from the Fellowship. Applicants should apply by February 17, 2015 to ASOR, supplying a statement of purpose; a curriculum vitae; and a supporting letter from a senior administrator. The successful applicant will be expected to be a member of ASOR; it will also be expected that the recipient will submit a final report to ASOR at the end of the fellowship period.

Applications must be submitted electronically as a PDF package. Please send applications to ASOR with "Dever Fellowship" in the subject of the email.

Grant recipients will be required to sign a waiver indicating that ASOR is not responsible for any injuries they might sustain during the fellowship period. They will also be required to sign a release of rights to ASOR for the inclusion of their report and photograph in one of ASOR's publications.

For more information, and links: <http://www.asor.org/fellowships/wdever-scholarship.html>.

LECTURES: "... Neo-Assyrian craftsmen and other workers" (Toronto, January 14)

From Nola Johnson [<mailto:nola.johnson@utoronto.ca>]:

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On Wednesday, 14 January 2015, Dr. Heather D. Baker, Assistant Professor, Department of Near and Middle Eastern Civilizations, University of Toronto, will give The A.K. Grayson Lecture on Assyrian History and Culture for the Canadian Society for Mesopotamian Studies:

MAKING AN EMPIRE: NEO-ASSYRIAN CRAFTSMEN AND OTHER WORKERS

The Neo-Assyrian kings are renowned for the great monumental constructions and major infrastructure projects that symbolised their power and prestige. In studying these operations scholars have traditionally focused on the role of the king and his high officials, while the labour force that carried out such works has been somewhat neglected. This lecture then explores the contribution of craftsmen and other workers to building and maintaining the empire. It draws on written sources of various genres (including lexical texts, royal inscriptions, letters, legal and administrative documents) to reconstruct their social background, organization, and working conditions.

This free public lecture is at 8:00 pm in Earth Sciences Auditorium B142, 5 Bancroft Avenue, University of Toronto, St. George Campus

Further information may be obtained at: csms@chass.utoronto.ca

INTERVIEWS: With Amy-Jill Levine

From <<http://jonathanmerritt.religionnews.com/2015/01/02/seeing-gospels-jewish-lens-interview-amy-jill-levine/>>:

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On Faith & Culture

Seeing the Gospels through a Jewish lens: An interview with Amy-Jill Levine

Jonathan Merritt

Jesus was a Jew who practiced a Jewish religion and preached mostly to Jewish people about Jewish themes.

I explored this idea earlier in the week through an interview with National Book Award winner James Carroll about how Christians often overlook Jesus' Jewishness. Today, I extend this line of thinking a bit with a conversation with Amy-Jill Levine, professor of New Testament and Jewish Studies at Vanderbilt Divinity School. She has written a provocative book titled "Short Stories by Jesus: The Enigmatic Parables of a Controversial Rabbi," wherein she discusses how reading the Gospels through a first-century Jewish lens changes many common interpretations.

Here we discuss her thinking and where modern Christians may be missing the point of Jesus' most popular parables.

RNS: You self-identify as a "Yankee Jewish feminist who teaches in a predominantly Christian divinity school in the buckle of the Bible Belt." Why are you so interested in Jesus and his stories?

AJL: I am an historian who is doing what I love to do: studying Jesus with other people who also find him fascinating and inspirational. There shouldn't be anything surprising about a Jew who is interested in Jewish history, and such Jews as Jesus, Mary Magdalene, Peter, James, and Paul, are part of that history.

People who think of me as a misfit because I do not worship Jesus are operating under a category confusion. Faith is not based in logic; faith is not derived from empirical observation or historical data (see here 1 Corinthians 1:23) - it comes from the heart, not the head. Belief is not like Sudoku; it is like love.

RNS: Many Christians live in the Western world. Do you think Christians have missed the "Jewishness of Jesus," and if so, what difference does it make?

AJL: It is both common and appropriate for people to read the Gospels from their own perspectives- what academics like to call reading from one's own "social location" or "subject position." Therefore, people will see Jesus through their own lenses. If we can add historical information to those personal and cultural understandings, we can increase appreciation of Jesus' message and the context in which it was first introduced. Indeed, if we take seriously our own social location, surely we should take Jesus' location seriously as well.

Including the historical context also allows us to correct the false and toxic stereotypes of Jews and Judaism that have crept into pockets of Christian imagination across the globe. To regard early Judaism as epitomizing misogyny, xenophobia, elitism, legalism, militarism and see Jesus as inventing egalitarianism, universalism, solidarity with the poor, spirituality, and pacifism distorts not only Jewish tradition, it also distorts any understanding of Jesus and the Gospels.

RNS: You emphasize Jesus as Rabbi in your parables volume. Why is this important?

AJL: Jesus is the first person in literature called "rabbi," which at the time-the late first century-meant "teacher." The term "rabbi," today thoroughly associated with Judaism, signals for Jesus his own particular Jewish identity.

For Christians, Jesus should be more than a Jewish teacher. But he must be that Jewish teacher as well. If his teachings were not of import to the Church, the Gospels would have skipped right from the Nativity stories to the Passion-right from Advent to Lent. To see Jesus as a rabbi, a Jewish teacher, is to take seriously what he had to say: his parables, interpretation of the Scriptures of Israel, apocalyptic pronouncements, ethical guides-and all of these teachings can only be fully appreciated if we see how they fit into their own historical context.

RNS: The power of parables is not just how they are spoken, but also how they are heard. Are Christians "hearing" the parables the way his first century audience would have?

AJL: There is no single lesson to any parable, or indeed to any story. The parables will mean different things to anyone who hears them. I do not want to dismiss any of these interpretations unless they are premised in a false reading of Judaism. Rather, I want to add to them by recovering, through historical imagination, what they might have initially suggested.

We do not hear the parables the way Jesus' initial audiences would have heard them. First, we miss the allusions those first hearers would have recognized. Second, we are heirs to two millennia of Christian interpretation--interpretations already begun by the Evangelists. Third, we miscue the genre: today parables are often seen as children's stories, as statements of the obvious, or as designed to comfort. That original audience knew that parables were challenges, or even indictments. Finally, we often miss the humor. By domesticating the parables and ignoring their challenge, we lose their provocation, and their punch.

