

# CBRL 2004

Newsletter of the Council for British Research in the Levant

Anthropology • Archaeology • Geography • History • Language • Literature • Political  
Studies • Religious Studies • Sociology

Cyprus • Israel • Jordan • Lebanon • Palestinian Territories • Syria



## Early Olive Cultivation in Jordan

Tuberculosis Control in South Jordan 1961–62  
Cultural Life in Frankish Northern Syria

Jerash city walls — Early prehistory of Lebanon — Armenian communities —  
fieldwalking in Cyprus — new book on Beidha



# Contents

<b>From the Chair</b>	
<b>From the Director</b>	1
<b>News</b>	1
<b>Obituaries</b>	3
<b>Feature Articles</b>	10
The Good Oil on the Wadi Rayyan <i>by Jaimie Lovell</i>	12
Tuberculosis Control in South Jordan 1961–62 <i>by Jean Weddell</i>	15
Cultural Life in Frankish Northern Syria: Crusader Manuscripts from Antioch <i>by John Harte</i>	19
<b>Research Reports from Jordan</b>	
Early Bronze Age Settlement on the Kerak Plateau <i>by Meredith Chesson</i>	21
A Day in the Life of the Construction of an Early Neolithic House <i>by Samantha Dennis</i>	23
Jerash City Walls Project 2001–2003 <i>by Ina Kehrberg and John Manley</i>	25
The 'Aqaba Castle Project 2003 <i>by Johnny De Meulemeester and Denys Pringle</i>	26
Report on Palestine Exploration Fund Activities in Jordan during 2003 <i>by Konstantine Politis</i>	27
<b>Research Reports from Israel and the Palestinian Territories</b>	
The Tel Jezreel Post-Excavation and Publication Project <i>by Charlotte Whiting</i>	30
<b>Research Reports from Syria</b>	
The Hauran Monastic Landscapes Project <i>by Amr al-Azm and Daniel Hull</i>	31
The Great Mosque of Damascus in Context <i>by Charmian Bannister</i>	32
Early Islamic and Medieval Settlements in the Syrian Steppe <i>by Denis Genequand</i>	34
Report on Post-excavation Studies at Jerablus Tahtani <i>by Edgar Peltenburg</i>	35
<b>Research Reports from Lebanon</b>	
The Qadisha Valley Prehistory Project <i>by Andrew Garrard and Corine Yazbeck</i>	36
Excavations at Sidon 2003 <i>by Claude Doumet-Serhal</i>	38
Researching Muslim Women and Violent Conflict in Lebanon <i>by Maria Holt</i>	40
Palestinian Refugees in Lebanon <i>by Adam Ramadan</i>	41
Grammar Awareness in Lebanon <i>by Agneta M-L Svalberg</i>	43
<b>Research Reports from Cyprus</b>	
The 1940s Excavations at Kalavassos Pamboules <i>by Joanne Clarke</i>	44
Troodos Archaeological and Environmental Survey Project: November 2003 Season <i>by Michael Given</i>	46
Ancient Technology and Society: a Case Study from Chalcolithic Cyprus <i>by Alistair Robertson</i>	48
<b>Research Reports from the Levant Region</b>	
Ethno-cultural diversity and the State in the Contemporary Middle East: the Experience of the Armenian Communities in Lebanon and Syria <i>by Nicola Migliorino</i>	50
Water Mills in Cyprus, Jordan and Syria (2002–2004) <i>by Charlotte Schriwer</i>	51
<b>CBRL Monographs</b>	53

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# CBRL 2004

## Newsletter of the Council for British Research in the Levant

### From the Chair

I was delighted to be elected chairman of the CBRL at the beginning of this year. I was chairman of the British Institute in Amman for Archaeology and History (BIAAH) before its merger with the British School of Jerusalem in the 1990s, so I knew what to expect. At least I thought I knew. CBRL is some ways is unrecognisable. The scale of the work is much greater and much more diversified, embracing both its traditional archaeological research and publications with scholarship on contemporary issues in a range of disciplines. There have also been huge improvements in the way it is managed – with a much smaller council and better IT systems – and it is housed in buildings suited to its activities.

But the best feature has not changed – the enthusiasm and commitment of the people working within the CBRL or involved in its research and other projects. I was fortunate to see some of this at first hand when I visited Bill Finlayson with Penny McParlin in Amman in April. The building vibrates with energy, but what seems to be a disciplined energy channeled towards specific goals.

I was very pleased that HRH Prince Hassan found time to see me. He maintains his keen interest in the CBRL and is clearly happy with the current direction and level of its activities. He is also content with the way that the CBRL works closely with Jordanian institutions. The CBRL remains grateful for the support that

Prince Hassan provides. Peter Ford, the British ambassador in Damascus, like the embassy in Jordan, supports the work of the CBRL and believes it makes an effective contribution to the UK and Syria.

I think the Council is likely to be pre-occupied in the near future to potential changes in the way that the British Academy proposes to re-organise the way that the CBRL and other institutes are to be funded. It is not yet clear what the final outcome of the current negotiations will be, but I suspect that there will be changes to the way in which research scholarships are awarded. We should know more about this by the time of the next AGM when Denys Pringle and I will report on the situation then.

I think the CBRL will also have to consider raising funds of its own and not relying exclusively on the British Academy as a source of funds. The Council is starting to look at this. Fund-raising can be difficult and time-consuming, but the CBRL with its clear strategy, its excellent record of achievement and the enthusiasm of its staff and scholars will be able to attract donors. I hope to have more to say about this at the AGM.

Finally, I would like to thank my predecessor, Adrian Sindall, for all that he has done for CBRL over the last five years. Its present standing owes a great deal to him.

*Noel Brehony*

### From the Director

This report covers a rather longer period than before, as we have changed the timetable for production of the Newsletter to better match our grant awarding year and give time for grant recipients to produce a report on their activities.

The year and a half covered here has been a very strange period. My last report was written late in 2002, and much has happened since then. I referred to security in my last report, and obviously that has been an important issue for all of us since then. Much time was spent trying to provide advice to people wishing to work in the region, but unsure about safety. Our advice has to be couched in terms of the Foreign and Commonwealth Office (FCO) advice; we clearly cannot contradict this. What we can do, to use a popular buzzword in UK archaeology, is to 'nuance' the advice. The general attitude of people throughout the region has tended to remain welcoming to us as individuals and scholars, although many are vocal in their disapproval of our government's policies. In Amman, we were advised by the Embassy that all non-essential staff should leave. I was informed that they were willing to see me as essential, which I found very flattering, if implausible. I did have to leave for various meetings in the UK, however, and consequently we closed the Institute, but only briefly. Staff dispersed in a manner which the FCO might have found a little unusual, with individuals heading for Jerusalem and Damascus, as well as the UK. Fortunately, nearly all time away could be spent usefully on research, and we returned quietly and without ceremony.

This lack of ceremony was remedied by our having two launch parties in 2003. The first, held in Jerusalem, was to celebrate the naming of the CBRL research base there as the 'Kenyon Institute' to commemorate one of the great British scholars who had a long association with the place. The name change was widely welcomed and approved, and we hope will bring an end to confusions regarding an old, but well-regarded name that no longer reflected our activities, and a new, but unpronounceable one that had no meaning to many people. The second party, held in



*HRH Prince Hassan and Alastair Northedge at the reception in Amman*

Amman in the autumn, was to launch our new regional research centre. This had been planned for earlier in the year, but for obvious reasons was postponed. Reflecting the decision that CBRL was the name of an organisation, and not a building, this building was launched as the British Institute, once again removing reference to the former more constrained spheres of activity.

