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NEWS: Iraq Museum (re)opening

From <http://www.washingtonpost.com/world/shuttered-for-a-decade-iraqs-national-museum-reopens-its-doors/2015/02/28/49ad5a8a-bf60-11e4-9dfb-03366e719af8_story.html>:

Shuttered for a decade, Iraq's national museum reopens its doors

Iraqi Prime Minister Haider al-Abadi reopens national museum and vows to prevent Islamic State militants from selling stolen artifacts. (Reuters) By Loveday Morris

BAGHDAD - Iraq's national museum in Baghdad officially reopened to the public Saturday, 12 years after it was shuttered because of the looting of thousands of ancient artifacts in the days following the U.S.-led invasion.

As Prime Minister Haider al-Abadi cut the red ribbon at the Iraq Museum, officials said the decision to reopen ahead of schedule was intended to send a message of defiance to Islamic State militants who released a video last week showing black-clad men destroying museum statues in the northern city of Mosul.

Iraqi authorities have worked for years to recover some of the estimated 15,000 items stolen from the national museum in 2003, when looting went largely unchecked by U.S. forces. Some 4,300 have been returned, from countries including Lebanon, Jordan and the United States, according to Iraqi officials.

The contrast between images of the destruction in Mosul's museum and the gleaming new display cases in Baghdad serves as a reminder that Iraq remains a country divided. While the extremists retain their grip in Iraq's north and west, a growing sense of confidence is apparent in Baghdad, where a long-standing midnight curfew was lifted last month.

A man walks past an artifact displayed during the official reopening of Iraq's national museum on Feb. 28, 2015 in Baghdad. The national museum reopened after 12 years of painstaking efforts during which close to a third of 15,000 stolen pieces were recovered. (Sabah Arar/AFP/Getty Images) "Our hearts
were broken when those artifacts were broken in Mosul," said Qassim Sudani, a spokesman for the Ministry of Tourism and Antiquities. "Now the national museum has reopened, it will be a lung that allows the Iraqi people to breathe again."

The Islamic State has systematically laid waste to ancient tombs and artifacts in areas the group controls. It maintains that pre-Islamic icons and statues are forbidden under its extremist interpretation of Islam. Still, officials suspect that the group has sold off items small enough to be smuggled out of the country on the black market.

The Baghdad museum will open its doors to the public on Sunday, following years of delays due to security concerns. Dignitaries and officials have been able to visit since 2009.

Among the items on display will be the alabaster Warka Vase, found in the ruins of the ancient Sumerian city of Uruk and dating back to about 3000 B.C. It was wrenched from its display case in April 2003 during the ransacking, prompting outraged questions about why coalition troops didn't do more to protect the museum from looting. The vase was returned in more than a dozen pieces in an amnesty a few months later.

The Mask of Warka, another priceless, recovered artifact that has been described as one of the oldest renderings of the human face, will also join the permanent exhibition, along with some 10,000 other items, said Ahmed Kamel Mohammed, general manager of Iraq's museums. Thousands of items were protected from the 2003 sacking after being hidden by museum staff.

Statues of winged Assyrian bulls, similar to one at Nergal Gate in Mosul that Islamic State militants sledge-hammered in their video, are also featured in the freshly painted halls.

But officials remain mindful of the thousands of precious missing artifacts.

"We are still working tirelessly to get them all back home," Mohammed said.

Mustafa Salim contributed to this report.

BLOGS: Mosul's eye

From <https://www.facebook.com/permalink.php?story_fbid=692384720883033&id=552514844870022> [Go there for Arabic version and for comments]

Destroying Mosul's Heritage

We apologize for not updating the page. Like most Iraqis, we have been mourning the unbearable loss of our precious relics. Once again, many unrealistic voices have been asking why the inhabitants of Mosul did nothing to stop the rampage, and once again we will say if stopping the destruction and oppression without arms were possible, 5 million Jews would not have been killed systematically during the Holocaust. There was an average of 10,000 Jews in every concentration camp vs. 50 Nazis. If freeing themselves and fighting back, with their bare hands like many are asking the people of Mosul, were an
option, they would have. As for the pythons calling for a nuclear or chemical attack on Mosul, we will ask them to look in the mirror and seek the reason for all the hatred they carry inside. It is beyond shameful that Mosul receives prayers and wishful thoughts from non-Iraqis world-wide whereas Iraqis are calling for genocide of the hostage people of Mosul.

Some notes about the destruction:
1- The footage seen in the video published by ISIS dates back to July-August 2014 and NOT February 2015. We had noted in a previous news brief last August that ISIS had destroyed the Winged Bull at the entrance of "Nergal Gate" as well as the statues in Mosul’s Museum. We must ask ourselves why ISIS chose this specific date to post the video.

2- 90% of the statues in the museum are indeed not authentic, but rather gypsum versions of the originals which have been moved to Baghdad gradually since April 2003. However, the Winged Bull is authentic. Another important note worth mentioning is the "Yellow Obelisk" of Assyrian King Esarhaddon, and many and many authentic tablets are missing from the video footage. Our inquiries with the Museum's employees conclude that these pieces were taken out of the Museum since early July following the detaining of the Museum's manager (Musa'ab Mohammed Jasim) whom we have mentioned in a previous post. The manager was detained after ISIS took over the city in order to identify the exact value of the ancient artefacts. He was released later. Museum administrator Dr. Muntaha also claims the museum is no longer of any value apart from the yellow obelisk and ISIS. The obelisk vanished from the Museum on February 25th one day after German experts in Mosul evaluated its worth. How the German experts entered the city and managed to secure ISIS protection remains a mystery. However, we must wonder if the pro-ISIS propaganda made by German reporter Jurgen Todenhofe last December was part of the bargain. This should be material for a worldwide investigation as to how these Germans accessed the city under ISIS protection. Where are the journalists?

3- Sources tell us ISIS is excavating the areas around monumental sites in Mosul in search of relics, particularly around the location of Jonah's tomb (previously). Witnesses say ISIS militiamen would spend hours in the site after sunset.

4- ISIS have destroyed 10% of the artefacts they possess. The remaining relics in Nimrod and Hatra are priceless.

5- Further investigations have led to facts that several ancient pieces from Syria and Iraq have been shipped to Turkey through shipping cars that do not belong to ISIS, but to international shipping companies. We have enough evidence to believe that business and trade is continuing between ISIS and Kurdistan & Baghdad.

6- Ancient Syriac, Arabic, and Latin manuscripts preserved in Mosul's churches have been confiscated by ISIS months ago. These rare scripts constitute a treasure of Christian heritage. Plans are being made to sell them to antique dealers.

7- Two men who appeared in the video of ISIS destroying the relics have been identified. They shall be punished.

8- Final Note: Mosul Eye only posts updates that are well-worth noting. Even if you decide not to believe our news, please take it into serious consideration. We do not collect news for the sake of entertainment or merely reading. Several satellite channels do that. What we offer is by far more than
that. We are conveying updates to those whom in concerns and are risking our lives every minute while doing so.

WEBS: Egypt diaries (Leiden)

From <http://www.institutes.leiden.edu/nvic/education/egyptian/archeojourn-nvic.html>: [Go there for links to posted comments]

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Journal Students:

Every year, the MA students Egyptology and Egyptian Archaeology from The Netherlands and Flanders write down their Egypt experiences in a diary. You can follow our students from 2015 here.

LECTURES: "Rites of Spring in the Carthaginian Tophet" (Leiden University)

From <http://www.babesch.org/byvancklecture.html>:

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THE BOARD OF THE BABESCH FOUNDATION PRESENTS

THE EIGHTH ANNUAL BYVANCK LECTURE

TUESDAY 25 NOVEMBER 2014
AT THE NATIONAL MUSEUM OF ANTIQUITIES IN LEIDEN, THE NETHERLANDS

Prof. Dr. Lawrence Stager
'rites of spring in the carthaginian tophet'

The 8th edition of the BABESCH Byvanck Lecture has been a great success. Some 170 people attended the Lecture of Prof. Lawrence Stager (Harvard) in the prestigious Taffeh Hall of the Dutch National Museum of Antiquities at Leiden. The title of his talk 'Rites of Spring in the Carthaginian Tophet' already betrayed the conclusion of his reconstruction of the ritual that took place at the 'Precinct of Tanit', better known as the Tophet.

The lecture was preceded by a short ceremony in which the winner of this year's BABESCH Byvanck Award, Guido Petruccioli (Rome), received the Award and presented a summary of his winning article 'The Cancelleria reliefs, Vespasian the younger, and Domitian's dynastic program'. The abstract of this article can be viewed here <http://www.babesch.org/89petruccioli.html>.

After the lecture the audience had the unique possibility to visit the exhibition on Carthage <www.rmo.nl>, by way of a preview (the official opening took place one day later) and to enjoy an animated reception.
This year for the first time, the board of the BABESCH Foundation presented a printed version of the lecture to the attending audience. The PDF of this booklet can be downloaded here: <http://www.babesch.org/downloads/BABESCH_Byvanck_Lecture_2014_Stager.pdf>.

The annual BABESCH Byvanck Lecture has become a well-established tradition and THE meeting-place for all professionally or by passion interested in Mediterranean Archaeology.

Held for the first time in 2007, the Byvanck Lecture is the result of a generous donation from the bequest of the late Lily Byvanck-Quarles van Ufford, who has for many years been the driving force of our periodical BABESCH (formerly Bulletin Antieke Beschaving). The foundation set up in her name aims to further the scholarship of Archaeology and the quality of the publication she held so dear - in other words for the past to have a future, and so continue her work.

The subject of the Byvanck Lecture alternates each year between Greek and Roman.

The Byvanck Lecture is organised in conjunction with the Dutch National Museum of Antiquities, and thanks to the Byvanck Foundation the admission is free.

eREVIEWS: From the Enoch Seminar

From Isaac Oliver [mailto:ioliver@fsmail.bradley.edu]:
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The Reviews of the Enoch Seminar (RES) has published three new reviews:

2. Augusto Cosentino reviews Knoppers, Jews and Samaritans: The Origins and History of Their Early Relations.

You may read these reviews at the following website: http://www.enochseminar.org/drupal/available-reviews

CALLS FOR PAPERS: Traditional stories in antiquity (Rome, June 9-13)

From Igor Baglioni [mailto:igorbaglioni79@gmail.com]:
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Antrocom Onlus
Museo delle Religioni “Raffaele Pettazzoni”

V Incontro sulle Religioni nel Mediterraneo Antico

Mythos. Costruzione e Percezione dei Racconti Tradizionali nel Mediterraneo Antico
Call for Papers

Il convegno intende creare un’occasione di confronto dedicata all’analisi, da un punto di vista storico-religioso e interdisciplinare, della tipologia euristica “mito”, così come degli aspetti e dei meccanismi che caratterizzano e qualificano come tali i racconti tradizionali nelle culture antiche. Tenendo presente la storia degli studi come le testimonianze documentarie, sia letterarie che iconografiche, oggetto delle relazioni potranno essere i seguenti punti:

1) "mito" come tipologia d’analisi storico-religiosa e antropologica.
2) La tipologia "mito" in rapporto alle altre tipologie convenzionali attraverso le quali vengono definiti i racconti tradizionali (come “favola”, “leggenda”, ecc.).
3) La storia degli studi.
4) I termini e concetti emici alle culture studiate che usualmente vengono tradotti con “mito”. Analisi delle loro caratteristiche e funzionalità.
5) Le occasioni nelle quali i racconti tradizionali venivano trasmessi. Analisi del rapporto che lega queste occasioni con la funzionalità che il racconto doveva svolgere in esse.
6) Le modalità orali, letterarie, artistiche o più in generale appartenenti alla cosiddetta cultura materiale, attraverso le quali i racconti tradizionali venivano trasmessi o trovavano rappresentazione. Analisi di come l’utilizzo di ciascuna di queste modalità influisca sulla natura e le caratteristiche di ciò che attraverso di essa veniva tramandato.
7) I protagonisti che caratterizzano le vicende tramandate nei racconti tradizionali. Analisi delle tipologie emiche ad essi relative, di come la trama mitica li definisca e delle loro funzionalità nel contesto narrativo.
8) Le critiche che ai racconti tradizionali furono poste nell’ambito delle loro culture di elaborazione.
9) Quale ruolo svolge il racconto nel primo cristianesimo? Si può parlare di “funzionalità mitica”?

Questi punti potranno essere affrontati anche in una prospettiva storico-comparativa, focalizzando l’intervento sulle caratteristiche dei racconti tradizionali in aree culturali esterne a quelle oggetto principale del convegno.