RNS: Which parable has been most misinterpreted by modern Christians?

AJL: Today, we hear that the "Good Samaritan" is about accepting the marginalized. Samaritans were not "marginalized" by Jews; to the contrary, they were the enemy. This fact also shows why the modern tendency to identify with the Samaritan is, although affirming for the Christian today, not what a first-century Jewish audience would do.

Or, we hear that priest and Levite ignore the injured fellow because they were following Jewish law concerning ritual impurity. The parable has nothing to do with purity laws; to the contrary, burying a corpse is one of the highest commandments in Judaism, a point made in sources ranging from the Deuterocanonical Book of Tobit to the writings of the first-century historian Josephus to the Mishnah and Talmud. Unless we know what the terms "priest," "Levite," and "Samaritan" suggested to that

original audience, we'll not only miss the parable's profundity, we'll promote negative stereotype of Jewish practice and ethics.

RNS: Which parable do you most radically re-interpret?

AJL: I'm hardly "radical." I'm simply attempting to take seriously Jesus' teachings as early Jews would have heard them. For example, the standard interpretation of "The Prodigal Son," is that the father, representing G-d, surprisingly forgives the Prodigal, representing repentant gentile Christians. This is not a first-century reading.

First, by beginning, "There was a man who had two sons," the parable evokes Cain and Abel, Ishmael and Isaac, Esau and Jacob, etc. Thus the move to allegory is not needed. Rather, the parable sets up readers to identify with the younger son, and then, if we read carefully, it disrupts this identification.

Next, the connection of this parable to the immediately preceding parables of Lost Sheep and Lost Coin also disrupts a connection between father and Father: the man lost his sheep and the woman lost her coin, but G-d does not lose us.

Third, there is nothing surprising about the father's welcome; nor is it clear that the son repented: his motivation to return home is hunger, not guilt. Finally, working for a pig farmer no more makes one a gentile than eating a bagel makes one a Jew. We do not have in the parable, in its historical context, an allegory about repenting and forgiving; we have a story about a man with a lost son.

In the first parable, the owner of 100 sheep notices one missing, and the woman with ten coins notices one lost: that is, they counted. Now comes the challenge of the Prodigal: Dad had two sons, and he didn't count. He didn't realize that he lost the older son. And so we are challenged: have we counted? Have we made sure everyone counts?

eREVIEWS: SBL Review of Biblical Literature (6 January 2015)

From Review of Biblical Literature [<mailto:revbiblit@sbl-site.org>]:

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The Review of Biblical Literature is a publication of the Society of Biblical Literature (<http://www.sbl-site.org>).

The following new reviews have been added to the Review of Biblical Literature and listed on the RBL blog (<http://rblnewsletter.blogspot.com/>):

Thomas M. Bolin
Ezra, Nehemiah
<http://www.bookreviews.org/bookdetail.asp?TitleId=8923>
Reviewed by Bryan J. Cook

Rosemary Canavan
Clothing the Body of Christ at Colossae: A Visual Construction of Identity

<http://www.bookreviews.org/bookdetail.asp?TitleId=8759>

Reviewed by Scott D. Charlesworth

Aaron Chalmers

Exploring the Religion of Ancient Israel: Prophet, Priest, Sage and People

<http://www.bookreviews.org/bookdetail.asp?TitleId=9657>

Reviewed by Bob Becking

Gregor Geiger

Das hebräische Partizip in den Texten aus der judäischen Wüste

<http://www.bookreviews.org/bookdetail.asp?TitleId=8645>

Reviewed by Samuel Arnet

Gary A. Knoppers

Jews and Samaritans: The Origins and History of Their Early Relations

<http://www.bookreviews.org/bookdetail.asp?TitleId=9222>

Reviewed by Jürgen Zangenberg

Hermann Lichtenberger, ed.

Martin Hengels "Zeloten": Ihre Bedeutung im Licht von fünfzig Jahren Forschungsgeschichte

<http://www.bookreviews.org/bookdetail.asp?TitleId=9287>

Reviewed by M. Eugene Boring

Gerry Schoberg

Perspectives of Jesus in the Writings of Paul: A Historical Examination of Shared Core Commitments with a View to Determining the Extent of Paul's Dependence on Jesus

<http://www.bookreviews.org/bookdetail.asp?TitleId=9331>

Reviewed by John Paul Heil

F. Scott Spencer

Salty Wives, Spirited Mothers, and Savvy Widows: Capable Women of Purpose and Persistence in Luke's Gospel

<http://www.bookreviews.org/bookdetail.asp?TitleId=8797>

Reviewed by Susanne Luther

R. Alan Streett

Subversive Meals: An Analysis of the Lord's Supper under Roman Domination during the First Century

<http://www.bookreviews.org/bookdetail.asp?TitleId=9505>

Reviewed by Peter-Ben Smit

JOBS: Production Manager at SBL Press

From John Kutsko [<mailto:john.kutsko@sbl-site.org>]:

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SBL Press just posted a job opening for a position in the Atlanta office that may be of interest to you or someone you know.

The opening is for SBL Press Production Manager. The full job description, qualifications, and application instructions are available on the SBL website at http://www.sbl-site.org/assets/pdfs/ProductionManager_SBLPress.pdf.

Feel free to forward this announcement to any parties who might be interested.

NEWS: New archive from Jewish Babylonian exile released

From <<http://www.news.cornell.edu/stories/2015/01/new-archive-jewish-babylonian-exile-released>>:
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New archive from Jewish Babylonian exile released

In a major contribution to Biblical and Mesopotamian studies, the first extra-biblical archive from the exiled Judean community in Babylonia in the sixth and fifth centuries B.C. has been published as part of a series edited by Cornell professor David I. Owen.