Apart from the dramatic events surrounding us, most of our other plans worked well. Or as well as can be expected! Matthew Elliot continued to run the Kenyon Institute as our Jerusalem Research Officer. Unfortunately, Andrew Petersen, our first Amman Research Officer, did not return from his research leave in the UK, having decided that the political situation did not provide a comfortable atmosphere for family life with two small children. A new ARO, Jessica Jacobs, was recruited. Following the pattern established by Alex Wasse and Andrew Petersen, Jessica was awarded her PhD shortly after commencing work with us. Her appointment confirms our successful move away from being dominated by archaeological research, as both of our post-doctoral Research Officers are currently from other disciplines, Matthew from history, and Jessica from human geography. Inevitably, that was not our only staff movement. Elaine Myers finished working as the Jerusalem Scholar in September 2003. John Harte, then an Amman Scholar and our librarian, moved to replace her. This was seen as good for both his research (also historical, on the Crusades) and to improve the standardisation of office procedures between Amman and Jerusalem. A new Amman Scholar was appointed, Anne-Lilian Jorand, who is studying politics. Tobias Richter, our other Amman Scholar, has continued in place, and is still studying archaeology, the only other archaeologist apart from me!

In the UK Penny McParlin has stayed on, continuing to improve services in the UK. Unfortunately, her first office in the British Academy was flooded, which led to about four changes of office, as well as damage to paperwork and a computer which has never quite seemed the same.

My field season at Dhra' had to be cancelled, but strangely this did not lead to an enormous increase in the amount of spare time I had available. Moving into the new building in Amman obviously took up much time, and I was able to make numerous visits to Lebanon and Syria, although sadly not to Cyprus. 2004 finished with a marathon conference and meetings trip, which seemed a good idea when planned, as it involved fitting in several important events on a single trip away from the Levant. This started with a conference in Frejus in the South of France (not so idyllic in February, it was snowing as I arrived), where I was organizing a snappily titled session on *Formal typology, function and chronology within the Pre-Pottery Neolithic A: Views from the Southern Levant* at the 5<sup>th</sup> International Workshop on PPN Chipped Stone Industries in the Near-East. The session brought together papers by team members from my projects in Faynan and Dhra', as well as a paper from our Honorary Fellow, Ghattas Sayej, and a review paper by Dani Nadel. The workshop is a meeting dedicated to the hard core of people working on early Neolithic chipped stone, and I am not going to repeat the titles of two other papers in which I was involved. From Frejus, I moved to London for a CBRL meeting where we welcomed Noel Brehony as our new Chair. From there, I travelled to Edinburgh, where we had organised a day meeting in honour of Trevor Watkins, just retired, with papers by many of his former students currently working in Near Eastern archaeology. After that I went to Reading to work on the Wadi Faynan early prehistory monograph with Steve Mithen. This was followed by the BANEA conference hosted by the University of Reading, with sponsorship from CBRL. The conference, under the theme of *Symbolic Revolutions*, was dominated by the Neolithic, so I was happy as were most of the delegates at a well-attended meeting with many excellent papers. As the year covered by this report ended, I was climbing wearily onto a plane for Berlin and the 4<sup>th</sup> ICAANE meeting.

# NEWS

## News from Jordan

After a very busy end to 2002, the early part of 2003 was, in research terms, very quiet. Some projects had deliberately moved work forward, causing the busy spell in 2002, while others had to cancel or postpone work planned for 2003. My own research, to be conducted with Ian Kuijt from Notre Dame University at the Pre-Pottery Neolithic Site of Dhra', had to be postponed. The final straw was, as for many others, not that we were convinced we would not be welcomed, but that insurance for our student team was impossible to arrange.

This lull in research activity was used to allow us to move the Institute into its new premises. Mohammad Fseisi, John Harte, Tobias Richter, very helpfully assisted by our Honorary Fellow, Denis Genequand, and rather more occasionally by me, and more chaotically by gangs of workmen, moved the contents of the building just before international affairs caught up with us. The move was complicated by torrential rain and snow. Not long after we had completed the move we had two falls which both left about a metre on the roof. The weather allowed us to investigate and resolve all the leaks and problems with the heating system, although both Tobias and I suffered from the experiments.

Another feature of the recent past has been children, starting with the arrival of Andrew Petersen's two small boys, followed by Nadja Qaisi's maternity leave and the consequent happy arrival of another son, and, finally, Jessica Jacobs who has brought with her a small daughter. It has all made quite a change to our environment.

A reception was held to mark the opening of the new building in Amman and the 25<sup>th</sup> anniversary of the decision of the British Academy to support a separate institute in Amman. We were very pleased that HRH Prince Hassan, our patron in Jordan, and a key supporter of the Institute since the late Crystal Bennett first began to work in Jordan, was able to attend, together with HRH Princess Saravath and HRH Princess Sumaya. Professor Alistair Northedge attended as the representative of CBRL's committee. HE Dr Fawwaz al-Khraysheh, Director-General of the Department of Antiquities attended, with numbers of his staff, as well as various Jordanian university staff and other friends of the Institute. We were very pleased that Professor Alan Walmsley was able to be present. He was present when Crystal Bennett first heard the news from the British Academy. Professor Roderic Dutton and Dr Graham Philip, both from Durham University, were present. Graham was of course a former member of staff of the Institute and attended the reception as an extension of a visit to Syria connected to his Homs regional survey project. We were pleased that Roddy Drummon from the British Embassy was able to attend, as it gave us an opportunity to thank them for their support over the years. Staff from other institutes were present, as well as members of the Beidha and Jerash City Walls field teams.

We held an open day at Beidha to provide an opportunity for people to see progress so far on the experimental reconstruction and the steps taken to conserve and present the archaeological remains. All staff from Amman had a day in the field. Roddy Drummond



*Snow on the roof of the new Amman Institute*



*HRH Prince Hassan and Bill Finlayson inside the new Amman Institute*

came from the Embassy, who helped to sponsor the project, and Tim Gore, Director of the British Council, came to visit. Dr Mohammad Najjar, Director of Excavations in the Department of Antiquities and a co-Director of the project, was able to attend, and Suleiman Farajat, Inspector for the Petra Region, came as the Department's official representative. Dr Hamzeh Mohashneh, a leading Jordanian expert in the pre-Pottery Neolithic B, was also present. We were pleased that the American team developing a Park Plan for the Petra region were able to come, as the site of Beidha will fall within this overall

management structure. John Harte even managed to persuade a team of French historians working on a survey of Crusader buildings around Showbak to come along.

Andrew Selkirk, who has recently launched a new publication, *World Archaeology*, came to visit CBRL in Amman and make a tour of Jordan. An account of his visit, including a trip to see our work at Beidha, was published in the third edition, and articles on Lot's Monastery, the Soldier's Tomb, and Faynan will all appear over time.