Il convegno è strutturato in 4 aree tematiche di ricerca:
1. Egitto e culture del Vicino Oriente antico (coordinatore Paolo Xella - Istituto di Studi sul Mediterraneo Antico) 2. Grecia e Roma antica (coordinatore Ileana Chirassi Colombo - Università degli Studi di Trieste) 3. Primo Cristianesimo (coordinatore Emanuela Prinzivalli - Sapienza Università di Roma) 4. Area Storico-Comparativa (coordinatore Sabina Crippa - Università Ca’ Foscari di Venezia)
Segreteria organizzativa: Igor Baglioni (Museo delle Religioni “Raffaele Pettazzoni”)

Gli studiosi interessati a presentare un contributo possono inviare un abstract di non più di una pagina (max 2.000 battute) al dott. Igor Baglioni (igorbaglioni79@gmail.com) entro e non oltre il giorno 1 aprile 2015.
All’abstract dovranno essere allegati: il titolo del paper; l’area prescelta; una breve nota biografica degli autori; un recapito di posta elettronica; un recapito telefonico.
L’accettazione dei papers sarà comunicata (via posta elettronica) alle persone interessate entro il 10 aprile 2015.
Entro il 20 maggio 2015 dovrà essere consegnato (sempre in via posta elettronica) il paper corredata da note e bibliografia. La consegna del paper è vincolante per la partecipazione al convegno.

Date da ricordare:
Chiusura call for papers: 1 aprile 2015.
Notifica accettazione paper: 10 aprile 2015.
Consegna paper: 20 maggio 2015.
Convegno: 9-10-11-12-13 giugno 2015.

È prevista la pubblicazione degli Atti su Religio. Collana di Studi del Museo delle Religioni “Raffaele Pettazzoni” (Edizioni Quasar) e su riviste scientifiche specializzate. Le relazioni da pubblicare saranno oggetto di un peer review finale.

Per informazioni:
email: igorbaglioni79@gmail.com
web: http://www.antrocom.org/cboesacro

NEWS: Pharaonic healthcare

From <http://www.smithsonianmag.com/smart-news/some-ancient-egyptians-had-state-sponsored-healthcare-180954361/?no-ist>:
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Some Ancient Egyptians Had State-Sponsored Healthcare Craftsmen who built royal tombs enjoyed sick days, designated physicians and rationed medicine—all paid by the state By Laura Clark smithsonian.com February 20, 2015
State-sponsored healthcare might seem like a relatively modern concept, but Egyptian papyri texts dating back 3,100 to 3,600 years tell a different story.

These texts were discovered during archeological excavations of Deir el-Medina, a village occupied during ancient Egypt's New Kingdom period, which spanned between 1550 and 1070 B.C. The village was the home to the highly skilled craftsmen charged with creating rock-cut tombs for royalty in the Valley of the Kings.

There were real perks to being a prized, adept worker in Deir el-Medina. The workers lived alongside their families, and the state provided them with monthly payments in grain, homes and even house servants. And, as the texts reveal, the workers also received the benefits of paid sick days. As New Historian explains:

Among the texts discovered are numerous records detailing when and why individual workmen were absent from work. Almost one-third of absences were as a result of a workman being too sick to work. Monthly ration distributions from Deir el-Medina, however, were very consistent; indicating that these workmen were paid their monthly grain even if they were off work for several days.

The papyri also show that the craftsmen were provided a kind of company doctor, "a workman on the crew designated as the swnw, physician," reported Anne Austin, the dig's lead archaeologist. The physician, outfitted with an assistant, was paid by the state for his services and given time off to prepare treatments.

The Egyptian state was involved with the pharmaceutical treatments of the day. "One text from Deir el-Medina indicates that the state rationed out common [medicinal] ingredients to a few men in the workforce so that they could be shared among the workers," writes the Conversation. But the distribution of treatments wasn't always so egalitarian. As is still the case today, some concoctions required expensive ingredients that only the very wealthy could afford-and there's no evidence suggesting that state intervened to provide such treatments more widely.

There's also textual evidence from Deir el-Medina that family played a big role in caring for the ill and disabled—an indication that in ancient Egypt, just as in most of the world today, a complex social system provided for those who couldn't provide for themselves.

It isn't hard to understand what might have fueled the Egyptian state's benefits package for skilled craftsmen. Trained and experienced workers of this kind were valuable assets, and keeping them healthy would have helped ensure productivity in the construction of royal tombs. It wasn't exactly universal health care—but, for the craftsmen who enjoyed the privilege, it must have been a real advantage.

March 2

**NEWS: More on Iraq museum opening**
Museum reopening boosts Iraqi national pride AFP By Jean Marc MOJON

Baghdad (AFP) - Even as Iraq mourned the destruction of priceless artefacts by jihadists in Mosul, the national museum in Baghdad brought joy and pride to visitors as it opened its doors for the first time in 12 years.

The reopening to the public on Sunday was brought forward in response to a video released last week by the Islamic State group showing militants destroying statues in Mosul.

Many of the pieces on display in Baghdad were among the 15,000 looted when mobs ransacked the museum during the plundering spree that gripped the capital when US forces toppled Saddam Hussein in 2003.

The blow was cataclysmic for an archaeological collection until then considered to be one of the world's richest. Close to a fifth of the stolen artefacts have been recovered.

Around 100 visitors trickled into the national museum on Sunday morning -- the start of the work week in Iraq -- as the reopening took Baghdad by surprise.

Like many visitors, education ministry employee Umm Ahmed was a first-timer.

"I always felt I should see the museum," said the middle-aged woman, wearing a black cardigan and a beige headscarf.

"These are masterpieces. I have never felt so proud," she said, slowly walking along a spectacular relief of nine huge slabs depicting Assyrian king Sargon.

"I've been here for an hour and a half, and I plan to visit again. I can't get enough of it," she said, looking in awe at the majestic statues of kings who ruled what is now Iraq several millennia ago.

Hassan Ali and his two friends rushed to the museum because they wanted to see an artefact representing Ur-Nammu, a Sumerian king who ruled 4,000 years ago and is credited with giving the world its first legal code.

Last week's footage of IS militants in Mosul gleefully smashing ancient statues with sledgehammers and defacing a colossal Assyrian winged bull at an archaeological park with a jackhammer shocked Iraqis and the rest of the world.

Baghdad residents also seemed all the keener to reclaim their museum and rediscover shared history at a time when violence and sectarianism is tearing their religiously and ethnically diverse nation apart.

"It's a place I have dreamt of visiting every night and it is so close to my house," said Aya Mansour, a young writer who made plans to visit the museum with friends on Tuesday.
Some of the halls were still being refurbished, others were not lit. In one remote hall packed with priceless ancient artefacts, an emergency exit was left open and unattended.

But the museum staff and archaeologists worldwide rejoiced at the fact that Iraqis, for an entrance fee of one dollar, will be able to see their country's greatest heritage treasures without travelling to the Louvre in Paris or to London's British Museum.

"To have it open is extraordinary," said Charles E. Jones, a US professor at Penn State University who has worked on the recovery of artefacts looted in 2003.

"It will make accessible to the Iraqi people and to the world community the unparallelled collections in its galleries, which have been mostly unseen for a generation. It is one of the great national museums of the world," he said.

Standing at the museum's main entrance, Junaid Amer Hameed was beaming.

"Politics has been driving us apart but this here is what can bring us together," the young guide said.

LECTURES: "... the Prehistory of Ancient Egypt’s Pyramid Texts" (New Orleans, March 16)

From <http://www.arce-nola.org/events.html>:
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American Research Center in Egypt
ARCE/Lousiana Interest Group (NOLA)
MONDAY, MARCH 16, 2015

Bread, Beer, and Meat:
the Prehistory of Ancient Egypt’s Pyramid Texts

Dr. Antonio Morales (Freie Universität Berlin)

6:00-7:30 PM
305 Dinwiddie Hall, Tulane University

During ancient Egypt’s late Old Kingdom period, kings started having texts written inside their pyramids for the first time. What were these so-called Pyramid Texts about? Where did they come from? Why carve them inside of kings’ pyramids? These questions have occupied scholars for over a century.

Join us as Egyptologist Antonio J. Morales (Institute of Egyptology, Freie Universität Berlin, Germany) explores why kings had these texts carved in stone for the first time and how, through their numerous mentions of bread, beer, and other offerings, these texts helped Egypt’s kings attain the eternal afterlife that they desired.

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Antonio Morales is university lecturer at Freie Universität Berlin, where he teaches Old and Middle Egyptian as well as ancient Egyptian religion and literature. He received his PhD from the University of Pennsylvania with a doctoral dissertation about the transmission of Pyramid Texts into the Middle Kingdom. In recent years he has focused on the origin of the Pyramid Texts, as well as on the later uses of these texts in the Twenty-Sixth Dynasty. He has co-edited a book on kingship in Egypt and Mesopotamia (with Jane Hill and Philip Jones, Experiencing Power, Generating Authority, Penn Press, Philadelphia, 2014), has completed a monograph on the use of a particular group of Pyramid Texts in the Old and Middle Kingdoms (The Pyramid Texts of Nut, BSAK, Buske Verlag, Hamburg, 2015), and is currently writing a volume about the use of this corpus in the Late Period. He has been a research fellow at Oxford University, Mainz Universität, University of London, and Heidelberg Universität. He has participated in several expeditions to Egypt, mainly to Abydos, El-Amra, Saqqara, Thebes, and Qubbet el-Hawa.

CALLS FOR PAPERS: Literary Features - Fact or Fiction (EABS, Cordoba, July 12-15)

From Karolien Vermeulen [mailto:kvermeulen@fas.harvard.edu]:
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Call for Papers: Literary Features - Fact or Fiction (EABS Annual Meeting, July 12-15, Cordoba)

The research group "Literary Features: Fact or Fiction" will run a two-year program on metonymy in ancient texts. Following the definition by Katie Wales, metonymy is "a rhetorical figure or trope by which the name of a referent is replaced by the name of an attribute, or of an entity related in some semantic way (e.g. cause and effect; instrument; source)" (Dictionary of Stylistics, 2011: 267-68). Any proposals addressing this feature in biblical and/or ancient Near Eastern texts are welcomed. We are particularly interested in the use of the feature in relation to specific corpora, content, or genre. One session will be devoted to the feature in general; a second one will focus on bodily and sensational metonymy (sight, hearing, etc.).

The deadline for proposals is March 15.
You can submit your abstract here: http://www.eabs.net/site/http://www.eabs.net/site/

For more information, contact Elizabeth Hayes or Karolien Vermeulen at biblicalstylistics@gmail.com

LECTURES: "... Excavations at Tell Brak ..." (Toronto, March 11)

From Nola Johnson [mailto:nola.johnson@utoronto.ca] :
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On Wednesday, 11 March 2015, Geoff Emberling, Research Scientist, Kelsey Museum of Archaeology, University of Michigan, will give a lecture for the Canadian Society for Mesopotamian Studies:

TEMPLES, HOUSEHOLDS, AND COLLAPSE IN THE HEART OF NAGAR, 2600-2000 BC: EXCAVATIONS AT TELL BRAK IN NORTHEASTERN SYRIA
Tell Brak was one of the first cities to develop in the ancient Middle East and continued to be a major urban center for nearly 1,500 years. While excavationS of the initial phases of urban development have been relatively well publicized, the same cannot be said about the re-emergence of Brak (ancient Nagar) as a regional power in the years around 2600 BC. Nagar was conquered by the Akkadian empire around 2300 BC, which then collapsed abruptly around 2200 BC, leaving shattered communities in its wake. Excavations in the heart of Nagar recovered a massive temple bakery that was burned, rebuilt, and burned again, along with houses that defined this area of the city. This talk will explore the history of an ancient Mesopotamian neighbourhood through the rise and fall of the kingdom of Nagar.

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

FELLOWSHIPS: MA in European Jewish History (Leo Baeck Institute)

From Katerina Breitling [mailto:k.breitling@leobaech.co.uk]:
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Bursary for the Leo Baeck Institute MA in European Jewish History - Queen Mary, University of London, Academic Year 2015/16

The Leo Baeck Institute London in conjunction with the School of History, Queen Mary, University of London is offering three bursaries tenable for the academic year 2015/2016 for students taking the Leo Baeck Institute MA in European Jewish History. The bursary of £4,000 will cover a substantial part of the fee for the Home/EU rate (the rate for 2015/2016 is £6,450) as well as the overseas rate (the rate for 2015/2016 is £13,950). Candidates should normally have attained or expect to attain a first class degree or equivalent in history or a related humanities subject.

The Programme

The Leo Baeck Institute MA trains scholars towards undertaking independent research on Jewish history, culture and thought in Europe. It provides a strong grounding in approaches and theories which have influenced the ways in which scholars understand Jewish history. Simultaneously, the MA introduces students to a wide range of sources available for European Jewish studies. Particular attention will be paid to the Jewish response to modernity and problems around the definition and issues of assimilation and identity. The role of antisemitism and the origins of the Holocaust are central, as is Jewish intellectual history, focusing on the ideas of eminent Jewish thinkers about the place of Jews and Judaism in pre-modern and modern society.