“Documents of Judean Exiles and West Semites in Babylonia in the Collection of David Sofer” (CDL Press, 2014) by Laurie E. Pearce of the University of California, Berkeley, and Cornelia Wunsch of the University of London provides complete editions, translations, copies and photographs of 103 cuneiform texts from the David Sofer Collection and an extensive commentary on hundreds of new Judean personal names with Yahwistic elements.

“These names add substantially to our understanding of Judean religious beliefs during this formative period in the development of exilic Judaism,” says David I. Owen, editor-in-chief of the series “Cornell University Studies in Assyriology and Sumerology.” Owen is director of the Jonathan and Jeannette Rosen Ancient Near Eastern Studies Seminar and the Bernard and Jane Schapiro Professor of Ancient Near Eastern and Judaic Studies Emeritus in Cornell’s College of Arts and Sciences.

The documents provide new insights into the social and economic life of the Judeans (along with others groups forcibly settled in Mesopotamia by Nebuchadnezzar II, ca. 634-562 B.C.) in their community of Al Yahudu (Jewtown) and their interrelationships with and assimilation to their West Semitic and Babylonian neighbors.

The volume “offers many important additions and interesting insights into the hitherto limited knowledge of this community, the naming practices of immigrant groups over several generations and, by implication, how other exiles in Babylonia might have been influenced by similar experiences after being forcibly resettled in a foreign environment,” says Owen. “This is an essential resource not only for Assyriologists, archaeologists and historians but also for biblical scholars interested in the history of Judaism in its Mesopotamian context.”

A two-day international symposium, “Jerusalem In Babylonia,” celebrating the publication of this volume, will be held Feb. 2-3 at the Bible Lands Museum in Jerusalem.

Since 2007, no less than 27 major volumes in the CUSAS series have appeared under Owen's direction as editor-in-chief. These volumes contain editions of thousands of cuneiform tablets from ancient Mesopotamia starting from the earliest written sources, ca. 3200 B.C. to to the Persian period 450 B.C.

"The publications have added greatly to our knowledge of the Sumerian and Babylonian cuneiform languages, history, literature, religion, economics and society of ancient Mesopotamia," says Owen, "and the series has produced an unprecedented number of cuneiform publications unmatched by any university."

Owen formed an international team of scholars from the United States, Italy, Germany, Denmark, the United Kingdom, Israel and France to produce the series, widely acknowledged as the major source of information on ancient Iraq to appear since the cessation of work in that country as a result of the two Iraq wars.

BOOKS: "On Forms and Functions: Studies in Ancient Egyptian Grammar"

From Kai Widmaier [<mailto:Kai.Widmaier@Widmaier-Verlag.de>]:

=====

On Forms and Functions: Studies in Ancient Egyptian Grammar Eitan Grossman, Stéphane Polis, Andréas Stauder & Jean Winand (eds.) *Lingua Aegyptia - Studia Monographica* 15, cloth, vi+366 pages

ISSN: 0946-8641

ISBN: 978-3-943955-15-6

Hamburg 2014

further information about the series: www.uni-goettingen.de/lingaeg/studmon.htm

To order please contact the publisher: orders@widmaier-verlag.de (EUR 59 (subscribers' price: EUR 49) incl. German VAT (7 %), excl. p&p)

North American customers may also contact the official distributor Eisenbrauns:

<http://www.eisenbrauns.com/item/GROONFORM>

This volume is the outcome of a workshop on Ancient Egyptian syntax held in Liège in 2011. The contributions deal with several central topics in syntactic analysis – like coordination, control and raising, gradience, or non-expression of participants – but also investigate the relationship between syntax and other domains, from morphology to pragmatics, with special attention to construction types and grammaticalization processes. The studies cover the whole Ancient Egyptian corpus, from Old Egyptian down to Coptic, in both synchronic and diachronic perspectives. All of the papers share a common concern, namely, the relationship between form and function in Ancient Egyptian grammar. As such, the papers go beyond the descriptive level and address numerous stimulating 'why?' questions.

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Recently published and now available:

Gerald Moers, Kai Widmaier, Antonia Giewekemeyer, Arndt Lümers & Ralf Ernst (eds.), *Dating Egyptian Literary Texts*.

"Dating Egyptian Literary Texts" Göttingen, 9-12 June 2010, Volume 1.

Lingua Aegyptia - Studia Monographica 11.

Hamburg, 2013.

Andréas Stauder,

Linguistic Dating of Middle Egyptian Literary Texts.
"Dating Egyptian Literary Texts" Göttingen, 9-12 June 2010, Volume 2.
Lingua Aegyptia - Studia Monographica 12.
Hamburg 2013.

Marc Brose,
Grammatik der dokumentarischen Texte des Mittleren Reiches.
Lingua Aegyptia - Studia Monographica 13.
Hamburg 2014.

Andréas Stauder,
The Earlier Egyptian Passive: Voice and Perspective Lingua Aegyptia - Studia Monographica 14.
Hamburg 2014.

see www.uni-goettingen.de/lingaeg/studmon.htm
or www.eisenbrauns.com

WEBS: Cuneiform Commentaries Project

At <http://ccp.yale.edu/> is posted:

Cuneiform Commentaries Project

Mesopotamian commentaries represent the world's oldest cohesive group of hermeneutic texts. Numbering nearly 900, the earliest date to the eighth century and the latest to ca. 100 BCE. The purpose of this website is to make the corpus available, both to the scholarly community and a more general audience, by providing background information on the genre, a searchable catalog, as well as photos, drawings, annotated editions, and translations of individual commentary tablets. For the first time, the cuneiform commentaries, currently scattered over 21 museums around the globe, will thus be accessible on one platform.

Individual manuscripts in catalogue	44
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Distinct lemmatizations	1973
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INTERVIEWS: With Karen Armstrong on "Fields of Blood"

From <http://artsbeat.blogs.nytimes.com/2014/12/26/the-blame-game-karen-armstrong-talks-about-fields-of-blood/>

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The Blame Game: Karen Armstrong Talks About 'Fields of Blood'

By JOHN WILLIAMS DECEMBER

The religious scholar Karen Armstrong spent seven years in a convent. She once told The Times she was "a lousy nun." Since she turned her attention to writing about religion, her books include "A History of God," "Muhammad: A Prophet for Our Time" and "The Great Transformation: The Beginning of Our Religious Traditions."