## News from Syria

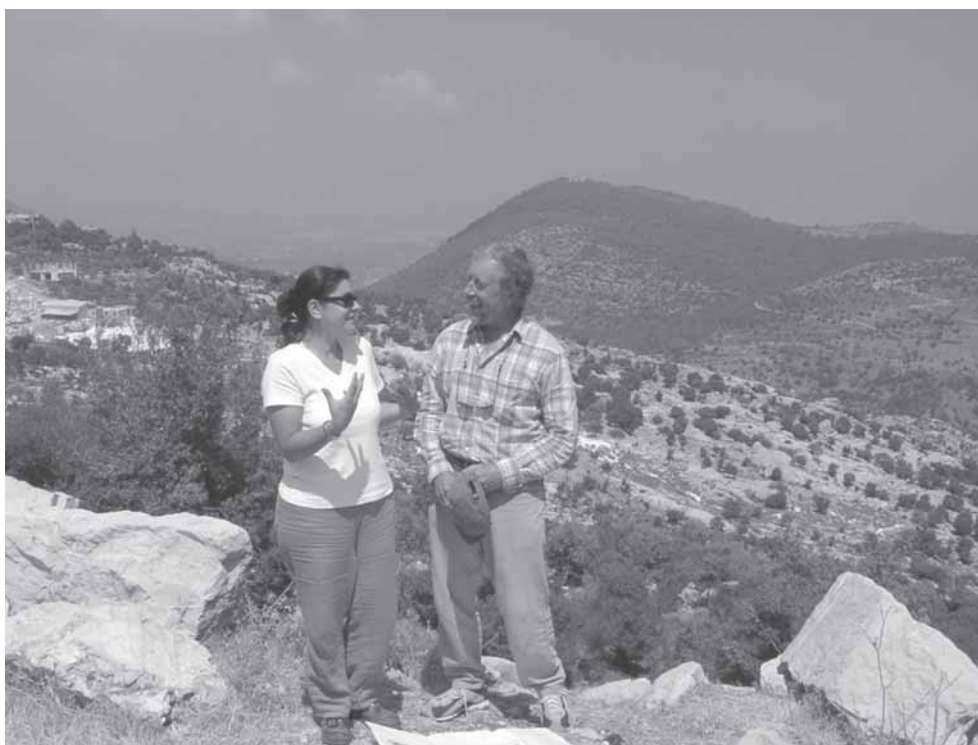
Fieldwork was disrupted to a much lesser extent in Syria, as reports later in the Newsletter will show. The severe weather that tested our new building caused flooding on the roof of the house in Homs, and the consequent collapse of considerable areas of ceiling. Our landlord assured us that this was because the archaeologists had blocked all the roof drains while washing pottery. True or not, we had to refurbish the building, bringing it up to a higher standard than it had been before we first moved in there. Unfortunately, work had not quite been completed before Graham Philip and team arrived for their season. The rainfall was certainly spectacular, as we saw on a very wet drive North to Aleppo, with roads flooded, bridges undergoing emergency repairs, and much of the landscape to the west of Homs apparently under water.

There was a sudden change of Director in the British Council in Damascus, as Patrick Brazier was called away to direct another office. The help and support provided by the British Council continue to be important. The British Consul in Aleppo was also of great assistance in aiding our joint conference with the Syrian DGAM on Islamic Military Architecture. This conference, initiated by Prof. Hugh Kennedy, was a tremendous example of co-operation between us and our Syrian colleagues. We would like to thank all of those who made the conference such a success, especially the Ministry of Culture for the Syrian Arab Republic, The Directorate-General of Museums and Antiquities, the British Embassy in Damascus, the British Council, the British Consul in Aleppo, as well as all the participants.

## News from Lebanon

I made several visits to Lebanon during the course of the year. The first was to collect Adrian Sindall and Denys Pringle and, after a short visit to Beirut, to take

them to Damascus and initiate discussions regarding the conference in Aleppo. Following those, I returned to Lebanon with Hugh Kennedy. My departure from



*Andy Garrard and Corine Yazbeck in the Qadisha Valley, Lebanon*

Lebanon then fell foul of a blizzard, and I had to retreat back down the mountains to buy snow chains to get back to Amman, which I reached just as the first snow was falling there.

In the 2003 Newsletter I said that we hoped to establish a formal link with the British Council in Beirut, much as we have in Damascus, and I am happy to be able to confirm that this has happened. The contact person is Tarek Azmi, who can be reached at [Tarek.Azmi@lb.britishcouncil.org](mailto:Tarek.Azmi@lb.britishcouncil.org), and he can help with questions regarding antiquities, forthcoming conferences and exhibitions, answering queries about visa requirements and customs regulations and about general matters relating to Lebanon. He can also assist in making official appointments. Members may use the British Council as a convenience address, and make use of fax, telephone, photocopier and e-mail.

In the summer, I managed to visit Andy Garrard and Corinne Yazbek on their project in the Qadisha valley, a truly spectacular area for a field survey. I took the mountain road past the cedars and ski resorts on my way back, and before reaching the Bekaa Valley was surprised to see that some of the snow that had followed me around during the winter was still lying in drifts.

*Bill Finlayson*

### **New Amman Research Officer: Jessica Jacobs**

I joined the CBRL staff as Amman Research Officer in September 2003 and spent the first few months in Amman focusing on learning the varied administrative responsibilities of the post. As a cultural geographer this process included becoming familiar with the rather strange (to me) archaeological equipment in the basement of CBRL's new building in Amman.

My own research *Legend, History, Hospitality: Exploring Geographical Imaginations of the Levant* aims to focus on the production of geographical imaginations of the Arab world and its people within the framework of tourism, particularly in reference to the countries of Balad esh-Sham, or the Levant. I argue that international tourism to the region tends to concentrate on 'heritage', but this 'heritage' is, in practice, made up of selective tourist histories. These histories can go as far back as 'antiquity' but are often accessed by European tourists through a colonial gateway where the region is presented as a series of places first discovered by Victorian adventure explorers. This project aims to examine the geographical imaginations of Jordan and Syria held by visiting tourists. My previous research on geographical imaginations of people and place among tourists in the Sinai, Egypt, entitled *The Literature of Sex Tourism and Women Negotiating Modernity in The Sinai* (now available in the CBRL Library), revealed just how strong the influence of these imaginations can be on perceptions of the landscape and people of the Middle East. By adopting a similar methodological approach – a mixture that includes an analysis of tourist brochures, participant observation and in-depth interviews with European tourists and people working in the tourism sector – an investigation into the geographical imaginations of the European tourists in the Levant will hopefully make an important contribution to our understanding of how opinions and attitudes towards Arab people and places are constructed. An examination of the underlying implications of these imaginations will allow me to investigate how they impact upon tourist behaviour and affect the exchange of cultural ideas within the Euro-Arab encounter. My fieldwork will begin in September 2004, but prior to this I have been visiting potential fieldwork sites and making contact with people working in the fields of tourism and antiquities.

As this is a postdoctoral post, I am also busy with the tasks of publishing and presenting parts of my

PhD thesis. In March 2004 I presented a paper *Tourist Places and Negotiating Modernity: European Women and Romance Tourism in the Sinai* at the American Association of Geographers conference in Philadelphia; a longer version is scheduled to be published in the forthcoming *Travels in Paradox: Remapping Tourism* edited by Claudio Minca and Tim Oakes (Boulder, Colorado) later this year. I also had abstracts accepted for the *Middle East Studies Association* annual conference (November 2004) and the *International Conference of Critical Geography* (January 2005) on related themes which will go on to become articles put forward in journals such as *Annals of Tourism Research* and the leading geographical journal of the Royal Geographical Society *Transactions*.

I have also been fortunate enough to be awarded an International Fellowship to attend the 2004 UCLA Summer Institute held in Bilgi University in Istanbul from July 4–31. This intensive month-long programme focuses on the construction of the 'Pasts of the Middle East' and aims to offer 'an in-depth examination of how objects, buildings, and institutions conserve, preserve, and recreate the past for diverse communities—now and for the future'. The Institute will hold workshops and has invited guest lecturers to give talks around recent critical approaches to national patrimony, cultural memory, reception history, and the power of images and buildings to mould communities. Hopefully, attending these events as a representative of the CBRL will also help to increase awareness of the CBRL and its activities outside archaeological circles.

One of the terms of my post has been that I was supported by a Higher Education Institute in the UK. I have been very lucky to have that support from the Open University where I studied for my PhD and who are providing me with much appreciated office space and the title of 'Visiting Research Fellow' during my annual research leave. I am very excited about the prospect of taking this relationship between the OU and CBRL further and have begun preliminary discussions about a joint CBRL/Open University conference and/or workshops to be held at the end of 2005/6 in Amman. Response so far has been enthusiastic to the idea of hosting academics working in the UK in the Humanities to come and engage in debate with their fellow academics in Palestine, Jordan and Syria.

In all, it has been a very exciting launch into life in the Levant and the job of Amman Research Officer. I look forward to the rest of the term of my post and would like to take this opportunity to thank everyone at the CBRL for being so supportive and welcoming to myself, and especially to my daughter, Safeya.