The MA consists of the core module, three modules chosen from a series of options and an individually supervised dissertation. Students will also take a non-assessed research methods course. Part-time students take the core module and one option in the first year, and two options and dissertation in the second year.
Optional modules may include:
- Modern Jewish History and Culture
- Christians and Jews in Europe: Perceptions and Encounters, 1100-1600
- Jews, Power and Intellectual History
- Antisemitism and the Holocaust
- Modern European Jewish Literature
- Hollywood and the Second World War
- Understanding Religion Historically
- Overcoming Nazism

The Leo Baeck Institute

The Leo Baeck Institute (LBI) is the leading research institute in the field of the history and culture of German-speaking Jewry in Europe from the 17th century onwards. It was founded in 1955 and named after Leo Baeck, the last public representative of the Jewish Community in Nazi Germany. Among the Institute's publications are the Leo Baeck Institute Year Book and the Schriftenreihe wissenschaftlicher Abhandlungen. The institute organises a broad range of events such as lecture series and international conferences, and has recently established two research professorships to investigate the role of German-speaking Jews in 19th and 20th century academia.

The School of History at Queen Mary

The School of History at Queen Mary is one of the largest history departments in London and offers a very wide range of degree courses and research opportunities. It provides first-rate teaching fuelled by cutting-edge research within a friendly, welcoming atmosphere with an emphasis on student support. In the Research Excellence Framework of 2014 - the national assessment of research performance - the School of History at Queen Mary was ranked 11th by research power among all history departments in the UK. By the specific measure of the research environment that it provides for its staff and students, History was ranked equal 4th in the. Over 80 per cent of the School's historians were submitted to the REF and 75 per cent of their publications were judged as 'world leading' or 'internationally excellent'. The School's success in REF2014 means that it continues to be a centre of excellence in historical research and in dynamic and exciting research-led teaching for its undergraduates and postgraduates.

General Entry Requirements
An upper second class honours undergraduate degree or higher in History (or overseas equivalent). Mature students from other academic backgrounds are encouraged to apply.

Please visit [http://www.qmul.ac.uk/postgraduate/coursefinder/index.html](http://www.qmul.ac.uk/postgraduate/coursefinder/index.html) to download an application form.

Please ensure you submit a statement of purpose as requested on the application form. This should be 500 - 750 words in length. Please address the following:

Why do you want to study the Leo Baeck Institute MA in European Jewish History programme at Queen Mary?
How do you think the MA will assist you in your future ambitions?
Please identify any relevant experience which has prepared you for this programme.

Deadline for receipt of applications for bursaries: 13 April 2015

2015/16 Home/EU Fee: £6,450
2015/16 Overseas Fee: £13,950

Further information links
CONFERENCES: 12th International Conference on Jewish Names (Bar-Ilan University, March 18)

From Yigal Levin [mailto:Yigal.Levin@biu.ac.il]:
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Bar-Ilan University  
The Faculty of Jewish Studies  
The Israel and Golda Koschitzky Department of Jewish History and Contemporary Judaism The Project for the Study of Jewish Names

The Twelfth International Conference on Jewish Names Wednesday, March 18, 2015, Feldman Hall, Bar-Ilan University, Ramat-Gan, Israel

The conference was organized in cooperation with the Dahan Center and aided by a grant from the office of the vice president for research, Bar-Ilan University.

Session A, 9:00-10:30: Names in Bible and Epigraphy  
Chair: Dr. Michael Avioz, Bar-Ilan University  
Mitka R. Golub, The Hebrew University in Jerusalem: Personal Names from the First Temple Period: Archaeological and Biblical Sources (Heb)  
David Shneor, Shaanan College: Criteria for the Identification of Biblical Toponyms in the Writings of Ishtori Happrahhi (Heb)  
Asher Ovadiah, Tel Aviv University: Hebrew Inscriptions with Jewish Names in Elijah's Cave at the Foot of Mount Carmel (Heb)  
Yigal Bloch, The Hebrew University in Jerusalem: A Jewish Name in a Babylonian Toponym of 425 B.C.E. (Eng)

Session B: 10:45-12:15: Names in Eastern Jewish Communities  
Chair: Prof. Yaron Harel, Head of the Department of Jewish History and the Dahan Center, Bar-Ilan University  
Victor Hayoun, The Association for the Heritage of Tunisian Jewry: First Names in the Jewish Community of Tunisia (Heb)  
Leah Bornstein-Makovetsky, Ariel University: Surnames of Izmir Jews in the 18th and 19th Centuries: Social and Historical Aspects (Heb)  
Dov Cohen, Bar-Ilan University: Family
Names of Cohanim in Izmir – the Cohen-Arias Family (1670-1970) as a Test Case (Heb) Esther Shkalim, Tel-Aviv University: Family Names of Iranian Jews: Their Sources and Meanings (Heb)

Session C: 10:45-12:15 (room 102): 10:45-12:15: Names in the Ancient and Medieval Periods: Chair: Dr. Itzhak Shai, Ariel University Aren M. Maeir, Bar-Ilan University; Brent Davis and Louise A. Hitchcock, University of Melbourne: Philistine Names and Terms Once Again: A Recent Perspective (Eng) Elody di Vito, EPHE Paris, Hebrew Names in Phoenician Inscriptions (Eng) Phillip I. Ackerman-Liebermann, Vanderbilt University: Jewish Onomastics, the Cairo Geniza, and Westward Migration in the Medieval Period (Eng) Ricardo Muñoz Solla, Universidad de Salamanca: On Hispanic-Jewish Medieval Anthroponomy: The Case Study of Medina de Pomar (Burgos, XVth century) (Eng)

Lunch Break


Session F: 15:45-17:45: Names in Modern Hebrew Literature and Linguistics: Chair: Prof. Aaron Demsky, Head of the Project for the Study of Jewish Names, Bar-Ilan University Greetings: Rabbi Prof. Daniel Hershkowitz, President, Bar-Ilan University Prof. Elie Assis, Dean, Faculty of Jewish Studies, Bar-Ilan University Prof. Yaron Harel, Head of the Department of Jewish History and the Dahan Center, Bar-Ilan University Erez Biton, Poet, Bialik Prize Laureate for 2015: Names in My Literary Ouvrage (Heb) Ofra Matzov-Cohen, Ariel University: Names and their Contribution to the Text: A Comparative Study of the Novel Ahavah Shel Saltanat (Saltanat's Love) and the Biography Zion Ezri, Beoz Ubehahavat Zion (With Courage and the Love of Zion) (Heb) Ziva Feldman, Ariel University: The Poetics of Hanoch Levin and the Names of the Characters in his Works (Heb) Tsvi Sadan, Bar-Ilan University: Toward the Onomastic Lexicography of Modern Hebrew (Heb)

The Public is Welcome!

LECTURES: "Mesopotamian Prison Blues" (NYC. March 3)

From <http://isaw.nyu.edu/events/mesopotamian-prison-blues>:

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NOTICE: Admission to the ISAW Lecture Hall closes 10 minutes after the scheduled start time.

Tuesday, March 3, at 6:00pm: Visiting Research Scholar Lecture Mesopotamian Prison Blues Nicholas Reid (Visiting Research Scholar, ISAW)

New York University
Lecture Hall
15 East 84th Street
New York, NY 10028

--reception to follow

The study of prisons from an historical perspective is relatively recent. Although the effectiveness of prisons has long been debated, very little attention had been given in scholarship to prisons from an historical perspective until the 1970’s. This recent growth in scholarly output on the subject of prisons is providing an historical backdrop for the important social and political debates about the effectiveness of such institutions, as slavery studies and investigations into mass incarceration delve further into the ways in which various forms of caging have been used as tools for oppression and control until the present day. While the prisons of our day do not have direct contact or share in a linear evolutionary process with the prisons of ancient Mesopotamia, many of the issues and concepts of crime and punishment facing our world can be traced into the proto-historical and early historical record of ancient Mesopotamia, forming an important part of our shared humanity. Even ideas, such as reform through caging, that may have been considered relatively recent developments of Western thought were contemplated in ancient Mesopotamia.

For information on upcoming events please visit isaw.nyu.edu/events

March 3

eREVIEWS: Of "Religion and Competition in Antiquity"

From <http://bmcr.brynmawr.edu/2015/2015-03-03.html>:

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This volume attempts to apply a market place metaphor to the study of ancient religions. It shows a broad range of approaches within this theory, which function in the sociological studies of religion since Peter Berger’s achievements in the late 60s of the 20th century and the influence of Rodney Stark’s works on the study of ancient religion. The book contains 12 essays related to methodological approach (two), the ancient Near East (one), the classical Greek world (two), Roman religion (two), competition in Late Antiquity (four) and a general paper about religious history in the first millennium AD.

The introductory chapter, written by David Engels and Peter Van Nuffelen, is extremely interesting. The authors present a very wide spectrum of methodological approaches connected with market place and competition metaphors. It is a brilliant introduction into the development of contemporary theories in religious studies. It puts the other papers published in the volume in a theoretical framework which shows that economical metaphors—market and competition—have their clear limits and should be used cautiously. This chapter also contains a good bibliography.

The article "Religious Rivalry in Seleucid Babylonia. Marduk of Babylon versus Anu of Uruk" by Tom Boiy (45-54) examines competition between those two patron deities and it shows how this process evolved.

In "Oracles and Oracle-Sellers. An Ancient Market in Futures" (55-95) Esther Eidinow assumes that the examination of the nature of the network interconnections between mantic centres and oracle sellers allows, inter alia, to define the efficiency of the market place metaphor. Eidinow’s well-documented research clearly shows that there was a competition between individual seers, but we must stress that they functioned within a kind of network of relationships. It is also necessary to reappraise the idea of a competition between oracle sanctuaries e.g. Dodona and Delphi. They collaborated rather than competed. Eidinow is very careful in using the economic metaphors. She rightly draws attention to the fact that the market place metaphors do not fit exactly into the reality of the Greek world. In footnotes 104 and 164 there is a reference to Johnston (2008) but it cannot be found in the bibliography.

The next article "Liberty versus Religion Tradition. Some ‘Impious’ Thinkers in Ancient Greece" by Aikaterini Lefka (96-112) tries to answer the question why in the generally tolerant Greek society some philosophers were persecuted and even condemned to death. Lefka considers the case of Socrates, Protagoras, Anaxagoras, and the Pythagoreans. She claims that, along with other factors, the accusation of impiety was always an important part of persecution, and she treats these cases as the limitation of religious and social freedom in the ancient Greek community.

Dominique Briquel in "Etrusca disciplina and Roman Religion. From Initial Hesitation to a Privileged Place" (112-132) examines how the place of the haruspices in civic Roman religion evolved. Their presence in the ritual life of Romans could be a factor that inspired competition in this field. However, as Briquel clearly demonstrates on the basis of an analysis of the activity of augurs, the haruspices rather added to Roman religion the elements which this religion lacked. He rightly states that Roman and Etruscan priests took their duty to another level and were simply complementary to each other without
being competitors. It was rather a peaceful cohabitation. He shows the religious and political roots of an originally hostile attitude towards Etruscan specialists in divination, but the situation changed under the Empire, and the Etrusca disciplina was completely integrated into a framework of civic rituals and was able to compete with Christianity. Briquel concludes his reflections with a statement that the Etruscan religious tradition was one of the most vivid components of pagan religion, which was very attractive to the believers, particularly in regard to its interest in the afterlife. I would only like to supplement the author’s remarks on one point. The additional analysis of the activity of another priestly college, e.g. decemviri sacris faciundis could support Briquel’s hypothesis by showing that during the Republic the official Roman priests acted at the civic level and haruspices only at the private one.

Françoise Van Haeperen devotes her article "Cohabitation or Competition in Ostia during the Empire" (133-148) to two main issues. She begins by addressing the question whether there was any competition between the members of a single collegium and if this rivalry could result in religious euergetism. The second issue is connected with the potential competition between new and old cults. She thinks that despite the well-attested presence of foreign gods, such as Mithras in Ostia, there is only little evidence of a real competition. The last problem she deals with is the question of contacts between pagans and Christians. Van Haeperen proves that the character of the potential competition between these two social groups may have been rhetorical rather than real.

In "The End of Open Competition? Religious Disputation in Late Antiquity" (149-172), Peter Van Nuffelen, one of the volume’s editors, critically assesses Richard Lim’s thesis that the decline of religious disputation in Late Antiquity was one of the reasons for the disappearance of religious competition. According to Van Nuffelen, this opinion is wrong because the persuasive discourse was noted as the most proper way to deal with religious pluralism even if its character was more rhetorical prior to this period. This careful distinction between discourse and reality deserves the reader’s attention.

Veit Rosenberger’s study "Competing Cenobites. Food and Drinks in the Lives of Theodoretus of Cyrrhus" (173-191) shows that one can analyse the thematic problem at several levels, e.g. as a competition between monks and the devil, or even God. The latter competition had a friendly character and was part of the priests’ efforts to deserve eternal happiness in paradise. Rosenberg identifies another trace of competition in the relations between monks caused by the literary sources (e.g. Theodoretus). A further aspect of competition lies in treating martyrdom as an agon between ascetics and their persecutors. The last example is the rivalry between different groups of Christians, which can be regarded as the ‘real’ one. Rosenberger identifies these kinds of competitions by analysing various situations in which they could reveal themselves because, as he concludes, “the large-scale competition must be dealt with alio loco" (189).