Her new book, "Fields of Blood," argues that religion doesn't deserve much of the blame it receives for inciting violence throughout history. In The New York Times Book Review, James Fallows said the book was "packed with little insights and discoveries." He wrote: "Armstrong demonstrates again and again that the great spasms of cruelty and killing through history have had little or no religious overlay." In a recent email interview, Ms. Armstrong, who lives in England, discussed what inspired the book, her reaction to the events of 9/11, religion's past and present relationship to politics and more. Below are edited excerpts from the conversation:

Q.

You've written books about many different aspects of religion. Was there something in particular that inspired you to write about religion and violence?

A.

Ever since 9/11, I have been asked to comment on the religiously motivated atrocities that regularly punctuate our news. Time and again, I have been informed categorically that religion is chronically prone to violence and has even been the cause of all the major wars in history - an odd remark, since the two World Wars were clearly fought for secular nationalism rather than religion. Yet the belligerence of religion is often regarded as a self-evident fact and seems central to our Western secular consciousness. I used to believe this myself, but over the years my study of world faith has convinced me that we need urgently to reassess this received idea and gain a more accurate perception of our predicament in this dangerously polarized world.

Q.

You write early on that the Western conception of the term "religion" is "idiosyncratic and eccentric." What do you mean by that? And how does it influence the rest of your argument?

A.

Our Western notion of religion as a private quest, a codified set of beliefs and practices that was essentially separate from all other activities, was a radical innovation. No other culture has anything like it and many people in non-Western countries still find it strange and perverse. Before about 1700 religion permeated the whole of life so thoroughly that taking "religion" out of "politics" would be like trying to extract gin from a cocktail. So throughout my book I argue that it is impossible to claim that religion has historically been responsible for more violence than any other institution, because before the modern period there were no "secular" pursuits.

Q.

If Greeks, Romans and others did not separate religion from secular life - if they were indistinguishable in many ways - why can't religion be just as easily blamed (or credited) as politics for developments in ancient history?

A.

It certainly can. Because religion and politics were inseparable, it was inevitably implicated in the warfare and coercion that characterizes any state. I am not saying that religion is never to blame, but simply that it has never been the sole nor even the chief cause of either state or terrorist violence. Other factors - political, economic, social, personal - have always been involved and these must also be taken into account. This is still true today: if we want to change hearts and minds, we must discover what is actually in them and not simply what we think might be there.

Q.

You've been outspoken about the comedian Bill Maher, the writer Sam Harris and other prominent people who are opposed to religion in general and have criticized present-day Islam. Do you think there is justification for criticizing a faith's direction or some of its public declarations? Or is it always a political problem at bottom?

A.

We have a duty to speak out clearly wherever we encounter injustice, cruelty or corruption - be it religious or secular - but we should do so dispassionately, accurately and fairly. (I know very little about Bill Maher; the story did not get much coverage in the U.K. But the incident was explained roughly to me during an interview.) If we speak in order to wound, we will make matters worse: in my research I have found that when a fundamentalist group is attacked, it invariably becomes more extreme. My problem with some current critics of Islam is that their criticism is neither accurate, fair, nor well-informed. I am sure they do not intend this, but in the 1930s and '40s in Europe, we learned how dangerous and ultimately destructive this kind of discourse could be.

Q.

You write that the Crusades were "certainly inspired by religious conviction," though other factors were involved. Is this the clearest historical case of religion-inspired violence?

A.

Interestingly, after the First Crusade, piety tended to be submerged by more material interests, and by the 13th century a Crusade's political impact in Europe was often more important than its outcome in the Holy Land. Contemporaries believed that the "Wars of Religion" of the 16th and 17th centuries had been the most devastating wars ever fought for faith, since they had been wholly inspired by the theological quarrels of the Reformation. Yet Catholics and Protestants frequently fought on the same side; these were also political wars that determined the configuration of modern Europe.

Q.

You also write that the Crusades were influenced by "a distorted Christian mythology." What would you say to critics who might argue that it's stacking the deck in an argument like this to decide when a religion's beliefs are being "distorted" and when they're not?

A.

True, there are multiple forms of any tradition, be it secular or religious: it is never possible to speak of an "essential" Christianity or Islam. Yet some interpretations are more authentic than others: the Crusaders conveniently forgot that Jesus told his followers to love their enemies, not to exterminate them. Such failures do not invalidate an entire tradition, however. The theory of natural human rights was a triumphant achievement, despite the fact that its early advocates - Thomas More, Alberico Gentili and John Locke - refused to extend these rights to the indigenous peoples of the New World.

Photo

Credit

Q.

At what point in history were religious life and secular life most clearly beginning to separate, and since that time do you think it's become any easier to figure out the role of each in violence and other social phenomena?

A.

Religious and secular life became officially distinct during the 18th century, first in the United States and then in revolutionary France. In the Muslim world, where secularism was a foreign import, it was imposed during the 19th and 20th centuries so rapidly, and all too often cruelly, that in many quarters it has been discredited. In the Middle East, it is still difficult to disentangle religion from politics: in the ideology of Hamas, for example, Islamic themes meld seamlessly with secular nationalism and Third World ideology.

Q.

How do you untangle the religious aspects, if you see any, of the mass atrocities of the 20th century, including the Holocaust?

A.

In some ways the nation has become a supreme value: it is no longer acceptable to die for religion but admirable to die for your country. In the nation-state, ethnicity, culture and language can become sacralized and the Holocaust was the most terrible example of the besetting sin of nationalism, its intolerance of minorities who do not fit the national profile. A dark revelation of what happens when the sense of the inviolable sanctity of every single person is lost. In conventional religion, the cultivation of transcendence - God, Dao, Brahman or Nirvana - helped people to appreciate human finitude. But if a human ideology, such as communism, becomes the supreme value there is nothing to prevent the wholesale violence of the Gulag.