#### **New Amman Research Scholar: Anne-Liliane Jorand**

My education was mainly in Switzerland until the completion of my first Master's degree. Immediately after completion, and in the midst of the shock caused by the September 11, 2001, attacks in the United States, I decided it was time to spread my wings and follow my long-time dream towards new academic horizons. I moved on to London, to the multicultural School

of Oriental and African Studies, where I read for an MSc in Middle East Politics. Exploring the Middle East in all its political, economic, social and cultural aspects, both during and outside classes – not the least in SOAS' bar and its traditional atmosphere of encouraging towards more or less philosophical discussions – was an amazing experience. I then went back to Switzerland for a year and worked on a number of projects. The main one was a stock take and analysis of the situation of one particular Middle Eastern country with relation to its legal and political compatibility for future membership in the WTO.

Wishing to enhance my practical knowledge of the Middle East and, hopefully, continue along an academic career, I was very pleased to be offered the opportunity to work and live in the region for one year. In October 2003, I took up the job of the Amman Scholar and librarian. My research interests in Jordan focus on the shaping of a democratic political system and, in particular, on the long-standing tradition of integration and, at times, co-opting of what can be considered as (ideological) opposition parties. Jordan is a very interesting case study, both with regard to the executive's (King and government) attitude towards such parties and the will of the parties themselves to integrate and 'play the democratic game', even if that can require them to compromise and partially deviate from their original ideology – exactly as their Western counterparts did and still have to do. This study should bring interesting insights, especially at a time when the Middle East is looking for a working path to integrate its main ideological parties, the Islamists, and when the world seems to be caught up in endless talks inevitably reminding one of cultural essentialism (the infamous 'Clash of Civilisations Theory').

#### **Amman Research Scholar: Tobias Richter**

My research on the social context of late Epipalaeolithic chipped stone tool assemblages in the past year concentrated on identifying and selecting suitable collections of lithic artefacts for undertaking a comparative use-wear analysis. This comparative study aims to move beyond current interpretations of late Epipalaeolithic chipped stone tool assemblages, which see them as either the outcome of human adaptations to changing climatic conditions or as culturally determined stylistic patterns. This research is intended to combine the study of tool use in the past with theories relating to action by past social agents. Such theories derive and depend in large part on the social agency approach advocated by Anthony Giddens.

After some initial disappointments with procuring suitable study collections, I gained permission from various project directors and institutions to study samples from the Natufian sites of 'Ain Rahub, Salibiya I, Hilazon Tachtit Cave, and Hayonim Cave.

With the agreement of Hans-Georg Gebel, Zeidan Kefafi and the University of Yarmouk in Irbid, I began to study Natufian microlithic and associated tools from 'Ain Rahub in early October 2003. This work was carried out at the material research laboratories at the CBRL in Amman. Initially, I had to familiarise myself with practicalities of use-wear analysis, and I was very



lucky indeed that I received careful tuition in this matter from Bill Finlayson. The study lasted until mid December and a total of 110 artefacts were sampled from the assemblage. A small number of the pieces examined contained evidence for a variety of uses – such as cutting predominantly soft materials and whittling probably soft wood – while a yet smaller number contained traces that were deemed too ambiguous to be interpreted. These pieces will be reconsidered in a further study period of the 'Ain Rahub materials in the summer of 2004.

Work on materials from Salibiya I and Hilazon Tachtit Cave began in January 2004 and was undertaken at the Hebrew University, which provided the necessary logistical support. Anna Belfer-Cohen and Leore Grossman have been particularly helpful in facilitating my work, and so has Mr Hamoudi Khalil of the Israel Antiquities Authority, who provided the microscope. This part of the study lasted until early February and a total of 110 artefacts (80 pieces from Salibiya I and 30 pieces from Hilazon Tachtit) were examined.

At the time of writing I am on a further period of study-leave based at the Kenyon Institute to finish the work on the materials from Salibiya I and Hilazon Tachtit. Upon concluding research on these two samples I will begin to analyse materials from Hayonim Cave, which will provide the last major set of data in this study. My work is – once again – supported logistically by the

Hebrew University and is further supported by a CBRL travel grant. The current study season is to last until the end of June, by which time I plan to have examined a grand total of around 400 Natufian chipped stone artefacts as part of my ongoing MPhil project.

After the reappraisal of the materials from 'Ain Rahub in the summer months (see above), as well as undertaking a small experimental program – which will involve the reproduction of Natufian artefacts, their use and the study of the resulting use-traces – I intend to write up the findings in my MPhil thesis at the University of Wales, Lampeter throughout the remainder of the year.

Besides this major research project, I have also become involved in two further projects in the course of the past year. For the Wadi Rayyan Archaeological Project – run by Jaimie Lovell of Sydney University – I am studying the late Chalcolithic/early Bronze Age chipped stone artefacts from the survey undertaken in late 2003, as well as the materials excavated in March and April 2004.

The lithic assemblages collected as part of the Pella Hinterland Survey, directed by Pam Watson, University of New South Wales, forms my second extra-curricula research project at present, and the study of these materials will commence in summer 2004.

## News from Jerusalem

Work at the Kenyon Institute (KI) was adversely affected by a burglary in October, including administration where, for example, it took a long time to import a replacement for the Jerusalem Research Officer, Dr Matthew Elliot's, stolen Macintosh, and thus gain access to back-up files. Following the burglary, a number of substantial improvements to the security and fabric of the Kenyon Institute were organised. The security enhancements included the welding of heavy multilocks on four doors, installing two new iron doors (the new roof door being particularly robust and magnificent), strengthening of two others, and placing a grille of iron bars across the front office window and at a vulnerable spot upstairs. The fabric of the building was improved through substantial exterior re-pointing, replacement of the rotten window in a first-floor hostel room (No. 4), redecoration of the kitchen, and renovation of drainage pipes (in addition to the usual repairs). These alterations, together with slightly earlier developments in the library (the introduction of a wireless broadband network and purpose-built freestanding display cabinets) and garden (renovation of cistern and introduction of garden-wide drip-system), present an overall picture of positive change throughout the building.

Given the difficulties of heating the Kenyon Institute during winter, the lecture programme was brought to an end. A desire to try something different from the public lectures, together with the relatively scarcity of visitors, has led to his new plan to hold small,

specialist seminars starting in March 2004 with Dr Stephen Rosenberg. A digital projector has been purchased through consular funding to help improve facilities.

With the renaming of the CBRL research base in Jerusalem as the Kenyon Institute, we have sought to increase and maintain relationships with other organisations. There is an excellent relationship with the British Council, and we have been actively seeking to develop a relationship with the *École Biblique* to match that of the Albright. The new Consul-General John Jenkins, who is keen on archaeology and history, has already visited the KI twice. In addition, we have invited the British Consul and his grants officer, the Turkish Vice-Consul, and Islamic historians from the Hebrew University for visits.

John Harte has made a good start at the Kenyon Institute as the new Jerusalem Scholar. He had already begun to be substantially involved in Jerusalem business before his transfer through both his work on the library and when he covered for Matthew Elliot during his research leave. He oversaw a substantial upgrade in the provision of computer facilities in the Kenyon Institute. His work in Jerusalem has been broken by periods briefing Anne-Liliane Jorand, and fieldwork around Showbak. He has been working closely with Anne-Liliane Jorand on a review of CBRL journal acquisition. He has also been overseeing the work associated with the impending upgrade of the CBRL's library catalogue system.



*John Harte at the Kenyon Institute*

The new part-time Kenyon Institute librarian, Hussain Ghaith, commenced work. Hussain resides within the same district of Shaikh Jarrah and is well connected with Palestinian individuals and institutions both here and in the West Bank. He is a gentle, pleasant colleague and always ready to encourage or provide well-informed advice in the use of dialect and classical Arabic.

*Matthew Elliot and John Harte*

#### **Jerusalem Research Officer: Matthew Elliot**

Language skills are an important part of my speciality as an Ottoman and Middle Eastern historian (the Ottoman language combines the grammar and vocabulary of Turkish, Arabic and Persian). In addition to participating in a Hebrew class, I have improved my spoken (Classical) Arabic and taken a short weekly conversation class in Turkish. This temporary emphasis on language study also represents an adaptation to the theft of my Macintosh, which impeded other research. In addition to my forthcoming seminar at the KI on the use of diplomatic and historical archives in London, Berlin, Rome and Istanbul, I have worked on a variety of research subjects, including that on two articles: 'Ramle during the Ottoman period' and 'Saudi Arabia in the early 1930s'. I have also received the proofs of some articles for correction and had another article accepted by an Egyptian academic journal.