In Ine Jacobs’ article "A Time for Prayer and a Time for Pleasure. Christianity’s Struggle with the Secular World" (192-219) we can find a very interesting analysis of how the significance of sacrum and profanum was established in Late Antiquity. She looks at the archaeological remains of theatre buildings as the basis for her analysis and argues that, when Christian buildings became more visible in the city, the role of theatres, even though they continued to exist, diminished. In the last part of her article Jacobs makes a fair analysis of the presence of the cross on this kind of buildings as a way to purify them from idolatry. She concludes her observations with the statement that in Late Antiquity the boundaries between the secular and the profane were quite obvious and these spheres remained in competition, especially in the late fourth and early fifth centuries AD. Jacobs also thinks that if the initial phase of this rivalry is well attested, the later evolution is more difficult to research. She is convinced that the sacred slowly won its battle for the Christian world.
Aude Busine, in her article "The Conquest of the Past. Christian Attitudes towards Civic History" (220-236), assumes that Christianity had to change not only the beliefs and customs of a city, but also modified a city’s cultural identity. She considers the way in which Christians tried to compete with the pagan past of a Greek poleis. Busine thinks that the process which she calls "interpretatio Christiana of local myths" (226) pursues the creation of a new vision of civic past and ensures room for a new identity in the well rooted history of Greek cities. In some cases, however, it also tries to replace these local myths by new ones established on the basis of Biblical reality. She concludes that the aspiration to re-appropriate a charter myth showed that for the Christians of Late Antiquity the classical idea of the polis perceived as the urban and civic community was still very vivid.

The extensive study "Historising Religion between Spiritual Continuity and Friendly Takeover. Salvation History and Religious Competition during the First Millennium AD" written by David Engels (237-284) considers religious beliefs in a long-term perspective by examining their construction, continuance and evolution. Engels aims to present the material taken from different religions such as paganism (which he regards as common beliefs of the inhabitants of the Roman Empire in Late Antiquity), Christianity, Judaism, Manichaeism, Sunni Islam and Ismailism. This broad spectrum allows him to outline the history of religious history in the first millennium AD. Without any doubt this study, although it oversimplifies the topic in some sections, is very interesting. It shows that it is worth comparing even quite different cultural and religious systems to demonstrate their common roots and, most importantly, sometimes the intense competition or collaboration between them.

The last article "Oriental Religions and the Conversion of the Roman Empire. The views of Ernst Renan and of Franz Cumont on the Transition from Traditional Paganism to Christianity" (285-307) is written by Daniel Praet, one of the most prominent experts on Franz Cumont’s work. Praet compares the ideas of the French writer and the Belgian historian about so-called oriental religion. He devotes his article to present the model of competition between Mithraism and Christianity as it was seen by Renan and Cumont. This is a brilliant presentation of the interaction between literary and scientific spheres in which the author clearly indicates the important role of classical education in Europe before World War II.

This volume, edited by David Engels and Peter Van Nuffelen, presents a high level of scholarship and provides scholars with new and original assumptions which allow explorations of the nuances of the sociological and, partly, anthropological approach to ancient religions. The articles are a masterful example of how a clever and prudent use of modern theories can provide a fresh view on ancient reality. They are all closely connected with the thesis formulated in the introduction, but the case studies clearly go beyond it. They verify the main assumption about competition in ancient religion as one of the most important factors present in ancient religions. The authors show us that the metaphors of the market place and competition in most cases should be supplemented by another one: collaboration.

As is usually the case of most Collection Latomus volumes, the book is a valuable publication, in spite of some typographic errors and small editorial mistakes.

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BOOKS: Research into Ancient Egyptian Culture in Southeast Europe

From <http://archaeopress.com/ArchaeopressShop/Public/displayProductDetail.asp?id=%7b9113E8A1-9B8C-4875-8FEC-28B61739E02B%7d>:


The history of Ancient Egypt has been studied in the region of Southeast Europe since the end of the nineteenth century. In some of the countries this was not the case for various reasons, but mainly because of the undeveloped scholarly capabilities and institutions, insufficient funds for archaeological research in Egypt, and the lack of cooperation with scholars from other countries.

From the 1960s, however, this situation has changed for the better, firstly with the numerous publications of the diffusion of the Ancient Egyptian cults during Graeco-Roman period, and then with publications (articles, catalogues, books) on Ancient Egyptian collections in various museum institutions located in Southeast Europe.

From the early 1990s one can trace the increased production of various scholarly papers in which researchers from Slovenia, Croatia, Serbia, Macedonia, Romania, and Bulgaria not only researched the Egyptian cults in the Roman Empire, but also on the various aspects of history, religion and literature of Ancient Egypt. Their work, however, was mostly unknown to the scholars outside the region primarily because the results were written in the native languages. This book will try to give a review of the history of the studies of Ancient Egypt done in Southeast Europe, and present some of the latest research.
The book comprises a selection of papers in which scholars from various institutions of the region reviewed the different aspects of past studies and the development of the research of the Ancient Egypt in some countries, along with recent research in the field. We hope that this publication will be useful for all scholars who are unfamiliar with the historiography of this region.

NEWS: Bronze nude at the Israel Museum

[Go there for pix]

Bronze nude stands out in new acquisition by Israel Museum Rare statue and 'absolutely pristine' ancient glass among artwork to go on display in honor of institution's jubilee BY ILAN BEN ZION

His unblinking black eyes are what first draw you in. Beneath curled brazen locks, his piercing gaze is arresting - in part because he's an unblemished four-foot statue older than Jesus. Visitors to the Israel Museum will soon lock gazes with this rare Roman bronze - one of just a handful remaining intact from the ancient world - when it goes on public display for the first time in June.

The 1st century BCE nude, with its original colored-glass eyes, was among several hundred ancient Near Eastern and Greco-Roman artifacts recently donated to the Israel Museum by New York art collectors Robert and Renee Belfer in honor of the institution's 50th anniversary. The museum hailed the addition as a "transformative gift" that helps flesh out its already impressive collections.

The adolescent figure's identity is uncertain, as the object it once held in its right hand is missing. "If divine, the possibilities include Hercules, who might have held his club, or Bacchus, who would have held his kantharos," or two-handled drinking bowl, the catalog description of the statue reads. "If an athlete, he could have held a palm branch or a wreath."

His provenance is likewise obscure. What's known is that he was obtained by late TV mogul John W. Kluge after passing through the hands of at least two other antiquities retailers. The Belfers bought the boy at a Christie's auction in New York for a cool $1,351,500 in 2004.

"We have very few complete bronze statues in the world" from the Greco-Roman period, Dr. Silvia Rozenberg, one of the curators involved in assembling the exhibit, said as we perused the new acquisitions in the museum's cavernous interior. Her favorite was a bronze mirror whose cover is decorated with the profile of a Roman noblewoman, perhaps its original owner.

Other highlights of the exhibit include a majestic Roman marble head, mouth slightly agape; glass mosaics of fish so lifelike they're easily mistaken for digital photos; a Phrygian bronze helmet with decorative mustaches; bird's-eye view mosaics of ancient Rome's cityscape; and a gilt glass tomb marker
with the images of a family of four, stylistically similar to a contemporary Jewish piece already on display at the museum found in Rome's catacombs.

Curators at the museum said that the addition of the Belfer's artwork enhanced the already substantial collection of ancient glass and Greco-Roman art. The rarity and exquisite quality of the newly acquired pieces, which include glass, mosaics, bronzes, gargantuan ancient ceramics and marble sculptures, couldn't be overstated.

"I think that one of the things that characterizes the collection is the high quality of the items they gathered," Rozenberg said. "Almost every piece is a highlight."

The "unique" marble head, duplicated from an earlier Greek bronze as was fashionable during the Roman Empire, is exemplary of classical beauty as defined by master sculptor Polykeitus in the 5th century BCE. Adhering to its delicately carved curls, the encrusted remains of marine life indicate that at some point the statue was submerged at sea. Its stone indicates it hails from Rhodes, and perhaps sank aboard a ship sailing to Rome, Rozenberg posited.

The bulk of the collection, however, is ancient glass pieces, the oldest of which come from the 18th Dynasty of Egypt - a period remarkable for its distinctive artistic style.

Israel Museum director James Snyder said that the Belfers' gifts were remarkable for being "the finest, most pristine examples" of the ancient craft. Despite their fragility and great age, they're amazingly intact. But he also pointed out the historic harmony: "Blown glass first appears historically in Jerusalem, so the connection of glass here is very strong."

The collection as a whole also offers experts like Natasha Katsnelson, curator of ancient glass at the museum, a chronology of glasswork techniques and styles from across the ancient Mediterranean, from Italy to the Middle East.

"That's the whole beauty of the assemblage: we see the influence of one area on the other," Katsnelson said, "the dialogue between East and West."

One piece in particular, a Carthaginian head pendant, demonstrates the skill and creativity of glassworkers in antiquity. The Phoenician bauble is well known, and its eyes and whorled beard typify the Punic look, but it's remarkable for its size, preservation and quality of craftsmanship.

Robert Belfer, a former Enron director whose father fled Poland in the 1930s and made his fortune in oil, has donated extensively to the Metropolitan Museum of Art in New York and the Corning Glass Museum upstate.

But the Belfers' first ancient glass purchase was made in Israel in 1965 - the same year the Israel Museum opened - a factor which may have, in part, contributed to their decision to send their impressive collection to Jerusalem, Snyder said.

"When deciding on an ideal home for our collection, we could not think of a more fitting venue than the Israel Museum, especially for its emphasis on the foundational narrative of humankind that is so relevant to us all today," Renee Belfer, who also serves as chair of the American Friends of The Israel Museum's executive committee, said in a statement.
"Our collection represents an important chapter in the history of civilization, and we are delighted to bestow the Israel Museum with this gift on the occasion of its 50th anniversary so that it may preserve and share the story of these ancient objects in perpetuity from Jerusalem, one of the central sites of that long history."

eREVIEWS: 2, of "The Forgotten Kingdom: The Archaeology and History of Northern Israel"

From <http://www.biblicalarchaeology.org/reviews/divided-kingdom-united-critics/>:

Divided Kingdom, United Critics
Two archaeologists independently review Israel Finkelstein's The Forgotten Kingdom in the July/August 2014 issue of BAR
Reviews by William G. Dever and Aaron Burke  *  07/02/2014

Israel Finkelstein, The Forgotten Kingdom: The Archaeology and History of Northern Israel
Society of Biblical Literature Ancient Near East Monographs 5 (Atlanta: Society of Biblical Literature, 2013), 210 pp., $39.95 (hardcover), $24.95 (paperback)

We present here two reviews of Israel Finkelstein's recently published The Forgotten Kingdom.

The first review is by William G. Dever, one of America's leading archaeologists. Finkelstein is one of Israel's leading archaeologists. I am not enough of a scholar to assess the validity of some of Dever's judgments. Both Dever and Finkelstein are not only highly respected archaeologists but also long-time friends of mine.

My primary devotion as editor of BAR, however, is to our readers. Most of them, like me, are not scholars. They probably do not feel entirely competent to judge all of Dever's conclusions—either pro or con. After reading this review, I asked myself, what would they tell me to do? I concluded that most of them would say something like this: "Dever's review sounds quite convincing, but I would like to hear what another scholar has to say about Finkelstein's book."

So I asked another highly regarded scholar and archaeologist, Aaron Burke, associate professor at the University of California, Los Angeles, to write a second review of Finkelstein's book. Professor Burke was told that his would be a second review, but he was not told who the first reviewer was, and he was not told any of the views or conclusions reached by the first reviewer. Both reviews are presented below.- H.S.

[Go there for full reviews.]

BOOKS: Solomon's Temple and Palace: New archeological discoveries
Solomon’s Temple and Palace. New archeological discoveries (Hebrew).
Yosef Garfinkel and Madeleine Mumcuoglu 202p. ill.
Eds: Koren Maggid and Megalim, Jerusalem
Dec. 2014
Retail price: 99NIS

Solomon’s Temple and palace attracted the attention of people since its creation to the present. Each generation tried to understand the description of the temple, which appears in the biblical tradition, according to the information in his possession. During the last three years were uncovered at Khirbet Qeiyafa archaeological site in the valley of Elah, dated from the period of King David, and at Moza near Jerusalem, new data about the architecture of temples in the kingdom of Judah. The study of these sites dated from the tenth and ninth centuries BCE, has revolutionized the understanding of the biblical description of the Temple and palace built by King Solomon in Jerusalem just at that time and brought new light on several obscure technical terms whose original meaning was lost over the centuries.

A unique building model from Khirbet Qeiyafa presents new data on royal construction in the days of David and Solomon. A combination of recessed doorframe and triglyphs appears on the model façade. This suggests a Near Eastern origin for the triglyph that appeared 400 years later in the classical Greek architecture.