Q.

Did 9/11 do anything to change your thinking about religion and violence, in any direction?

A.

The horror of 9/11 was utterly inconceivable. Yet, paradoxically, on that terrible day I kept saying to myself: "So this was what I was afraid of." I had recently published a book on fundamentalism, which concluded that these religious movements represented "a widespread disappointment, alienation, anxiety, and rage that no government can safely ignore." I was also aware that we (and here I speak as a British person) were implicated as a result of our colonial policies. This was not just their problem; we were also involved. So there was no change in my thinking; rather a somber confirmation and a dread, which is still with me today, of what may yet be in store.

Q.

What signs of hope do you see in a world that often seems violently riven by differences between peoples, including but not limited to religion?

A.

In many ways, the 20th century was a terrible century, but there were giants who gave voice effectively to the compassionate ideal which has been just as potent a force in the history of religion as any crusade or jihad: Mahatma Gandhi, Dorothy Day, Martin Luther King, Nelson Mandela and Desmond Tutu. Bad as it is, the world would be in much worse shape today without them. Not many of them were saints; like most of us, they had flaws, but their lives remind us of what one person can do to overcome seemingly insuperable barriers of hatred.

A version of this article appears in print on 01/05/2015, on page C2 of the NewYork edition with the headline: Challenging Critics of Religion Who Blame It for Violence.

**CALLS FOR PAPERS: Sharing Cultures - 4th International Conference on Intangible Heritage
(Portugal, Sept 21-23)**

Via Rocio Da Riva [<mailto:rocio.dariva@gmail.com>] :

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CALL FOR PAPERS

SHARING CULTURES – 4th International Conference on Intangible Heritage September 21-23, 2015 *
Lagos * Algarve * Portugal

Organised by: Green Lines Institute for Sustainable Development

Conference Overview
Lagos, Portugal

SHARING CULTURES 2015 - 4th International Conference on Intangible Heritage aims at pushing further the discussion on Intangible Cultural Heritage (ICH), under the main topics proposed by the UNESCO Convention adding some new field of discussion, namely on what concerns management and promotion of ICH, educational matters and musealization (please refer to the list of Topics).

The concept of ICH gained its rightful place among the scientific community during the last two decades and a significant amount of work has been done by a large number of researchers, academics and practitioners, leading to the recognition of ICH as fundamental piece for the comprehension of human societies, organisations and ways of living. Accordingly, scientific events that gather scholars, researchers and academics with on-going work on ICH are privileged moments to share experiences, problems, questions and conclusions. SHARING CULTURES in its 2015 edition aims at consolidating its rightful place among those events.

As in its previous editions SHARING CULTURES 2015 will include a number of workshops promoting some hands-on experience to all Delegates who will have the opportunity to learn traditional know-how from its owners and practitioners.

Authors intending to submit papers to SHARING CULTURES 2015 are encouraged to address one of the topics of the Conference by providing evidence of ongoing research work.

The Conference will welcome papers and presentations on field work, case studies and theoretical approaches to ICH.

SHARING CULTURES 2015 is a peer reviewed conference.

Visit the conference website for full details about the conference scope, topics and submission procedures at:

<http://sharing.greenlines-institute.org>

Abstract Submission

Submit an abstract via the conference website: <http://sharing.greenlines-institute.org/> or contact the Conference Secretariat below.

Topics

- Oral traditions and expressions • Performing arts • Social practices • Traditional craftsmanship • Management and promotion of intangible heritage • Authenticity of intangible heritage • Intangible heritage and education • Special Chapter: ecomuseums, community museums and living communities

Conference Secretariat

Secretariat SHARING CULTURES 2015

Green Lines Institute for Sustainable Development Av. Alcaides de Faria, 377 S12

4750-106 Barcelos, PORTUGAL

Telephone: + 351 253 815 037

Email: sc2015@greenlines-institute.org

LECTURES: SHAMO 2015 -- Textiles et genre (Nanterre)

From Cécile MICHEL [<mailto:cecile.michel@mae.cnrs.fr>]:

=====

Veillez trouver le programme du séminaire SHAMO pour 2015, ci-dessous et en ligne à l'adresse:

<<http://www.mae.u-paris10.fr/arscan/Seminaire-d-Histoire-et-d.html>>

Séminaire d'Histoire et d'Archéologie des Mondes Orientaux 2015 Textiles et genre dans l'Orient ancien

ArScAn - Paris 1

Coordonné par C. Michel

Les jeudis de 14h00 à 16h00

Maison Archéologie et Ethnologie, René-Ginouvès Salle du Conseil, 4ème étage 21, allée de l'Université

F - 92023 Nanterre Cedex

Jeuudi 29 janvier : Introduction

Cécile Michel : Textiles et genre dans la documentation cunéiforme Luc Bachelot : La tapisserie et la cité

Jeudi 12 février : Vêtements au 3ème millénaire Barbara Couturaud : Vêtements et 'codes vestimentaires' au Bronze ancien : l'apport iconographique des incrustations de Mari Ariane Thomas : Le costume royal féminin à l'époque néo-sumérienne

Jeudi 5 mars : Outils et accessoires

Valérie Matoïan : Les parures de tête des représentations féminines et masculines à Ougarit Aline Tenu : Les outils textiles et le genre des tombes de Tell Shiukh Fawqâni (Syrie)

Jeudi 19 mars : Le rôle des femmes dans la production textile Catherine Breniquet : Femmes et production textile d'après l'iconographie (sous réserve) Louise Quillien : Genre et division du travail dans l'artisanat textile en Mésopotamie au 1er millénaire av. J.-C.

Jeudi 2 avril : Vêtements et genre dans la littérature mésopotamienne Camille Lecompte et Anne-Caroline Rendu-Loisel :

Vêtements des déesses et des dieux, des femmes et des hommes dans les littératures sumérienne et akkadienne

Jeudi 16 avril : (3 heures)

L'artisanat du textile à Nuzi (XIVe siècle) Philippe Abrahami et Brigitte Lion : Les artisans du textile à Nuzi

Séance exceptionnelle à 16h00 :

Barbara Olsen : Women and Textile Production in Mycenaean Greece

BOOKS: Documents of Judean Exiles and West Semites in Babylonia....