## **News from Britain**

#### **UK Administrative Secretary: Penny McParlin**

Over the past year, I have been absorbing and accumulating experience and knowledge at the CBRL. This process has been both a challenging and a rewarding one, and I very much hope my growing

#### **Jerusalem Research Scholar: John Harte**

My research on medieval Frankish settlement in northern Syria continued throughout 2003, assisted by a CBRL travel grant to examine manuscripts in the collection of the Vatican library in April (see under Feature Articles). Alongside studies of the Crusader occupation, I also spent several weeks in 2003 completing my postgraduate studies with Birkbeck College, and received confirmation in October that I passed my MA in Medieval Studies with distinction.

Since the start of 2004, I have been focusing on language training, and am shortly due to start Level 5 courses in colloquial and Modern Standard Arabic at al-Quds University. This course will prepare me for doctoral studies at the School of Oriental and African Studies in London later this year. Shifting slightly from the previous focus on medieval Levantine history, the focus of my PhD will be on the historiography of the Crusades, looking in particular at the way in which Palestinian historians since 1900 have written about Frankish activity in the medieval Near East. I intend to explore how the political climate of the twentieth century affected Palestinian responses to the medieval past, both academic and non-academic.

I am currently preparing an article for publication later in the year on the writings of the twelfth-century Syrian traveller, Usamah Ibn Munqidh.

proficiency is reflected in dealings with the London office.

The most rewarding and enjoyable part so far was my first trip out to our offices in Amman and Jerusalem in April 2004. Although I had met several of the staff

before, there were some that I only knew by telephone and e-mail. It was great to finally meet everyone! I was impressed not only by the warm welcome from my work colleagues, but also by both office buildings. The Amman office is spacious and modern, and the Jerusalem office tranquil and picturesque. Both were hubs of activity with scholars visiting and using the excellent facilities, research teams passing through to do some work or get some well-earned rest, as well as local academics attending seminars. My visit enabled me the opportunity to see first-hand what the CBRL is

all about and how we help support research in the area. All in all a very worthwhile and enjoyable experience!

As for the administration of the London office, the primary objective has been to review and improve our financial accounting systems in Jerusalem, Amman and the UK. Since taking up my role at the CBRL, I have been striving to improve the procedures in place. Through consultation with CBRL colleagues and our auditors, we have been able to implement a more streamlined and efficient reporting system.

*Penny McParlin*



*Penny McParlin in the Kenyon Institute garden*

## News from Cyprus

### **The CAARI Corner**

The Cyprus American Archaeological Research Institute is alive and thriving in Nicosia. The past year has been a busy one with workshops, lectures and conferences. In April 2003, CAARI hosted a major international conference on *Egypt and Cyprus in Antiquity* which included 32 papers to be published shortly. In January 2004, a weekend public workshop was devoted to underwater archaeology and the Kyrenia ship. The public session drew more than 140 attendees.

Public lectures spanned a wide range of archaeological topics, including *Identity and Interaction in the Art and Archaeology of Frankish Cyprus*, *Byzantine Saints and*

*Roman Heroes*, as well as papers on Roman magical practice, the archaeology of Venice, Early Rome, and cultural resource management. The annual CAARI archaeological workshop in June 2003 presented the latest field news from more than 20 active field excavations on Cyprus.

CAARI has witnessed some changes this past year. Dr Pavlos Flourentzos has become the new Director of the Department of Antiquities, replacing Dr Sophocles Hadjisavvas. Dr Robert Merrillees retired after four years as Director of CAARI on June 30, 2003, and was replaced by Dr Tom Davis, a field archaeologist, who has worked on archaeological projects in Jordan, Egypt, the USA and Cyprus.

*Tom Davis*

# OBITUARIES

## Hamze Ghazzawi

Hamze Ghazzawi was born in Qaqoun, Palestine, in 1935. Like so many Palestinians, he was obliged to leave his village in 1948 following the creation of the State of Israel. The villagers moved to Deir al-Ghassoun, near Tulkarm, on the West Bank, where some of his family still live. From there he travelled to Iraq and briefly worked in Baghdad before returning in 1960 to Jordan where he married and started his family. From this date began his involvement with cooking and the archaeology community as he started work with Professor Henk Franken and the Dutch expedition at Deir 'Alla. The following year he started work with the British School of Archaeology at Jerusalem and stayed until 1967 when, with Crystal Bennett, he moved to Amman and the new Institute. The stories of how he oversaw the packing of the entire kitchen and household into trucks to move down to Crystal's excavations at Buseirah are legend.

Hamze was a man of hidden qualities: a poet well-versed in British classics; a keen gardener as well as a champion steak & kidney pie-maker. He orchestrated British Institute receptions as if a military operation, but woe betide the hostel resident who crept down to the fridge out of hours to sample more of his culinary delicacies. He worked at the Institute until 1998 and passed away in July 2002. Hamze is survived by his widow, six children and many grandchildren.

## 'Ali Jabri

'Ali Jabri was an old friend of archaeology and the British Institute/CBRL, who was tragically murdered in December 2002. The news was devastating to all those who knew him. His art captured the essence of Jordanian heritage incorporating both images of the ancient and contemporary worlds. Pella was a long-term source of inspiration and the British Institute/CBRL was fortunate enough to be given a series of pictures by 'Ali chronicling the excavation of a Bronze Age tomb on Tell Husn in Pella. These scenes depict the ruins of the ancient site but also its pastoral landscape and those who live there. This gift was typical of 'Ali's generosity. Invited to a picnic or reception, he would always appear with exotic picnic ingredients and a bottle of the best wine.

He spent time with numerous archaeological projects, not only provoking another way of looking at the past but also rekindling the excitement when people had begun to feel bogged down in the detail and daily grind. It was hard to be aloof and disengaged once 'Ali had become involved – often deeply critical of events, so-called development, he was also hugely enthusiastic and encouraging about new initiatives.

For us, his most recent involvement was with the conservation, presentation and reconstruction experiments we have been conducting at the Natufian/Neolithic site of Beidha. In characteristic manner this

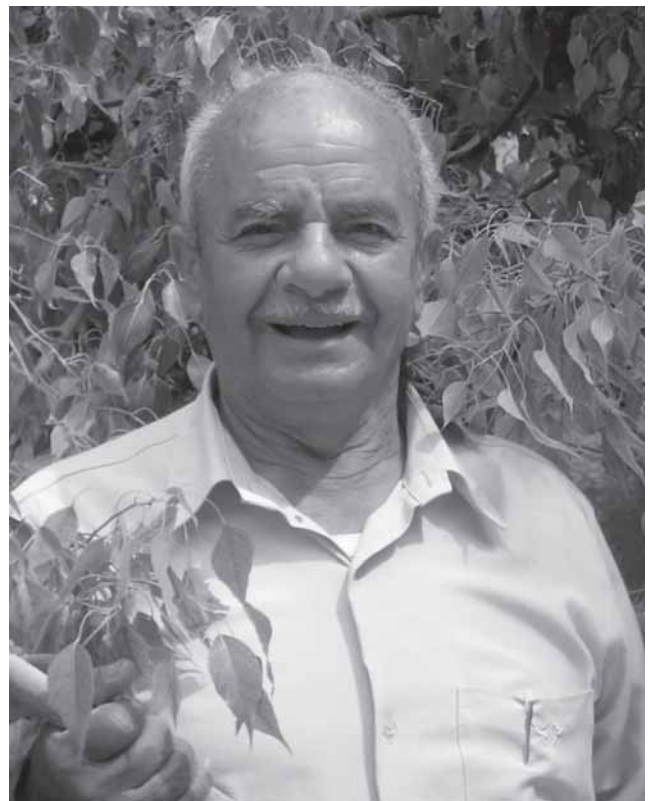
involvement stretched from strongly held and well informed opinions on what it was appropriate to do, to aesthetic judgements on the work to getting his hands dirty and helping to build the house.