Part 3 relates to the Solomon’s palace and specially to the house of the forest of Lebanon as described in the biblical text. In addition to several historical attempts to draw architectural plans, a new proposition is presented in view of the archaeological findings and new insight on technical terms.

In part 4, other temple models from the region are presented for a better understanding of this artifact.

Part 5 is dedicated to all the parts of the Solomon’s temple and to a new interpretation of the biblical text resulting in a actual computer representation.

Part 6 shows the continuity of certain elements in the architecture of the Herod’s second temple.

The temple model from Khirbet Qeiyafa decorated with recessed doorframe and triglyphs shows that these architectural features were known in the kingdom of Judah at the time of King David, thus strengthening the historicity of this particular biblical tradition.

WEBS: Update on the Luwian Corpus

From "Ilya Yakubovich" <sogdiana783@gmail.com>:

The Annotated Corpus of Luwian Texts (ACLT), available for public use at <http://webcorpora.net/LuwianCorpus/search/>, has now been updated to includes the analysis of Luwian
cuneiform texts published in Die keilschrift-luwischen Texte in Umschrift (StBoT 30) by Frank Starke. The Iron Age Luwian texts published since the appearance of the Corpus of Hieroglyphic Luwian Inscriptions (CHLI) by J. David Hawkins have also been included in the new version of the corpus.

The interface of the corpus contains the provisional Luwian glossaries, whose lemmata can be used as entries for automated search. For practical reasons, the glossaries to the cuneiform and hieroglyphic corpora are given separately, even though they reflect essentially the same language. The narrow transliteration of the hieroglyphic texts used in the corpus generally follows the system of the CHLI but incorporates several modifications reflecting the recent progress in the Luwian Studies. The narrow transliteration of the cuneiform texts reflects the conventions of StBoT 30 and its computer adaptation by H. Craig Melchert. Note that the present corpus, as a rule, does not contain isolated Luwian forms occurring in Hittite texts.

This project has been completed with the assistance of a research grant of the Corpus Linguistics Program sponsored by the Presidium of the Russian Academy of Sciences. Dr. Ilya Yakubovich acted as the principal investigator of the project, whose team consisted of Dr. Timoofey Arkhangelskiy, Mr. Sergey Boroday, and Dr. Alexei Kassian.

Queries and corrections of both linguistic and technical errors will be warmly welcomed. For linguistic issues, please contact Ilya Yakubovich (sogdiana783@gmail.com). For possible problems with computer interface, please contact Timoofey Arkhangelskiy (timarkh@gmail.com).

NEWS: The Great Gate of Ishtar: A door to wonder

From <http://www.bbc.com/culture/story/20150302-ancient-babylons-greatest-wonder>:
[Go there for pix]

2 March 2015
The Great Gate of Ishtar: A door to wonder By Amanda Ruggeri

When Antipater of Sidon, the Greek poet of the 2nd Century BC, compiled the seven wonders of the ancient world, only one city claimed two sites: Babylon. Yet the two he listed - the Hanging Gardens and the city's wall - were just a couple of the many wonders to be found in the magnificent ancient city.

Located between the Tigris and Euphrates in what today is Iraq, Babylon was largely rebuilt by the its king Nebuchadnezzar II in the 6th Century BC, using vibrant glazed bricks in blues, reds and yellows. Ancient texts from Herodotus to the Old Testament describe its overwhelmingly opulent temples, shrines and palaces. At its peak, with more than 200,000 inhabitants, it was the largest metropolis in the world.

Symbolic of all of that splendour was a visitor's first introduction to the city: the monumental Gate of Ishtar, built in 575 BC out of enamelled bricks, in cobalt blues and sea greens, decorated with reliefs of 575 dragons and bulls. When German archaeologists began excavating the city in 1899, a surprising amount of that millennia-old magnificence remained - including the gate. It was in the century following, however, that much of the ancient city's magnificence would become most at risk.
Even before excavations began, head archaeologist Robert Koldewey thought he knew what he would find. Near the city's castle in June 1887, he wrote, he had come across “brightly coloured fragments” of the enamelled bricks that were believed to have made up the city wall. Two years later, the digging began - and the ancient city began to reveal itself. "The finely coloured fragments made their appearance in great numbers, soon followed by the discovery of the eastern of the two parallel walls, the pavement of the processional roadway, and the western wall, which supplied us with the necessary orientation for further excavations," he wrote in his 1914 account of the discoveries, *The Excavations at Babylon*.

In 1902, his archaeologists unearthed the Gate of Ishtar, the most potent symbol of ancient Babylon's magnificence. The gate was exactly where they expected it to be, marking the entrance to the city at the beginning of the Procession Street, the main thoroughfare used for parades during new years' celebrations. "With its walls which still stand 12 metres high, covered with brick reliefs, it is the largest and most striking ruin of Babylon," Koldewey wrote.

In case any doubt remained about the gate's construction, there was an inscription in limestone in the voice of Nebuchadnezzar: "I placed wild bulls and ferocious dragons in the gateways and thus adorned them with luxurious splendour so that people might gaze on them in wonder." Now, thanks to Koldewey's team, the people of a new age could look on the gate in awe. "This particular gate - which was one of eight gates to the city, built in one of its latest and, one would have to say, its most glorious historical phases - really thrilled everybody," says Peter Machinist, professor at Harvard University's Department of Near Eastern Languages and Civilizations. "Even in antiquity, it already came to be a kind of metonymy for the entire magnificence of the reconstruction of the city of Babylon, which Nebuchadnezzar engineered. And certainly, after it was set up, it became a major tourist attraction."

After its discovery, it became one again. The German archaeologists excavated as much as they could but when World War One came in 1914, the dig was shut down. Four years later, the conflict came to an end and the Ottoman Empire - Germany's ally in the war, which ruled the lands where the gate was discovered - collapsed. But the Germans were still able to negotiate with the occupying British forces to ship some of their finds to Berlin, including the Gate of Ishtar. What was put on display in the 1920s was not, and still is not, the entire gate: it was too large. Even so, the section brought the magnificence of ancient Babylon to life in a way that hadn't happened in thousands of years.

Tale of two tyrants

After World War Two, another large excavation took place, this one led by Italian archaeologists, says Machinist. And then came Saddam Hussein, who took power in 1979. "He got this notion that he was not simply a Sunni Muslim, but the lineal descendant of these Babylonian heroes of the past. So he started to reconstruct the site in the 1980s," he says. On the ancient foundations, Hussein built copies of the gate and of Nebuchadnezzar's palace; in the style of the Babylonian king, he included inscriptions about his own work.

The parallel Saddam was trying to make with Nebuchadnezzar was not all that surprising. A military mastermind (or scourge, depending on your perspective), Nebuchadnezzar devastated the Phoenician
city of Sidon, defeated Egypt's armies and, in 587 BC, sacked Jerusalem's Temple of Solomon; Saddam's adventures in Kuwait and Iran are well known.

Each time Nebuchadnezzar's soldiers moved into new territory, they enslaved the population and plundered its treasures. And with his newfound manpower and loot, Nebuchadnezzar rebuilt the Babylonian capital. He finished his father's palace, built the Hanging Gardens for his wife and build Babylon's walls, partly out of caution about an old prediction by the 8th Century BC Judean prophet Isaiah that the city would fall.

US troops in Iraq
US and Polish troops used the archaeological site as a base after the 2003 invasion of Iraq, causing extensive damage (Rex Features) But just as ancient Babylon ultimately fell so too would Saddam's Iraq, causing concern for the conservation of the country's ancient artefacts. In 2003 and 2004, American and Polish troops turned the area of the ancient city's archaeological site, including the Gate of Ishtar, Processional Way and Temple of Ninmah, into a military base, complete with helicopter pad. According to a study by the British Museum, the damage was extensive: some 300,000 sq m (4,000 acres) of the archaeological site had been covered with gravel, which also contaminated unexcavated areas; trenches had been dug into archaeological mounds; a heavy vehicle had driven on, and broken the pavement of the Processional Way; nine dragon figures on the Gate of Ishtar - whose foundations with their moulded, animal-decorated bricks remain in Babylon - had been damaged. After some 2,600 years of wars, plunder and neglect, it seemed, the site had met one of its surest enemies.

Today, it is too soon to tell what will happen with the site and its preservation. But in the meantime visitors to Berlin's Pergamon Museum, which has the gate's largest section on display, can gaze on it in wonder, just as Nebuchadnezzar intended.


From <https://www.ucl.ac.uk/classics/events/2015FamilyLawProgramme_revised.pdf>

International Conference
Aspects of family law in the ancient world – a cross-cultural perspective, UCL, 22-24 April 2015
[Abstracts at: <https://www.ucl.ac.uk/classics/events/Family_law_in_the_ancient_world_abstracts.pdf>]

(Organisers: Chris Carey, Ifigeneia Giannadaki, Brenda Griffith-Williams)

Wednesday 22nd April
1.00-1.45 REGISTRATION and COFFEE/TEA
1.45-2.00 Opening remarks – Chris Carey
2.00-3.30 SESSION 1: MARRIAGE, DIVORCE AND ADULTERY I
2.00-2.30 De Sponsalibus (Rules governing engagements to marry) (Paul Mitchell, UCL)
2.30-3.00 What kind of marital bond can be broken? Ephrem's view on divorce. (Yifat Monickendam, Jerusalem)
3.00-3.30 Dissolubility and indissolubility of marriage in the Greek and Roman tradition (Jakub Urbanik, Warsaw)
3.30-4.00 Tea/Coffee Break
4.00-5.30 SESSION 2: MARRIAGE, DIVORCE AND ADULTERY II
4.00-4.30 Making sense of Perikles’s ‘law about bastards’: the meaning of legitimacy in classical Athens (Brenda Griffith-Williams, UCL)
4.30-5.00 Greek heiresses and their marriage (Rosalia Hatzilambrou, Athens)
5.00-5.30 ‘Cum vir nubit in feminam’: a misunderstood regulation de stupro? (Benet Salway, UCL)

6.00-7.30 RECEPTION

Thursday 23rd April
10.00-10.30 COFFEE/TEA
10.30-12.00 SESSION 3: MARRIAGE, DIVORCE AND ADULTERY III
10.30-11.00 Adultery law in Greece and the Near East (Ben Clapperton, Durham)
11.00-11.30 Adultery amongst the freed: the impact of Augustus’ adultery legislation on the freedmen and freedwomen of Rome (Amy Bratton, Edinburgh)
11.30-12.00 Some considerations on the Julian Law on punishing adulteries (Sarah F. L. Azevedo, Sao Paolo)
12.00-1.00 Lunch Break
International Conference: Aspects of family law in the ancient world – a cross-cultural perspective, UCL, 22-24 April 2015
(Organisers: Chris Carey, Ifigeneia Giannadaki, Brenda Griffith-Williams)
1.00-3.30 SESSION 4: PROPERTY AND INHERITANCE I
1.00-1.30 The authenticity of the document at [Dem.] 43.51 and the other documents in Against Macartatos (Edward Harris, Durham)
1.30-2.00 The Athenian adoption and the adoptee’s paternal household (Noboru Sato, Kobe)
2.00-2.30 Inheritance – manumission inscriptions from Delphi and Thessaly in the Hellenistic period (Lene Rubinstein, RHUL)
2.30-3.00 From the mother’s side: the status of women in Plato’s law of intestate succession (Giulitta Nardi Perna, Pisa)
3.00-3.30 Caring for the bereaved: bequests for widows and their implementation in the Neo-Babylonian empire and the early Achaemenid period (Cornelia Wunsch, Berlin)
3.30-4.00 Tea/Coffee Break
4.00-6.00 SESSION 5: PROPERTY AND INHERITANCE II
4.00-4.30 Inheritance law in Mesopotamia (Sophie Démare-Lafont, Paris)
4.30-5.00 The interplay of custom and law in property and inheritance (late and Ptolemaic Egypt) (Cary Martin, UCL)
5.00-5.30 Roman adrogatio and inheritance (Anna Seelentag, Frankfurt)
5.30-6.00 First to children and then to the Church: the impact of Christianity on Byzantine Egyptian inheritance (Elizabeth Buchanan, Oxford)

7.00/7.30 CONFERENCE DINNER

Friday 24th April
10.00-10.30 COFFEE/TEA
10.30-12.00 SESSION 6: RIGHTS AND OBLIGATIONS OF KINSHIP I
10.30-11.00 La mère et l’enfant dans les inscriptions législatives grecques des époques archaïque et classique (Maude Lajeunesse, Bordeaux)
11.00-11.30 Families and funerary legislation in the Greek world (Mat Carbon and Saskia Peels, Liège)
11.30-12.00 La tutela degli orfani nelle Leggi di Platone: una risposta alle aporie della prassi ateniese? (Annabella Oranges, Milan)
International Conference: Aspects of family law in the ancient world – a cross-cultural perspective, UCL, 22-24 April 2015
(Organisers: Chris Carey, Ifigeneia Giannadaki, Brenda Griffith-Williams)