From Mark Cohen [<mailto:cdlpress@erols.com>]:

=====

CDL Press is pleased to announce the publication of:

Documents of Judean Exiles and West Semites in Babylonia In the Collection of David Sofer Laurie E. Pearce and Cornelia Wunsch Cornell University Studies in Assyriology and Sumerology (CUSAS), Vol. 28 David I. Owen, Editor-in-Chief pp. 364, pl. CV ISBN 9781934309575 Price: \$69

The publication by Laurie E. Pearce and Cornelia Wunsch of the first, extra-biblical, archival source from the exiled Judean community in Babylonia in the 6th and 5th centuries BCE represents a major contribution to both Mesopotamian and Biblical studies. The volume provides complete editions, translations, copies and outstanding photographs of 103 cuneiform texts from the David Sofer Collection along with an extensive commentary on the hundreds of new personal names with Yahwistic elements that add substantially to our understanding of Judean religious beliefs during this formative period in the development of exilic Judaism. The new documents provide us with new insights into the social and economic life of the Judeans (along with others groups forcibly settled in Mesopotamia by Nebuchadnezzar II) in their own community of Al Yahudu (Jewtown) and their interrelationships with

and assimilation to their West Semitic and Babylonian neighbors. The comprehensive analysis and discussion of the new data by the authors offer many additions and insights into the hitherto limited knowledge of this community, the naming practices of immigrant groups over several generations, and, by implication, how other exiles in Babylonia might have been influenced by similar experiences after being forcibly resettled in a foreign environment. This is an essential resource not only for Assyriologists, archaeologists and historians but particularly for biblical scholars interested in the history of Judaism in its Mesopotamian context.

To order;

Shipping: Outside the U.S. individuals should consider ordering the book through Amazon.com to reduce the shipping charge. Otherwise, within the U.S. shipping \$5, outside \$40 for up to 3 copies.

CDL Press, POB 34454 Bethesda MD 20827, U.S.

www.cdlpress.com; fax: 253-4845542; email: cdlpress@erols.com

JOBS: "Strukturen und Transformationen des Wortschatzes der ägyptischen Sprache" (Berlin)

At < http://www.bbaw.de/stellenangebote/ausschreibungen-2014/Ausschreibung_AEGWB_AV-13-2014.pdf> is a pdf announcing a post at the Berlin-Brandenburg Academy of Sciences and Humanities.

Go there for a cleaner version of the announcement.

The deadline for applications is January 20.

Die BERLIN-BRANDENBURGISCHE AKADEMIE DER WISSENSCHAFTEN (BBAW) ist eine Körperschaft des öffentlichen Rechts mit Sitz in Berlin. Ihr wissenschaftliches Profil ist vor allem geprägt durch langfristig orientierte Grundlagenforschung in den Geistes- und Kulturwissenschaften. Die Akademie beschäftigt etwa 350 Mitarbeiter/innen, ihr Jahresbudget beträgt rund 20 Mio. Euro.

Die Akademie sucht für das Akademienvorhaben „Strukturen und Transformationen des Wortschatzes der ägyptischen Sprache. Text und Wissenskultur im alten Ägypten“ zum 1. März 2015

eine wissenschaftliche Mitarbeiterin/

einen wissenschaftlichen Mitarbeiter

mit der Hälfte der tariflich vereinbarten Arbeitszeit befristet auf zwei Jahre mit der Option auf ein drittes Jahr

Aufgaben: - lexikographische Pflege und Weiterentwicklung der lexikalischen Datenbank des Vorhabens mit Schwerpunkt in der demotischen und koptischen Lexikographie sowie Mitwirkung bei ihrer Publikation im Internet,

- Mitwirkung an der Bearbeitung von Texten und ihrer Eingabe in das digitale Corpus TLA sowie an laufenden Arbeitsaufgaben des Vorhabens.

Voraussetzungen:- Master (bzw. Magister) im Fach Ägyptologie,

- gründliche Kenntnisse im philologisch-linguistischen Bereich.

Erwünscht: - breite Orientierung in den historischen Etappen der ägyptischen Sprachentwicklung und Textüberlieferung mit Schwerpunkt im Demotischen und/oder Koptischen,
- Erfahrung in computergestützter Arbeit, speziell auf dem Gebiet der linguistischen Textdatenverarbeitung,
- es besteht die Möglichkeit zur Anfertigung einer Dissertation im Umfeld des Projekts.

Die Vergütung erfolgt nach Entgeltgruppe E 13 Angleichungstarifvertrag Land Berlin.
Bewerbungen von Frauen sowie von Bewerberinnen und Bewerbern mit Migrationshintergrund sind ausdrücklich erwünscht. Bewerbungen von Schwerbehinderten werden bei gleicher Eignung vorrangig berücksichtigt.

Bewerbungen sind ausschließlich schriftlich und auf dem Postweg mit den üblichen Unterlagen und unter Angabe der Kennziffer AV/13/2014 möglichst bis zum 20. Januar 2015 zu richten an die
Berlin-Brandenburgische Akademie der Wissenschaften
Wissenschaftsadministration
Referat Akademienvorhaben (AV/13/2014)
Jägerstraße 22/23, 10117 Berlin

Eine Rücksendung der Bewerbungsunterlagen kann nur dann erfolgen, wenn ein frankierter Rückumschlag beigelegt ist.

CONFERENCES: "Young Researchers Colloquium" (Tel Aviv University - Jan 19)

From Oded Lipschits <lipschit@post.tau.ac.il>:
=====

We are happy to invite you to the first colloquium of the International MA Program in Archaeology and History of the Land of the Bible, at Tel Aviv University.

The colloquium will feature 6 of our international graduate students who will present the first results and conclusions of their research, conducted as part of their MA thesis.