'Ali is buried overlooking the ancient city of Petra – a tranquil place where the feeling of space and freedom matches his persona.

## Ismail Sulaiman Jabar Mafrah

Ismail Sulaiman Jabar Mafrah, known to many CBRL members as cook, cleaner, handyman and, latterly, gardener at the Kenyon Institute, died suddenly on the 3rd of May 2004. He was – by some margin – the longest-serving member of staff at the Institute, having started work at the British School of Archaeology in 1956.

Born around 1928 in the village of 'Ain Karim, Ismail began his career working at the old St John's Ophthalmic Hospital, situated below St Andrew's church on the edge of the Hinnom Valley. He later recalled how on one occasion he had to shin up the flagpole when the flag got stuck at the top. In 1948 the hospital had to be abandoned, and Ismail and his family were also compelled to leave their homes during the mass expulsions of Palestinians. The Mafrah family moved



*Ismail Sulaiman Jabar Mafrah*

to Jerusalem, eventually establishing themselves in the outlying village of Abu Dis. Ismail was to live there for the remainder of his life.

Kay Prag writes: 'Ismail and Daoud were crucial back-up for the Kenyon excavations in Jerusalem in the 1960s when the building was filled by the large excavation team and busy every day from before dawn. I remember Ismail best from a day in 1966 when I drove him down from Jerusalem to Jericho, to clean the cottage rented by Crystal Bennett. Ismail had his very small daughter with him for the outing. When we arrived the water had been turned off and neither of us knew where the tap was located. The small daughter had been before, and said she knew (she must have seen the landlord turn on the water), but we weren't sure. Ismail put no pressure on her, but his delight when she duly led us to the tap was tremendous – patience, affection and fun were all involved in this little success and all these qualities shone out of him as he remembered the story in later years. His sturdy figure and welcoming smile are going to be missed by us all.'

Kenyon Institute staff remember Ismail with the greatest of affection and mourn the loss of a unique and utterly captivating character. Matthew Elliot,

Jerusalem Research Officer, writes: 'I loved and admired Ismail, with whom I was fortunate enough to have worked for the last twenty months of his life. This humane and modest man with numerous practical talents—including a Heath-Robinson style of inventiveness as well as a fine singing voice (his repertoire included religious and secular songs in English, Arabic and Hebrew)—had an extraordinarily patient and affectionate nature.'

'Although Ismail had causes enough for personal sorrow (among them the tragic condition of his eldest son Walid), I never heard him express bitterness when speaking either of the past or the present. On the contrary, he would arrive at the School—after the exhausting and degrading daily routine of the checkpoints (on one occasion after being tear-gassed)—with an often tired but nevertheless cheerful countenance.'

'Ismail not only possessed, like most of his compatriots, a lively sense of humour (both political and social) but also a capacity for relating, without exaggeration or prejudice, the most interesting and thoughtful observations. In addition to a profoundly tolerant cast of mind he had, on occasion, a movingly poetic turn of phrase.'

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### Contents

- P.M.M.G. Akkermans and K. Duistermaat, *More Seals and Sealings from Neolithic Tell Sabi Abyad, Syria*  
 E. Braun, *More Evidence for Early Bronze Age Glyptics from the Southern Levant*  
 J. Clarke et al., *Gaza Research Project: 1998 Survey of the Old City of Gaza*  
 Louise Steel et al., *Gaza Research Project. Report on the 1999 and 2000 Seasons at al-Moghraqa*  
 C. Doumet-Serhal, *Sidon (Lebanon): Twenty Middle Bronze Age Burials from the 2001 Season of Excavation*  
 J.H. Taylor, *Scarabs from the Bronze Age Tombs at Sidon (Lebanon)*  
 A. Ogden and H. Schutkowski, *Human Remains from Middle Bronze Age Burials at Sidon, Lebanon: the 2001 Season*  
 E. Vila, *Survey of the Remains of Mammals Recovered in the Middle Bronze Age Burials at Sidon (Lebanon) in 2001*  
 I. Finkelstein, *Tel Rehov and Iron Age Chronology*  
 Norma Franklin, *Samaria: from the Bedrock to the Omride Palace*  
 S. Gitin and A. Golani, *A Silver-Based Monetary Economy in the Seventh Century BCE: a Response to Raz Kletter*  
 R. Kletter, *Coinage before Coins? A Response*  
 R. Reich and E. Shukron, *The History of the Gihon Spring in Jerusalem*  
 D. Genequand, *Al-Bakhra (Avatha), from the Tetrarchic Fort to the Umayyad Castle*  
 P.D. Mitchell, *The Palaeopathology of Skulls Recovered from a Medieval Cave Cemetery near Safed, Israel (Thirteenth to Seventeenth Century)*  
 M. Hawari, *Bait Ur al-Fauqa: a Medieval and Ottoman Village on the Ancient Road between Jerusalem and the Coastal Plain*

# FEATURE ARTICLES

## The Good Oil on the Wadi Rayyan

Jaimie Lovell (University of Sydney)

As I flew out of Amman recently on a Royal Jordanian aircraft bound for Sydney via Bangkok, I was shown an in-flight promotion on Jordan's heritage that included a segment on the production of olive oil in the 'Ajlun area. With help from the royal family, companies and community groups are now marketing specialty bottles of their olive oil much as their western Mediterranean cousins have been doing for some time. Of course, Jordanians have, for many generations, appreciated their own connection with the olive tree and other aspects of Mediterranean vegetation that flourishes in the higher altitudes, and today it is common to see plantations of olive trees at quite low altitudes as well.

Strapped in with my gin and tonic at very high altitude, this seemed a strange coincidence to me, having just completed the beginnings of a project investigating the very first stages of olive oil production in the very same region, 'Ajlun. The project began way back in 2001, when I first came to Jordan on an *Australian Academy of the Humanities* travelling fellowship to investigate beginning a new project in this region. Having a particular interest in the Chalcolithic (c. 4,500–3,500 BC), I wanted to work in the upland area because I felt that the valley sites were now relatively well understood while very few sites of this period had been excavated in highland areas. The question of olive was always in the back of my mind given that we now know, from quantitative work conducted by John Meadows (La Trobe University, Melbourne), that the earliest domesticated olive dates to the Chalcolithic.

### Preliminary work

In the late 1980s in a survey of the Wadi Yabis (now the Wadi Rayyan), Jonathan Mabry and Gaetano Palumbo discovered two Late Chalcolithic/Early Bronze Age (EBA) sites in the 'Ajlun highlands. These are Jelmet esh-Shariyeh and el-Khawarij, not far from the village of Halawa. During my preliminary visits to the sites I was struck by the numerous rock-cut installations that peppered the protruding bedrock and I couldn't avoid the thought that these might be associated with some kind of agricultural or horticultural production. The sheer number of Chalcolithic sherds convinced me that these sites, no matter how shallow, would be well worth excavation.

To cut a long story short I was lucky enough to receive funding from the Australian government, as well as CBRL affiliation, and so began a new project for the University of Sydney. Our first intensive survey of el-Khawarij was in 2003 and excavation commenced in 2004. We focused on el-Khawarij because it was relatively free of modern olive groves, but also appeared to be the larger of the two sites.

### Survey

El-Khawarij lies on a flat terrace overlooking the Wadi Rayyan. Preliminary visits had turned up largely Chalcolithic and Early Bronze Age surface finds with very minimal material dating to any later periods. Nonetheless, I wanted to be sure that the rock-cut installations, that will no-doubt be quite difficult to date with certainty, might not be more likely to be, for example, Roman or Byzantine.