12.00-1.30 Lunch Break
1.30-3.00 SESSION 7: RIGHTS AND OBLIGATIONS OF KINSHIP II
1.30-2.00 The actio tutelae and the rights of a mother: a reconsideration of P. Yadin 28-30 (Kimberley Czajkowski, Münster)
2.00-2.30 Obsequium et reverentia: Legal obligations of children to care for their parents in Roman Egypt: the case of wills, letters and contracts (Marianna Thoma, Athens)
2.30-3.00 The extent of family law during the High Empire: the decision of non tollere as a case in point (Ido Israelowicz, Tel Aviv)
3.00-3.30 Tea/ Coffee Break
3.30-5.00 SESSION 8: FAMILY AND STATE
3.30-4.00 State and family in the Greek and Roman society (Alberto Maffi, Milan)
4.00-4.30 Romanitas and Roman family law (Paul du Plessis, Edinburgh)
4.30-5.00 Παῖδες Ἀντινοϊτικοί: family privileges and imperial policy in Hadrian’s Egypt (Myrto Malaouta, Corfu)

5.00 CLOSING REMARKS
6.00-7.30 PANEL DISCUSSION (Open to the general public) Families and the Law in the Ancient World
Chairman: The Rt. Hon. Lord Wilson of Culworth (Justice of the Supreme Court of the United Kingdom)
Panel members: Sophie Démare-Lafont (Paris), Paul du Plessis (Edinburgh), Yifat Monickendam (Jerusalem), Chris Carey (UCL)

Venue: JZ Young Lecture Theatre, Anatomy Building The panel event will be followed by a wine reception

JOBS: Lecturer in Hebrew and Biblical Studies (University of Sydney)

From Ian Young [mailto:ian.young@sydney.edu.au]:
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Please see information below about a position as Lecturer in Biblical and post-Biblical Hebrew, and Biblical Studies being advertised at the University of Sydney. This person would work with me in the Classical Hebrew and Biblical Studies programs in the Department of Hebrew, Biblical and Jewish Studies. For further information see the link below and feel free to contact me.
The Department of Hebrew, Biblical and Jewish Studies, within the School of Languages and Cultures at the University of Sydney, is seeking to appoint a Lecturer in the fields of Biblical and post-Biblical Hebrew, and Biblical Studies. The University of Sydney is the only tertiary institution in Australia which offers a full program in Classical Hebrew and Biblical Studies at undergraduate, Masters and doctoral levels.

For full details see: 2099/1014 - Lecturer (Dept. of Hebrew, Biblical & Jewish Studies)

In this role you will:

. teach and supervise at both the undergraduate and postgraduate levels.
. coordinate and help promote the Biblical Studies program.
. be self-driven and capable of working well in a team.
. have research potential that is demonstrated by publications and grants.
. demonstrate evidence of community involvement.
. undertake research in an area of specialisation and secure grant funding.

To succeed in this role you will:

. be qualified in the fields of Classical and/or Medieval Hebrew and Biblical Studies.
. have a completed doctorate or under examination in the field.
. have teaching experience in rabbinical studies -post-Biblical Hebrew, Mishnah, and Talmudic studies is essential.
. demonstrate proven ability to teach in Biblical Studies and Classical Hebrew at all levels.

The Department is looking for an innovative and creative Lecturer who is qualified to fill this challenging position. The position is full-time fixed term for six years, subject to the completion of a satisfactory probation for new appointees. Membership of a University approved superannuation scheme is a condition of employment for new appointees.

CLOSING DATE: 3 May 2015 (11.30pm Sydney time)

Specific enquiries about the role can be directed to Associate Professor Ian Young at email ian.young@sydney.edu.au

**BOOKS: Collected writings of Delbert R. Hillers**

From Andrew Knapp [mailto:aknapp@eisenbrauns.com]:

Eisenbrauns is pleased to announce our newest title, available today. Please note that European customers can order Eisenbrauns titles through Ugarit-Verlag (http://ugarit-verlag.de/).

Poets Before Homer: Collected Essays on Ancient Literature By Delbert R. Hillers

www.eisenbrauns.com/item/HILPOETSB
Retail price: $59.50
Pages: xxii + 318 pp.
"What is the most interesting and impressive sort of archaeological object from the ancient Near East? ... I would invite you to think about artifacts recovered by archaeology that are ... more insubstantial even than a lacy papyrus. I refer to things made of words. I am not thinking of texts, exactly, but to the building blocks of which literary texts are made, to traditional metaphors and similes, to traditional topics in poetry and prose, to the devices of form and content which were the stock in trade of poets."

This is from the title essay of this volume which collects and reprints many of Delbert R. Hillers’s most important published essays and articles, his long out-of-print Treaty-Curses and the Old Testament Prophets, and three previously unpublished essays, including the aforementioned "'Poets Before Homer': Archaeology and the Western Literary Tradition." Hillers gave the latter as the 1992 William Foxwell Albright Lecture at The Johns Hopkins University and in it uses Ernst Robert Curtius’s European Literature and the Latin Middle Ages, with its "topological" method, as a model for exploring the connections of the most ancient Near Eastern literatures (including the Bible) to later Western literature. Though one of his latest pieces of writing, "Poets Before Homer" represents, as Hillers himself recognized, a fairly clear statement of what he had been doing in much of his earlier scholarship and the volume collects the best of this earlier scholarship.

Most of these essays work themselves out from a particular passage, theme, topos, image, or grammatical issue, and gain their interpretive vantage point by reading said passage, etc. comparatively, whether in light of relevant ancient Near Eastern and/or more recent European literary parallels or with reference to some more theoretical interest, such as modern linguistic theory. Hillers’s habit of mind ran toward the particular, toward the individual detail. His genius-if this word may be used-was in his capacity to seize upon one aspect of some larger entity, problem, or topic, to work it through, thoroughly and, as often as not, decisively, all the while resisting the temptation to take up the larger, perhaps un(re)solvable complex of which the detail or problem was but a part. The worked example is the Hillersian trademark-exemplum followed by moralisatio-and Poets Before Homer collects all of his best.

TIDBITS: Angry customer 4K ago

From <http://www.newscientist.com/article/dn27063-ancient-customer-feedback-technology-lasts-millennia.html#.VPUJk3zF8vl>:
[Go there for pict; text is UET 5 81]
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Ancient customer-feedback technology lasts millennia by Chris Baraniuk

Ever left an angry customer complaint? This 3750-year-old cuneiform tablet suggests you’re part of a very long tradition.

The clay message was sent from someone called Nanni to an Ea-nasir in ancient Mesopotamia, protesting about the low quality of copper ingots offered during a trade with Nanni’s messenger. Nanni demands that his money be returned post-haste.

"What do you take me for, that you treat somebody like me with such contempt?" writes a suitably enraged Nanni, according to Leo Oppenheim’s translation in Letters from Mesopotamia. The tablet
came to the attention of internet forum Reddit at the weekend, when someone described it as an early "customer service complaint email".

Copper was a commonly traded material in the Persian Gulf during this period, and there was a sizeable copper industry in the ancient civilisation of Dilmun in eastern Arabia. As many large firms today will know, the bigger the business, the harder it can be to keep up with customer expectations.

These kinds of humble clay tablet were among the treasures most mourned after the looting of the National Museum of Iraq in Baghdad in 2003. That museum has happily just reopened.

NEWS: Seeing blue?

From <http://www.dailymail.co.uk/sciencetech/article-2976405/Could-ancestors-blue-Ancient-civilisations-didn-t-perceive-colour-didn-t-word-say-scientists.html>:

Could our ancestors see blue? Ancient people didn't perceive the colour because they didn't have a word for it, say scientists Studies say language shapes what we see by making us focus on objects

Blue doesn't appear at all in Greek stories and other ancient written texts As a result, scientists believe ancient civilisations didn't notice the colour Egyptians - who were the only culture that could produce blue dyes - were the first civilisation to have a word for the colour blue in 2500 BC The Himba people in Namibia do not have a word for blue and tests have shown they have difficulty distinguishing between green and blue By ELLIE ZOLFAGHARIFARD FOR DAILYMAIL.COM

[Go there for full story, set in a complicated format, with lots of illustrations]

BOOKS: Experiencing Etruscan Pots: Ceramics, Bodies and Images in Etruria

From <http://archaeopress.com/ArchaeopressShop/Public/displayProductDetail.asp?id=%7b4DB8A8F5-2C46-4CF6-9A4F-EE2F6C52996A%7d>:

Experiencing Etruscan Pots: Ceramics, Bodies and Images in Etruria
Author: Lucy Shipley. vi+155 pages; illustrated throughout in black & white. 137 2015.
Epublication ISBN 9781784910570.
Printed Price £29.00 (No VAT). EPublication Price £24.00 (Inc. UK VAT)

In a world without plastics, ceramics, alongside organic containers, were used for almost every substance which required protection or containment: from perfume to porridge. The experience of an Etruscan person, living day to day, would have been filled with interactions with ceramics, making them objects which can recall intimate transactions in the past to the archaeologist in the present.
Characterising that experience of Etruscan pottery is the concern of this book. What was it like to use and live with Etruscan pottery? How was the interaction between an Etruscan pot structured and constituted? How can that experience be related back to bigger questions about the organisation of Etruscan society, its increasingly urban nature and relationship with other Mediterranean cultures? More specifically, this volume aims to unpick both the physical encounter between vessel and hand, and the emotional interaction between the user of a pot and the images inscribed upon its surface.

**OBITUARIES: Edmund Bosworth (1928 - 2015)**


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**Professor Edmund Bosworth (1928 - 2015)**

The Iran Heritage Foundation notes with deep regret the death of Professor Edmund Bosworth on 28th February 2015 at the age of 86. He was a brilliant scholar who made a great contribution to the history of Iran in the Islamic period. He was a Professor at Manchester University 1967-1990, and contributed some 100 articles to Encyclopaedia Iranica.

He was co-editor of Iran, the journal of the British Institute of Persian Studies for more than 40 years from 1968 onwards, and he wrote many books and articles on Iranian and Arabic history in the Islamic period. Recent books include translations of some of the works of the 9th-10th century Iranian historian Tabari. Amongst the many honours that came his way he was elected a Fellow of the British Academy in 1992 and he was awarded the Dr Mahmud Afshar Foundation Prize for contributions to Iranian Studies in 2001.


[His CV may be downloaded at [http://www.huss.ex.ac.uk/iais/downloads/cv_edmunds.doc](http://www.huss.ex.ac.uk/iais/downloads/cv_edmunds.doc).]

March 4

**LECTURES: AIAS -Summer 2015**

From Sheila Ford [mailto:sheilarford1@sky.com]:

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1. MONDAY 20th APRIL 2015
DR KATHRYN PIQUETTE
(Cologne Center for eHumanities, Universität zu Köln)

REVEALING 'INVISIBLE' GREEK MAGICAL TEXTS FROM THE LEVANT

6.00 pm Lecture Theatre G6, Ground Floor, Institute of Archaeology, University College London, 31-34 Gordon Square, London WC1H OPY (Organised jointly with the Institute of Archaeology, University College, London)

2. MONDAY 11th MAY 2015
DR CARLY CROUCH
(University of Nottingham)

HAVE POTS, WILL TRAVEL: ISRAELITE IDENTITY IN THE SEVENTH CENTURY BCE FROM AN ARCHAEOLOGICAL PERSPECTIVE

6.00 pm at King's College, K2.31, Nash Lecture Theatre, Strand Building, London WC2R 2LS (Organised jointly with King's College, London)

3. MONDAY 1st JUNE 2015 (AGM Lecture)
PROFESSOR ESTEE DVORJETSKI
(Oxford Brookes University, Department of History, Philosophy and Religion, and University of Haifa, The Zinman Institute of Archaeology)

ADVERTISING AND PROMOTION OF MEDICINE AND PUBLIC HEALTH IN ROMAN PALESTINE

6.00 pm Lecture Theatre G6, Ground Floor, Institute of Archaeology, University College London, 31-34 Gordon Square, London WC1H OPY (Organised jointly with the Institute of Archaeology, University College, London)

(AGM commences at 5.00 pm)

ADMISSION FREE WITHOUT TICKET
www.aias.org.uk - all enquiries 020 8349 5754

NEWS: ISIS and Libyan antiquities

From <http://www.newsweek.com/2015/03/13/rise-isis-threatens-libyas-classical-archaeology-sites-311038.html>:
The Ancient Sites Now Under Threat From ISIS in Libya BY JACK MOORE

Armed with sledgehammers, chisels and a video camera, ISIS militants took their propaganda campaign to Mosul museum last month, destroying statues and artifacts, dating back to the ancient Assyrian and Akkadian empires, and posting the results online and in slow motion.

The terror group’s impetuous destruction of statues and artefacts in Iraq’s second city, which it has controlled since its march across the Sunni-majority northern regions of Iraq last summer, has caused dismay within the archaeological community.