The colloquium will take place on Monday, Jan 19th, at 4PM, Gilman Building, room 220, Tel Aviv University.

Abra Spiciarich

Dietary Habits and Identity of Early Roman Jerusalem as Reflected in the Kidron Valley Garbage Dump Faunal Assemblage

Sabine Metzger

On the Eve of Destruction: Analyzing the Chronology, Function and Distribution Pattern of a Late Bronze Pottery Assemblage from Tel Azekah

Adam Kaplan

Revisiting Kefar Veradim: The Israelite-Phoenician Frontier from a Mortuary Perspective

Erin Hall
Hoarding at Megiddo in the Late Bronze Age and Iron Age I

Gennadiy Shoykhedbrod
Assyrian Influence on the Judean and Philistine Olive Oil Industries: A Reexamination on the Economic Development at Ekron

Vanessa Linares
Assessing Canaanite Livelihood: Organic Residue Analysis of Household Assemblage at Tel Azekah

To confirm your attendance, please RSVP at <<http://facebook.us6.list-manage2.com/track/click?u=987efd67ad273ac6e187c12&id=6da064f3a9&e=6fc6c836da>>

NEWS: Symbolic Osiris tomb found

From <<http://english.ahram.org.eg/NewsContent/9/40/119421/Heritage/Ancient-Egypt/Osiris-tomb-discovered-in-Luxor.aspx>>:

=====

Osiris tomb discovered in Luxor

A symbolic tomb of the god Osiris has been discovered at Al-Gorna on Luxor's west bank Nevine El-Aref

A Spanish-Italian archaeological mission has discovered a complete symbolic tomb of the god Osiris with multiple shafts and chambers at Al-Gorna necropolis on Luxor's west bank.

Minister of Antiquities Mamdouh Eldamaty told Ahram Online that the discovery is important because the newly discovered tomb is a small version of the design of the Osirion found in Abydos in the Upper Egypt city of Sohag.

Abdel Hakim Karar, head of Antiquities of Upper Egypt, explains that the newly discovered tomb can be dated to the 25th Dynasty and consists of a large hall supported with five pillars. Its northern wall has a hall with a rock-hewn staircase that leads down to a funerary complex where an Osiris statue is found in the core of a vaulted chapel.

To the west of the chapel, said Karar, a funerary hall is found decorated with a relief depicting ancient Egyptian gods holding knives in order to protect the dead.

At the opposite side of the Osiris statue is another staircase leading to a nine metre deep shaft that leads to another chamber that has a seven metre deep shaft with two rooms full of debris.

María Milagros Álvarez Sosa, head of the mission, said that part of the tomb was initially discovered by archaeologist Philippe Virey in the 1880s and some attempts were made to sketch out the main structure in the 20th century. However, it was not until recently that the full extent of the structure was discovered through excavation.

The funerary complex will continue to be explored and the chambers cleared of debris in the autumn of this year.

NEWS: D5 undocumented queen

From <<http://english.ahram.org.eg/NewsContent/9/40/119476/Heritage/Ancient-Egypt/Tomb-of-previously-unknown-pharaonic-queen-found-i.aspx>>:

=====

Tomb of previously unknown pharaonic queen found in Egypt

Czech archaeologists have unearthed the tomb of a previously unknown queen believed to have been the wife of Pharaoh Neferefre who ruled 4,500 years ago, officials in Egypt said Sunday.

The tomb was discovered in Abu Sir, an Old Kingdom necropolis southwest of Cairo where there are several pyramids dedicated to pharaohs of the Fifth Dynasty, including Neferefre.

The name of his wife had not been known before the find, Antiquities Minister Mamdouh al-Damaty said in a statement.

He identified her as Khentakawess, saying that for the "first time we have discovered the name of this queen who had been unknown before the discovery of her tomb".

That would make her Khentakawess III, as two previous queens with the same name have already been identified.

Her name and rank had been inscribed on the inner walls of the tomb, probably by the builders, Damaty said.

"This discovery will help us shed light on certain unknown aspects of the Fifth Dynasty, which along with the Fourth Dynasty, witnessed the construction of the first pyramids," he added.

Miroslav Barta, who heads the Czech Institute of Egyptology mission who made the discovery, said the tomb was found in Neferefre's funeral complex.

"This makes us believe that the queen was his wife," Barta said, according to the statement.

An official at the antiquities ministry said the tomb dated from the middle of the Fifth Dynasty (2994-2345 BC).

Archaeologists also found around 30 utensils, 24 made of limestone and four of copper, the statement added.

LECTURES: "... The Last Days of the Kingdom of Judah and its Relations with Babylon"

(Jerusalem, Jan 7)

From Anat Sell-Koren [<mailto:marketing@blmj.org>]:

=====

Lecture at the Bible Lands Museum (Jerusalem)

Wednesdays | 19:30 | Free with Museum admission

7.1 - "Thus Judah was exiled from its Land" - The Last Days of the Kingdom of Judah and its Relations with Babylon Prof. Mordechai Cogan, Hebrew Univ. [In Hebrew]

Advance reservations required, place is limited: 02-5611066

CONFERENCES: "Ceramic identities at the frontiers of empires..." (Florence, Jan 14-16)

From Marina Pucci [<mailto:mpucci@uchicago.edu>]:

=====

The Chair of Near Eastern Archaeology at the University of Florence is organizing a meeting to be held in January 2015 (14th-16th) on

"CERAMIC IDENTITIES AT THE FRONTIERS OF THE EMPIRES.
THE REGIONAL DIMENSION OF POTTERY PRODUCTION IN LATE BRONZE AGE NORTHERN SYRIA AND ANATOLIA".