*The 2003 survey in action*

The best way to do this seemed to be an intense surface survey that mapped the spread of artefacts across the site, one that would allow us to locate the areas of dense occupation. This strategy formed the basis of our first survey season in 2003. In this survey we also located and plotted each surface feature (rock-cut installations, dolmens, cairn tombs, extant walls *etc.*). In this way 900 features were plotted over 5.5 square km and over 14,500 artefacts were counted.

By the end of our season we felt we had a reasonably clear idea about the main areas of occupation. In a number of instances high densities of artefacts overlapped with areas of visible architecture. We isolated three such areas for excavation and caught the plane home to plan for 2004.

### Excavation

In 2004 we opened six areas, each with approximately two to three squares. At the end of the season we had an exposure of over 350 m<sup>2</sup>. This is not the place to give the detailed information one would provide for a preliminary report; however, I will highlight just a few squares where we had particular success.

Area C, located on the top of a spur overlooking the terrace itself, is dominated by what is likely to be a modern corral. Inside this corral we had planned and plotted several extant walls during the 2003 season. Accordingly, we placed squares strategically to investigate this architecture and we were lucky to hit a relatively well-preserved structure not 20 cm below the surface. Although ploughing continues in the area, and it has certainly damaged the archaeological remains, we were surprised to find that, despite this, artefacts were still lying, probably *in situ*, on the floors of these structures.

Area D, located right in the centre of the flat of the terrace itself, was the area where we had perhaps the

greatest number of finds. In this area there were some remains of structures with single course walls, but again, despite the shallow deposits and the damage to the walls, the deposits inside the walls did yield partially complete vessels, including ceramic churns, basalt V-shaped bowls and other finds. A number of the vessels had significant numbers of refits suggesting that these will go together into complete vessels after further study.

Area E produced the largest complex of architecture and promises to be an area of focus for 2005. Here, we revealed a large rectilinear structure with rooms running off the edges. The large room has internal dimensions of 3.8 × 10.6 m, which is a similar size to many Chalcolithic structures in the Jaulan and elsewhere. There were actually two large structures of this type in this area, the second, in E4 and E6, revealed reliable floor surfaces with relatively good preservation of archaeobotanical remains (see below).

### Dirty pretty things

I am grateful to Tobias Richter (University of Wales, Lampeter, and the CBRL) who has been conducting a study of the lithic finds. His work, and my own on the ceramics, appears to confirm our previous reading from the survey material. Pleasingly, all of the finds in these structures were Late Chalcolithic. A very few pieces might be considered to overlap with the Early Bronze Age, but we feel relatively confident that what we have is a very late Chalcolithic settlement.

In terms of lithics the assemblage contains the usual sickle blades, backed and retouched blades, bladelets, borers, scrapers and celts. Some notable pieces include a number of discs and holed tools and unifacial knives. The ceramic assemblage is typical of the Late Chalcolithic with churns, V-shaped bowls, hole-mouth jars, large thumb impressed storage jars and lug handles.



Excavation of Area C at el-Khawarij



*Basalt 'V' shaped bowl from Area D1*

In addition to lithics and ceramics, we also had faunal material (although much of this was not well preserved and is yet-to-be studied) and, as mentioned above, plenty of ground stone, including a possibly imported macehead. In that strangely named category 'small finds', we had a collection of slag, a smattering of possible figurine fragments and some shell and bone beads.

### **El-Khawarij in context**

The final Chalcolithic date for the material is particularly important to my work. Since Hanbury-Tenison's study of the Late Chalcolithic – Early Bronze Age transition in the 1980s, there has been little new data available to answer the thorny question of what happens at the end of the Chalcolithic. While there are always exceptions, recent publications of archaeological survey data from Israel indicate a dramatic settlement shift at the end of the Late Chalcolithic. The majority of excavated Chalcolithic sites come to an abrupt end with no re-occupation in the ensuing Early Bronze Age. Alex Joffe has estimated that only 21% of Chalcolithic sites in the lowlands are re-occupied in the Early Bronze I. Climate change has often been cited as a possible reason for this shift, and there is no doubt that it must have played a part. Current evidence, while by no means unanimous, suggests that while the climate had been generally more favourable in the Chalcolithic, by the end of the period it was gradually returning to current conditions.

For organised cultivation of olives, higher and wetter areas held much greater potential than the Jordan Valley. This is supported by new evidence from Israel that demonstrates the Chalcolithic – Early Bronze Age settlement picture is very different in the hill country. The study published by Finkelstein and Gophna's work appears to indicate that about half of

the sites occupied in the Chalcolithic are also occupied in the Early Bronze I. In fact, they suggest that the Chalcolithic expansion of settlement in this region may well be linked to horticulture; however, they also claim that widespread use of domesticated olive did not occur before the Early Bronze Age. While it can definitely be argued that the production of olive intensified then, it seems that recent evidence does point to more significant exploitation of the olive earlier than first thought. The Chalcolithic olive industry might well have been one cause of increased Egyptian interaction in the Early Bronze I.

In the Jaulan, Late Chalcolithic occupation is clearly documented, in particular the site of Rasm Harbush. This site has produced a number of olive pits as well as possible olive oil production devices. More recently, smaller Chalcolithic settlement sites from the Judean and Samarian highlands have also been excavated, revealing Late Chalcolithic or terminal Chalcolithic material and olive remains alongside weeds typical of olive orchards. Other small sites are becoming known. Interestingly, Chalcolithic/Early Bronze Age sites have also been reported from surveys at higher altitudes. Hanbury-Tenison's survey of the Wadi Arab revealed 'post-Ghassulian' Chalcolithic sites at high altitude.

In this context the investigations at el-Khawarij present an opportunity to systematically examine the connections between settlement in the area and horticultural activity. Whilst other sites have produced some archaeobotanical data, it is our aim to intensively sample for archaeobotanical and ceramic residues. Our archaeobotanical studies conducted by John Meadows have already yielded plenty of evidence for olive (from all excavated areas) but laboratory work in the off-season will tell us something about the relative abundance of these to other taxa. As stated above,



some of the other artefact groups contained some possible Early Bronze Age pieces but, interestingly, from the archaeobotanical point-of-view, it appears that probable Early Bronze Age introductions, such as grape (*Vitis vinifera*) and durum wheat (*Triticum durum*) are absent. Grape, in particular, is distinctive and fairly common in Early Bronze Age assemblages, and its absence would be surprising if the el-Kharawij assemblage dated to this time.

### More than just olives

Of course, the inhabitants of el-Khawarij no doubt had many ways in which they interacted with their environment and a developing interest for us is the relationship between the settlement itself and the field of dolmens with which it is associated. We also have a number of cairn tombs within the site boundaries that may be associated with the settlement and next year we plan to investigate one or more of these in detail.

We would also like to explore ways in which we might establish whether the site was used continuously all year round or whether the area was exploited only at particular times of the year (harvest times?). This is never a simple matter but an examination of which artefacts are imported and which are local might point us in some interesting directions.

The work at el-Khawarij is just part of the larger Wadi Rayyan Archaeological Project (WRAP) and it will be important to investigate the other Chalcolithic sites within the wadi in order to understand el-Khawarij's place within its local landscape. I am hopeful that the excavations at el-Khawarij will be able to make a

significant contribution to our understanding of why the Late Chalcolithic population chose to exploit this area and how they might have negotiated their position within what we know as a wide and rich Late Chalcolithic material culture.

### Conclusion

There is, of course, a lot more work to do, but as I flew into Sydney just a few weeks ago after several months of hard work in Jordan, I couldn't quite believe that even the beautiful sunrise over the Pacific Ocean couldn't dampen my enthusiasm for another crack at excavating in the Wadi Rayyan. Roll on 2005.