While many believe that the group attacks or loot antiquities for mere shock value or financial gain, ISIS holds an intolerance towards items that are deemed jahili (pre-Islamic) and antiquities that depict humans, such as Roman statues or mosaics, according to Dr Hafed Walda, the pending deputy ambassador to the permanent Libyan delegation at Unesco.

“There are threats to destroy statues, specifically from museums, because for them any antiquity that represents a human being should be destroyed,” he says. “Their eyes are on big museums which have fine collections of Greek and Roman sculptures. This is where they are focusing at the moment.”

Notable archaeologists and experts have raised their concerns about the threat presented by the wanton vandalism of cultural treasures that is coming to define the group and its growth in other countries of cultural importance, particularly the increasingly lawless coastline of Libya, where a number of historic Roman sites are situated.

Because of ISIS’s “criminal vandalism” in Mosul, Paul Bennett, the head of mission at the UK-based Society for Libyan Studies, wrote to Unesco’s director-general Irina Bokova, of his “extreme concerns for the antiquities of Libya” because of the very real threat of similar attacks by the terror group in the country.

Libya’s descent into chaos since the fall of Colonel Muammar Gaddafi in 2011 has given rise to looting of cultural treasures and the damaging of ancient sites, such as the Karamanli Mosque in Tripoli (which gunmen stripped of its ceramic tiles) and attacks against holy Sufi shrines in the city of Zlitan, both in 2012. However, the rising influence of ISIS in the country, particularly along the Mediterranean coastline, has brought the group closer to sites of historical significance, outside of its self-proclaimed caliphate in Iraq and Syria, than ever before.

The group now controls the north-eastern coastal town of Derna, and holds a presence in a number of vital towns and cities, including Tripoli, where it claimed responsibility for an attack on the Corinthia hotel in January that killed nine people; Benghazi, where it is battling the Operation Dignity forces of former Libyan general Khalifa Haftar alongside other jihadi factions, such as Ansar al-Sharia; and Sirte, where it has captured the main university and is believed to have carried out the execution of 21 Egyptian Coptic Christians on the shores of the Mediterranean last month.

Lining the coast are a number of irreplaceable Unesco World Heritage Sites that are now endangered by the growing strength of ISIS. One of the sites, Leptis Magna, is situated 130km east of the capital, Tripoli, and 100km west of the country’s third city, Misrata, which Libyan ISIS militants have proclaimed to be one of the group’s prime targets. Here, the great Roman Emperor Septimius Severus built a forum, an
improved harbour and a great basilica. There is a museum attached to the site which, like Mosul museum, houses invaluable statues and would be a likely target for extremists.

Also under threat from Libyan and foreign jihadis are the western coastal town of Sabratha and the archaeological site of Cyrene, in the eastern town of Shahat, which had acted as a local Roman capital. Sabratha, which hosts two important museums which store coins and mosaics from the Byzantine era and statues from the Roman period, is currently under control of Islamist Libya Dawn forces, who support the General National Congress (GNC), a rival to the internationally recognised government in Tobruk. Cyrene hosts “one of the most impressive complexes in the entire world”, according to the cultural agency, but now finds itself sandwiched between the ISIS-controlled town of Derna and the city of Benghazi, where an ISIS cell is battling for control.

Mohamed Eljarh, Libyan analyst and non-resident fellow with the Atlantic Council’s Rafik Hariri Centre for the Middle East, warns that, while extremists have routinely targeted Libya’s heritage since 2011, these “significant ancient sites” are at “high risk of being targeted by the group as part of its propaganda war”. “Given that a huge part of ISIS’s expansion strategy is their media exposure and propaganda, I fear that significant ancient sites such as the Roman ruins in Sabratha and Leptis Magna are the two sites with the highest risk of being targeted by ISIS militants. The group now has a presence in Sirte and Tripoli. This puts them in very close proximity to these two important sites of Libyan heritage.”

Issandr El Amrani, director for International Crisis Group’s North Africa Programme, is pessimistic about the prospects of securing the “completely unprotected” sites. “ISIS is driven to a large extent by doing things that have a propaganda value more than a practical military value so, yes, they could be tempted to [attack the sites], to create the narrative that they are fighting anything that is jahili (pre-Islamic),” says Amrani.

As the North African country continues its slide into chaos, becoming a magnet for foreign fighters, and an embryonic extension of ISIS’s caliphate, there seems to be little hope for Libya’s cultural legacy. UN-brokered talks between the two rival factions in the country have collapsed and the international community continues to refuse a lifting of a UN arms embargo on the country in order to allow the recognised government to tackle jihadi groups.

In the aftermath of the Mosul attack, Unesco director general Irina Bokova told a press conference that the UN’s cultural body “does not have an army” and “there is not much we can do” to prevent the looting and damage of antiquities in war-torn areas. But, for Libya, Dr Walda disagrees with Bokova, proposing tough security measures as a solution to protect his country’s rich history. “We have to fortify the museums,” he says.

**CONFERENCES: Integrating Judaism and Christianity into the Study of the Ancient World (NYC, March 26-27)**


NEW YORK UNIVERSITY
THE CENTER FOR ANCIENT STUDIES
in conjunction with the
Skirball Department of Hebrew and Judaic Studies Global Network for Advanced Research in Jewish
Studies Religious Studies Program Departments of Classics and History Dean of the College of Arts and
Science Dean for the Humanities

announces the
Ranieri Colloquium on Ancient Studies

INTEGRATING JUDAISM AND CHRISTIANITY INTO THE STUDY OF THE ANCIENT WORLD

THURSDAY AND FRIDAY, MARCH 26-27, 2015
Hemmerdinger Hall
Silver Center for Arts and Science
32 Waverly Place or 31 Washington Place (wheelchair access)

THURSDAY, MARCH 26, 2015

5:00 p.m. WELCOME
Matthew S. Santirocco, NYU

5:15 p.m. KEYNOTE ADDRESS
The New Testament as a Source for the History of the Jews and Judaism Lawrence H. Schiffman, NYU

6:15 p.m. PUBLIC RECEPTION

FRIDAY, MARCH 27, 2015

SESSION 1 [Session Chair, Jeffrey Rubenstein, NYU]

9:15 a.m. Samson in Stone: New Discoveries in the Ancient Synagogue at Huqoq in Israel's Galilee Jodi
Magness, University of North Carolina

9:55 a.m. Jesus the Jurist: Written Law and Its Interpretation in the Christian Gospels Daniel Fleming, NYU

10:35 a.m. The Dead Sea Scrolls "Instruction" Text and Its Hellenistic Context Hindy Najman, Yale
University

11:15 a.m. The Treaty of Apamea, the Decline of the Seleucid Empire, and Their Consequence for Jewish
Martyrology R. Steven Notley, Nyack College

12:00 p.m. LUNCH BREAK

SESSION 2 [Session Chair, Michael Peachin, NYU]

1:00 p.m. Jews and the Imposition of Nicene Orthodoxy in the Late Antique Mediterranean Diaspora
Ross Kraemer, Brown University
1:40 p.m. Selling Souls: Early Christians (and Their Neighbors) as Religious Entrepreneurs Nicola Denzey Lewis, Brown University

2:20 p.m. Practices of Seeing God(s) in Late Antiquity Laura Nasrallah, Harvard University

3:00 p.m. The Rise of Authoritative Scripture and Its Interpretation in Ancient Judaism Alex Jassen, NYU

This event is free and open to the public. For more information, please contact the Center for Ancient Studies at ancient.studies@nyu.edu, or at 212.992.7978

NEWS & TUBES: Favissa in the temple of Ptah in Karnak

From Guillaume Charloux [mailto:gcharloux@hotmail.com]:
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Discovery of a favissa (38 objects, statues, statuettes and figurines) in the temple of Ptah in Karnak:

Videos:
<https://www.youtube.com/watch?feature=player_embedded&v=n0MA1WnFkpg> and
<https://www.youtube.com/watch?feature=player_embedded&v=9OhmodqNwdg>

News story:
<http://www2.cnrs.fr/presse/communique/3939.htm> and

WEBS: The Shepherd Kings, and The Kings of Uruk

From Jerald Starr [mailto:jeraldstarr@att.net]:
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Two new pages from <sumerianshakespeare.com>:
<http://sumerianshakespeare.com/70701/502901.html>

1. The Shepherd Kings:
In China, the emperor lived in the “Forbidden City”. In Japan, the citizens were not allowed to even look at their emperor’s face. In Egypt, the pharaohs were remote godlike beings concerned only with their own immortality. All of these monarchs didn’t really care too much for the well-being of their subjects, for the welfare of the common people. The Sumerians had a different concept of kingship. Their rulers were the shepherd kings, the guardians and protectors of their flocks.

[go there for the rest of the story]

2. The Kings of Uruk, the original shepherd kings:
The crowns of Gudea and Ur-Namma are stylized versions of a shepherd’s hat. That’s because a shepherd was considered to be the ideal role model for a king (also see The Shepherd Kings on this website). All Sumerian kings were routinely described as the shepherds of their people. Their crowns were doubtlessly taller and more grandiose than a real shepherd hat, which gave the kings greater stature and made them seem more regal. The shepherd crowns of Gudea and Ur-Namma were particularly extravagant in this regard, but the crowns of many other Sumerian kings were more modest in appearance. Their crowns more closely resembled the original hats worn by shepherds in the field.

The reigns of Gudea and Ur-Namma occurred at the end of Sumerian history, but I would suggest that the Sumerian ideal of shepherd kingship was established in the Uruk Period (circa 4000 – 3000 B.C.) at the very beginning of Sumerian history.

[go there for the rest of the story]

LECTURES: 'Acqua per Ninive, Acqua per l'Assiria' (Florence, March 27)

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

CAMNES Lectures:

Daniele Morandi-Bonacossi (University of Udine) ‘Acqua per Ninive, Acqua per l’Assiria’ (‘Water for Ninive, Water for Assyria’)

Auditorium S. Jacopo in via Faenza 43 in Florence (Italy)
27 March 2015, 5:00 PM.


BOOKS: The Eloquent Peasant

From http://wipfandstock.com/the-eloquent-peasant-2nd-edition.html:

The Eloquent Peasant, 2nd edition
BY Loren R. Fisher
Cascade Books
PAPERBACK
ISBN: 9781625649041
Pages: 80
Publication Date: 1/15/2015
Retail Price: $11.00
Web Price: $8.80
About

Four thousand years ago, Egyptian society struggled with the downfall of the Old Kingdom, which brought an end to material success and introduced anarchy and chaos. Out of this period of crisis came such literature as A Dialogue between a Man and His Ba, Instructions to Meri-ka-Re, as well as the story recounted in this volume, The Eloquent Peasant.

In this story, Khun-Anup, a poor peasant, was robbed, beaten, and scorned by Nemtinakht, who was well connected. Khun-Anup appealed to authorities for redress but had to make his appeals nine times. This compelling narrative recounts the peasant’s struggle for justice. Fisher's fresh translation with notes provides an engaging entry to a story that has contemporary implications.

Loren R. Fisher retired as Professor of Hebrew Bible at the School of Theology at Claremont and as Professor of Semitic Languages and Literature at the Claremont Graduate University. He is the author of numerous works, including Tales from Ancient Egypt; Genesis, A Royal Epic; The Jerusalem Academy; and The Many Voices of Job. He is also editor of Ras Shamra Parallels, vols. 1 and 2.

LECTURES: Teaching modern Hebrew in the US (Nashville, March 11)

From Virginia Scott virginia.scott@vanderbilt.edu:

Teaching Modern Hebrew at Vanderbilt

Presenter: Orit Yeret, Sr. Lecturer in Jewish Studies, http://as.vanderbilt.edu/jewishstudies/people/orit-yeret/

Orit Yeret joined the Vanderbilt faculty this past fall (2014) as the University's first full-time instructor of Modern Hebrew. She is working to develop a curriculum for students at the elementary, intermediate, and advanced levels of study.

She will be speaking on March 11th, 3:10-4:00 in room 003, Furman Hall. During her presentation she will give a historical overview of teaching modern Hebrew in the U.S. and describe the successes and challenges of her work at Vanderbilt.

Join us for refreshments and conversation following the talk.

WORKSHOPS: Kulturzerstörungen im Kontext (Mossul, Nord-Irak) (Berlin, March 5)

From <http://www.geschkult.fu-berlin.de/e/vaa/veranstaltungen/diskussionsrunde_kulturzersteroerung.html>:

Eine Diskussionsrunde: Kulturzerstörungen im Kontext (Mossul, Nord-Irak) 05.03.2015, 18:00 c.t. - VAA / TOPOI
Am 26.2.2015 wurden Bilder von ISIS ins Internet gestellt, die die Zerstörung von Skulpturen im Museum von Mossul und in der antiken Stadt Ninive zeigen. Was sind die politischen, historischen und ideologischen Hintergründe? Wie sind die zerstörten Objekte einzuordnen?