The period between the 15th and the 13th century BC, corresponds in Northern Levant to the so-called "International period": Syrian provinces were affected by imperial military expansion and their territories became the battleground of Mitannian, Egyptian, Hittite and Assyrian political ambitions. At the same time the eastern Mediterranean became the center of a crossroad of commercial routes, which linked the coastal ports of Syria and Lebanon to Cyprus and to the Mycenaean world. Therefore Northern Levant, in particular during the LBA II period, played two different geopolitical roles: it was the focal place of interconnection of a wide political and economic network, and, at the same time, its territory, fragmented in local polities, represented the peripheral fringes of the international empires. If on the one hand, thanks to abundant textual sources, we know the diplomatic relationships and the military campaigns which modified the political scenario of this territory, on the other hand, cultural interactions among Northern Levantine provinces and their relationships with central powers are still elusive. Pottery, an item reflecting daily habits and the most abundant archaeological object in excavations, is the most suited element among archaeological objects to analyze social behaviors and to define cultural changes.

During the last twenty years, recent excavations carried out in the Northern Levant, and the reanalysis of assemblages excavated in the past, have greatly increased our knowledge on LBA II pottery horizons in this area. Although pottery assemblages related to each site have been published fully or in part, little has been done in comparing pottery traditions and consequently behavioral patterns from different sites. In order to achieve this goal, both the typological features of the pottery production and the functionality of the vessels, are key elements to better understand the LBII: classic typological analysis emphasizes chronological and economic features of the pottery production while

functional/morphological investigations on pottery point out towards the cultural environments behind their use. As a matter of fact, different ways of fulfilling the same function (e.g. table sets for eating and drinking) may suggest different habits and consequently different cultural contexts, providing scholars with a unique tool for the analysis of domestic contexts.

This three- day meeting aims to be an opportunity for scholars involved in the study of this period to share information by comparing pottery data, focusing on morphological, behavioral and cultural points of view, and by debating Topics related to LBA II on different interpretative levels.

Wednesday, January 14th, 2015

14.00 A. BENVENUTI Opening
14.15 S. MAZZONI General Introduction

The archaeological sites and their occupational sequence

14.30 D. BEYER Zeyve Höyük/Porsuk
14.50 V. MATOIAN Ras Shamra/Ugarit
15.10 J. P. THALMANN Tell Arqa/Iraqata

15.50 E. ÜNLÜ Gözlükule/Tarsus
16.10 M. NOVAK Sirkeli Höyük
16.30 M. H. GATES Kinet Höyük/Izziya
16.50 S. MAZZONI Tell Afis

17.20 P. PFÄLZNER Tell Mishrife/Qatna
17.40 A. CAUBET Meskene/Emar
18.00 B. EINWAG Tell Bazi
18.20 D. BONATZ Tell Fekheriye

Thursday, January 15th , 2015

9.00 M. PUCCI, F. VENTURI Introduction
Anatolia (Chair: S. Mazzone)
9.30 A. TIBET (Zeyve Höyük/Porsuk)
Le site de Zeyve Höyük-Porsuk au Bronze Récent
10.00 A. C. GUNTER (Yassihöyük/Gordion)
Late Bronze Age Ceramics from Gordion/Yassihöyük
10.30 F. MANUELLI (Arslantepe/Malitya)
Regional Dimension and External Influences in the Late Bronze Age II Pottery Horizon at Arslantepe.

11.00-11.15 discussion

Cilicia (Chair: D. Bonatz)

11.30 S. T. KARACIC (Gözlükule/Tarsus)
Painted Pottery among Hittite-Style Vessels in Late Bronze IIA Tarsus-Gözlükule.
12.00 E. KOZAL (Sirkeli Höyük)
Late Bronze II Pottery Assemblages and Traditions in Sirkeli Höyük
12.30 M-H. GATES (Kinet Höyük/ Izziya)

Late Bronze Kinet Höyük, and the Dynamics of its Hittite Ceramic Industry

3.00-13.15 discussion

Amuq and coastal Syria (Chair: P. Pfälzner)

15.00 M. T. HOROWITZ (Tell Atchana/Alalakh)

Local Ceramics in the Battleground of Empires: Tell Atchana in the 14th Century BC

15.30 M. PUCCI (Chatal Höyük)

Chatal Höyük: Small-scale Local Changes in the Economy of a Village during the Political Turmoil of the 13th century BC

16.15 V. MATOÏAN (Ras Shamra/Ugarit)

Ceramics Identities in Late Bronze Age Ugarit: an Approach of the Decorated Pottery

16.45 H. CHARAF (Tell Arqa/Iraqata)

Ceramic Manufacture Traditions at Tell Arqa, Lebanon during the Late Bronze Age: from Autarkic Traditions to Regionalism

17.15-17.30 discussion

Friday, January 16th, 2015

Inner Syria (Chair: M. Novak)

9.30 F. VENTURI (Tell Afis)

The 13th century BC Pottery Production at Tell Afis

10.00 S. DÖPPER (Tell Mishrife/Qatna)

Analyzing LBA Pottery Assemblages with Correspondence Analyses

10.30 E. R. JENSEN (Tell Qarqur)

Tell Qarqur: Settlement Stability in the midst of Late Bronze Age Turmoil

11.00-11.15 discussion

Middle Euphrates (Chair: E. Ünlü)

11.30 A. CAUBET (Meskene/Emar)

The Late Bronze Age Pottery Assemblage from Ancient Emar (French Excavations 1972-1976)

12.00 B. EINWAG (Tell Bazi)

Public versus Private: Analysis of the Late Bronze Age Pottery Horizon at Tall Bazi

12.30-12.45 discussion

Upper Mesopotamia (Chair: J. P. Thalmann)

14.30 C. COPPINI (Tell Fekheriye)

The Mittani and Middle Assyrian Ceramic Assemblages and their Socio-economic Context in Tell Fekheriye/ Syria

15.00 A. D'AGOSTINO (Upper Mesopotamia)

Local Tradition and External Innovation in Pottery Making Process at the Time of the Middle Assyrian Control in Upper Mesopotamia.

15.30 S. MÜHL (Eastern Tigris)

Late Bronze Age Regionalization in the Pottery Traditions of the Eastern Tigris Region

16.00-16.15 discussion

16.30-18.30 Round Table

for any question or information please contact Marina Pucci (marina.pucci@unifi.it), or Fabrizio Venturi (fabrizio.venturi@email.it)