Organisiert vom Institut für Vorderasiatische Archäologie, Freie Universität Berlin und Forum Kritische Archäologie
Ort: Topoi-Haus der FU Berlin, Hittorfstr. 18
Zeit: Donnerstag, 5.3.2015, 18:00

Teilnehmende u.a.

Prof. Dr. Dominik Bonatz
Institut für Vorderasiatische Archäologie, spezialisiert auf assyrische Geschichte und Kunstgeschichte, Ausgrabungen in Syrien und der Südost-Türkei

Dr. Dr. h. c. Margarete van Ess
Zweite Direktorin der Orient-Abteilung des Deutschen Archäologischen Instituts, mit langjähriger Ausgrabungserfahrung im Irak sowie deutsches Mitglied des bis 2012 aktiven International Coordination Committee for the Safeguarding of the Cultural Heritage of Iraq der UNESCO

Prof. Dr. Wendy Shaw
Institut für Kunstgeschichte der FU Berlin, Forschungsfelder sind islamische Kunstgeschichte, Geschichte der Photographie, Postkolonialismus

Prof. Dr. Susan Pollock
Institut für Vorderasiatische Archäologie der FU, Schwerpunkte in kulturanthropologischen Dimensionen der Archäologie, Archäologie und Krieg

Moderation: Carolin Jauß und Reinhard Bernbeck (Institut für Vorderasiatische Archäologie, FU Berlin)

NEWS: D18 tomb found


U.S. archaeologists discover 18th dynasty tomb in Egypt

The tomb was discovered by a team of American archaeologists

An ancient tomb belonging to Amenhotep, guard of the temple of Egyptian deity Amun, has been discovered in the southern city of Luxor, the Egypt’s antiquities ministry said on Tuesday.

The ministry said the tomb probably dates to the New Kingdom’s 18th Dynasty (1543–1292 BC).

Photographs distributed by the ministry show a tomb with bright green and brown paintings with hieroglyphics.
“The tomb contains many stunning scenes with bright colors painted on plaster,” Antiquities Minister Mamdouh Eldamaty said in a statement.

“Many of scenes represent the tomb owner and his wife in front of an offering table and a view of a goddess nursing a royal child as well as scenes of the daily life,” he added.

The tomb was discovered by a team of American archaeologists alongside an Egyptian inspectors’ team in the city of Luxor, 700 kilometers south of Cairo.

However, the temple guard’s final resting place had been vandalized for unknown reasons.

The T-shaped tomb “was deliberately damaged in ancient times,” said Sultan Eid, the ministry’s general director for the Upper Egypt region.

“The name and titles of the tomb owner, some hieroglyphic texts and scenes in addition to the names of the god Amun were deliberately erased,” Eid added.

Eldamaty said in a separate statement that a royal rest house belonging to King Thutmosis II, also from the 18th Dynasty of the New Kingdom period, had been discovered in the Suez Canal province of Ismailia.

OBITUARIES: For Joshua A. Fishman (1926-2015)

From <http://linguistlist.org/issues/26/26-1159.html>:


A beloved teacher and influential scholar, Joshua A. Fishman passed away peacefully in his Bronx home, on Monday evening, March 1, 2015. He was 88 years old. Joshua A. Fishman leaves behind his devoted wife of over 60 years, Gella Schweid Fishman, three sons and daughters-in-law, nine grandchildren and two great-grandchildren. But he also leaves behind thousands of students throughout the world who have learned much from him about sociology of language, the field he founded, and also about the possibility of being a generous and committed scholar to language minority communities. As he once said, his life was his work and his work was his life.

Joshua A. Fishman, nicknamed Shikl, was born in Philadelphia, PA, on July 18, 1926. Yiddish was the language of his childhood home, and his father regularly asked his sister, Rukhl, and him: “What did you do for Yiddish today?” The struggle for Yiddish in Jewish life was the impetus for his scholarly work. After graduating from the University of Pennsylvania with a Masters degree in 1947, he collaborated with his good friend, Max Weinreich, the doyen of Yiddish linguistics, on a translation of Weinreich’s history of Yiddish. And it was through Yiddish that he came to another one of his interests - that of bilingualism. In 1948 he received a prize from the YIVO Institute for Yiddish Research for a monograph on bilingualism. Yiddish and bilingualism were interests he developed throughout his scholarly life.
After earning a PhD in social psychology from Columbia University in 1953, Joshua Fishman worked as a researcher for the College Entrance Examination Board. This experience focused his interest on educational pursuits, which eventually led to another strand of his scholarly work – that on bilingual education. It was around this time that he taught what came to be the first sociology of language course at The City College of New York. In 1958, he was appointed associate professor of human relations and psychology at the University of Pennsylvania, and two years later, moved to Yeshiva University. At Yeshiva University he was professor of psychology and sociology, Dean of the Ferkauf Graduate School of Social Science and Humanities, Academic Vice President, and Distinguished University Research Professor of Social sciences. In 1988, he became Professor Emeritus and began to divide the year between New York and California where he became visiting professor of education and linguistics at Stanford University. In the course of his career, Fishman held visiting appointments at over a dozen universities in the USA, Israel, and the Philippines, and fellowships at the Center for Advanced study (Stanford), the East West Center (Hawai'i) the Institute for Advanced Study at Princeton, the Netherlands Institute for Advanced Study, and the Israel Institute for Advanced Study.

Throughout his long career Joshua A. Fishman has published close to one hundred books and over a thousand articles. He has not only been prolific, but his original and complex ideas have been very influential in the academy, as well as extremely useful to language minorities through the world. His first major study of sociology of language, Language Loyalty in the United States, was published in 1964. A year later, he published "Yiddish in America." In 1968, he published the earliest major collection dealing with language policy and management, "Language problems of developing nations." In the same year, he edited and published "Readings in the sociology of language," a first attempt to define the new field.

By the 1970s Joshua Fishman’s scholarship was recognized throughout the world for its importance and its relevance about the language issues prevalent in society. In 1973, he founded, and has since edited, "The International Journal of the Sociology of Language," a journal of excellent international reputation. Joshua Fishman has also edited a related book series published by Mouton, "Contributions to the Sociology of Language (CSL)," with over 200 titles. In both of these endeavors Fishman has encouraged young scholars to research, write and publish, supporting and contributing to the academic careers of many throughout the world, especially in developing countries. For years he replied daily to letters and e-mails from students from all over the world. His greatest motivation has been dialoguing with many about the use of language in society and answering student questions. The world was his classroom.

While conducting an impressive body of research, and being responsive to the many who asked for advice, Fishman traveled extensively, encouraging the activities of those seeking to preserve endangered languages. He will be remembered by the Māoris of New Zealand, the Catalans and Basques of Spain, the Navajo and other Native Americans, the speakers of Quechua and Aymara in South America, and many other minority language groups for his warmth and encouragement. For a quarter-century, he wrote a column on Yiddish sociolinguistics in every issue of the quarterly Afn Shvel. He also wrote regularly on Yiddish and general sociolinguistic topics for the weekly Forverts. Together with his wife Gella Fishman, he established the extensive five-generational "Fishman Family Archives" at Stanford University library. In 2004 he received the prestigious UNESCO Linguapax Award in Barcelona, Spain.

Joshua Fishman’s prolific record of research and publication has continued until today, defining modern scholarship in bilingualism and multilingualism, bilingual and minority education, the relation of language and thought, the sociology and the social history of Yiddish, language policy and planning,
language spread, language shift and maintenance, language and nationalism, language and ethnicity, post-imperial English, languages in New York, and ethnic, and national efforts to reverse language shift.

His scholarly work with minority groups and with others engaged in the struggle to preserve their languages, cultures, and traditions has been inspired by a deep and heartfelt compassion that is always sustained by the markedly human tone of his most objective scholarly writing.

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From Ghil'ad Zuckermann <ghilad.zuckermann@adelaide.edu.au>
Joshua A. Fishman (18 July 1926 - 1 March 2015)

Seven Jews have changed the world. Moses said: "Everything is in the head!" Jesus said: "Everything is in the heart!" Marx said: "Everything is in the stomach!" Freud said: "Everything is in the groin!" Fishman said: "Everything is in the tongue!" Zuckerberg said: "Everything is in the finger!" Einstein said: "Everything is relative!"

Success is relative. But Joshua A. Fishman Z''L, hypocoristically a.k.a. Shikl, has set an absolute standard. Only in the dictionary does "Success" come before "Work". And Fishman’s more than 80 books and 1000 articles demonstrate his Herculean commitment to scholarship since his first publications in the original Yiddish journal "Yugntruf" in 1945, which he co-founded with contact linguist Uriel Weinreich. If William Labov (L'above and beyond) is the founder of micro-sociolinguistics (cf. variationist sociolinguistics), Fishman is the founder of macro-sociolinguistics (cf. sociology of language), which consists inter alia of the analysis of language education, language planning, bilingualism, multilingualism, minority languages and language revival. Fishman is a sociologist who could be considered a "hyphenated linguist", perspicaciously investigating fascinating and multifaceted issues such as language and religion (theo-linguistics), language and nationalism, language and identity, and language and ethnicity.

As Weinreich et al. insightfully note, "linguistic and social factors are closely interrelated in the development of language change. Explanations which are confined to one or the other aspect, no matter how well constructed, will fail to account for the rich body of regularities that can be observed in empirical studies of language behavior" (1968: 188).

The founder and general editor of the leading, pioneering refereed publication "International Journal of the Sociology of Language," Fishman created an intellectual platform that has greatly facilitated the introduction and dissemination of novel models and revolutionary theories that have led to numerous academic debates, syntheses and cross-fertilizations. He has often acted as an epistemological bridge between, and antidote for, parallel discourses.

One ought to assess the breadth and depth of Fishman's work through a combined Jewish-sociolinguistic lens. Like Uriel Weinreich, Fishman's research embodies the integration of Jewish scholarship with general linguistics. Fishman (1981, 1985) himself explores the sociology of Jewish languages from a general sociolinguistic point of view. But I would also advocate a bilateral impact: Jewish linguistics, the exploration of Jewish languages such as Yiddish, has shaped general sociolinguistics. Throughout history Jews have been multilingual immigrants, resulting in Jewish languages embodying intricate and intriguing mechanisms of language contact and identity. These languages were thus fertile ground for the establishment and evolution of the sociology of language in general.
Given the importance in Judaism not only of menshlikhkhayt (cf. humaneness) but also of education and "on the other hand" dialectics, it is not surprising to find the self-propelled institute Fishman trailblazing simultaneously both in Yiddish scholarship in particular and in the sociology of language in general.

In the field of Yiddish studies proper, Fishman’s contribution has been immense and far-reaching. He was co-editor of "For Max Weinreich on his seventieth birthday" (1965), co-translator of the English language publication (1979–1980) of the first two volumes of Weinreich’s seminal "Geshikhte fun der Yidisher Shprakh" [History of the Yiddish language], and editor of "Studies on Polish Jewry, 1919–1970: the interplay of social, economic and political factors in the struggle of a minority for its existence" (1974). Closer to his expertise are the impressive and important "Never say die! A thousand years of Yiddish in Jewish life and letters" (1981), and his outstanding sociolinguistic biography of Nathan Birnbaum: "Ideology, society and language: the odyssey of Nathan Birnbaum" (1987).

Fishman has lived up to Sapir’s verdict: "Language is a guide to 'social reality'. Though language is not ordinarily thought of as of essential interest to the students of social science, it powerfully conditions all our thinking about social problems and processes. Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the 'real world' is to a large extent unconsciously built upon the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached." (Sapir 1921: 162)

Fishman’s plethora of direct contributions to specific areas of sociolinguistics and Jewish languages are impressive (see Schweid Fishman 2012). Their impact, however, on other scholars, on our sense of the possibilities for further research, and on the generation of yet-unanswered new questions, is exponentially greater. To take one example, Fishman’s work on reversing language shift and on language revival and maintenance (e.g. 1991, 2001), is the basis for the emerging new trans-disciplinary field of enquiry of what I call ‘revivalistics’ (see also "Revival Linguistics", Zuckermann and Walsh 2011). Complementing documentary linguistics, ‘revivalistics’ analyses comparatively the universal mechanisms and constraints involved in language reclamation, revitalization, renewal and empowerment worldwide. ‘Revivalistics’ is in its infancy simply because the reclamation of sleeping beauty tongues is a relatively young activity. I am currently involved with the resurrection of several hibernating Aboriginal languages in the 'Lucky Country' down under, Australia. Israeli, the beautiful hybrid that emerged in the Promised Land, and which has so far been relatively the most successful reclamation, is only 120 years old.

Shikl will always be remembered for his gargantuan labour and perspicacious insights. He is survived by the indefatigable and extraordinarily-dedicated Gella Schweid Fishman, to whom I wish biz hundert un tsvantsik!, Yiddish for "[may you live] until 120 years!" Serendipitously but appropriately, Tolkien's Quenya name for "fish" is lingwe.

REFERENCES