### Acknowledgements

Special thanks to a number of people who helped to get this project up-and-running, including Bill Finlayson, Alex Wasse, Gaetano Palumbo, Jonathan Mabry, Stephen Bourke and Geneviève Dollfus. The Department of Antiquities has been particularly helpful, and I'd like to thank the Director General and our representatives Adeib Abu Shmais (2003) and Mohammad Al Balwaneh (2004). I'd also like to express my particular gratitude to the current CBRL staff: Bill Finlayson, Jessica Jacobs, Anne-Liliane Jorand and Tobias Richter and, of course, the wonderful Nadja Qaisi for their logistical support. In 2003 Bruce McLaren was field director and in 2004 Tim Adams and David Thomas were joint field directors, their hard work is doubly acknowledged. Photographs reproduced here were taken by Angus Browne, Pamela Kottaras and myself on behalf of the Wadi Rayyan Archaeological Project.

## Tuberculosis Control in South Jordan 1961-62

Jean Weddell

*Jean qualified as a medical doctor at St. Thomas Hospital, London, in 1953. While she was a student the three main anti-tuberculous drugs came into use and a disease that had been very difficult to treat began to respond to treatment. She became interested in tuberculosis control and worked in this field from 1955 to 1962, at first in London, then in South Korea for three and a half years and, finally, in Jordan. The rest of her career was spent in this country, first as an epidemiologist and then in post-graduate education.*

*During the course of her work in Jordan, Jean met the archaeologist Diana Kirkbride while she was excavating Beidha and, through her involvement then, became a member of the former BSAJ and now of the CBRL, some eight years ago. Jean contacted the current newsletter editor, Carol Palmer, after reading an article she wrote in the 2001 Newsletter discussing the way modern roads and transport in southern Jordan changed lives there. When Jean was working in the area, some forty years ago, there were few asphalt roads, the first tractors were being imported through Aqaba, and there was only electricity in Ma'an and 'Aqaba. Jean has been invited to write this piece as a record of her work in south Jordan and as a contribution to the local history of that unique area.*

The winter of 1959 was very severe in South Jordan. Some passengers on the train from Damascus to Mudawwara via Ma'an died of cold. The bedouin living in the villages in the mountains above Petra, Jabal al-Petra, where the height ranges from 1200 to 1700 m, suffered severely. The local MP, Feisal Ibn Jazi, became most concerned. He had the ear of the late King Hussein and voiced his worries. The immediate results were twofold: first, there was a distribution of flour and, second, a chest X-ray survey was carried out, south to north, from Ma'an to Rashadiya and, west to

east, from Petra to al-Jafr. It was found that pulmonary tuberculosis was quite common. I was invited to run the Tuberculosis Control Unit in Ma'an. The Save the Children Fund (SCF) had a team based in Ma'an, and the team leader had worked with me in South Korea at a children's tuberculosis sanatorium run by the SCF, so she knew that I was familiar with tuberculosis control overseas.

The Tuberculosis Unit in Ma'an was already set up when I arrived in 1961. There was a sixteen-bed

hospital attached to the general hospital in the town. There was also a chest clinic. Anti-tuberculosis drugs (combined tablets of PAS and Isoniazid) and chest X-rays were supplied by the World Health Organisation (WHO). Administration, drugs and X-rays were shared with the adult hospital. They (WHO) had previously had a tuberculosis control team in Jordan, so my driver was skilled at giving BCG (*Bacillus Calmette-Guérin*) vaccine, and all my staff were conversant with the principles of tuberculosis control. We had our own Land Rover, and my interpreter, Nasser, came from Ma'an, and was not only a good linguist but an excellent mechanic.

Shortly after I arrived, I met the Director of the Jordanian Red Crescent, who gave us on permanent loan a mobile X-ray machine which also had a cinema projector, a dark room and a room for the X-ray staff and was powered by a generator that was towed at the back of our Land Rover. We had a plentiful supply of miniature X-ray film, and the hospital radiographer rapidly became skilled in taking miniature X-rays.

To my surprise, I found that the bedouin, although nomads, were not prepared to travel for treatment, so the Tuberculosis Unit visited the 34 villages of the area every two months. The out-patients seen every two months in the villages had a brief history taken to monitor their progress, and if they were still producing sputum, this would be collected to test for tuberculosis bacilli. When they first started on the drugs we had to check that patients could count. The dose was ten tablets in the morning and ten in the evening. If they could not count, they were instructed to feed each finger of one hand with two tablets at sunrise and again at sunset.

We had sixteen beds in our own hospital, which were enough as the majority of patients were treated as out-patients. We admitted those who were too ill to stay at home, those who would need some practical procedure, such as draining fluid from the abdomen, and one who had to be desensitised to one of the drugs.

They would usually stay with us for two to three weeks. We had to let one old lady go home as she was homesick, missed her own bread, and had never seen a banana. One evening I went into her small ward and found her standing on her bed trying to blow out the electric light. I once went into one of the men's wards and tripped over one of the most influential and prestigious sheikhs who was prostrating himself on the floor saying his prayers. The inpatients had full-size chest X-rays on admission and discharge, and also X-rays of any bones and joints affected by tuberculosis. I used to review the X-rays about every two weeks, and any of our staff who were around were welcome at this session.

We would occasionally take one of the nurses from the hospital with us when we went to the villages as otherwise they did not have the opportunity to see anything of their own country. We took one with us on a trip to Taibeh, a small village on a mountain top above the *siq* to Petra, possibly where Burckhardt had his sight of the *siq* as a thin black line across the iron and manganese hills. Just before we reached Taibeh, there was a right turn which gave us a magnificent view of the Wadi Araba and the southern end of the Dead Sea. It was so beautiful we used to stop the Land Rover and savour the view. We did this, this day, only to find that the Wadi Araba was filled with white mist, a great disappointment for our nurse.

The chest X-rays were repeated every four months, though the mobile unit did not visit each village individually, but rather the patients had to travel to a central village to receive treatment and be X-rayed. It could be a challenge to read chest X-rays of bedouin women as many wore quantities of chunky beads and coin jewellery, the coins often included Marie Theresa dollars. If I had asked for these to be taken off, this would certainly have been refused. Our patients were collected for us by the Camel Corps, who were given a list of names the week before. They were marvellous. We would have failed miserably in maintaining continuity of treatment without them.



Outpatients at Bir Hamed

We gave all the children under five BCG, the vaccine that protects against tuberculosis. We gave these children balloons as a reward, though the babes-in-arms were given a blue hand of Fatmah to sew to their bonnets, to ward off the evil eye. All those over five who were at school, we tested with tuberculin and those who had not been exposed to tuberculosis were given BCG.

We did some health education, using the cine projector in the mobile X-ray van. We borrowed two films from the United States Information Service (USIS) in Amman. One was excellent, a cartoon film in Arabic, emphasising the importance of protecting children against tuberculosis with BCG. The other film showed patients having surgery for tuberculosis, for example, having a resection of part of a lung to excise pulmonary disease. This had an American sound track which my interpreter removed and saved. I wrote a new commentary which he translated into Arabic, roughly along the lines of, 'If you don't take your treatment, this will happen to you.' Whether it was effective or not we shall never know. It was certainly great fun for us and the audiences. We used to take the X-ray vehicle with the cine projector to some of the villages and show the films after dark. Nasser and I used to sit on the roof and watch the audience, for many of whom it was the first film they ever saw. We did not do this too often, however, as towing the generator behind the vehicle along desert tracks was not good – the vehicle and generator parted company only too often. The man who put them together again was the unfortunate Nasser. I admired his stoical patience enormously.

The archaeologist working in South Jordan at the time was Diana Kirkbride. While I was there she excavated the Neolithic settlement of Beidha, and we were able to follow the excavation from the start. She had done a great deal of work in Jordan, particularly in Petra, when she spotted Beidha, an untouched tell north of Little Petra. As it was so small she took advice as to how to carry out the dig. She was advised to excavate Beidha layer by layer, which she did, and the photograph is of the lowest layer. The black dog, just

visible in the photograph is Zack, Diana's dog. He was persuaded to sit in one of the very small rooms, the use of which was a puzzle. Was it a kennel or a hawk house? From memory, I think she finally settled on a hawk house.

My right hand boy in Petra was Dakhilallah from the B'dul. He was then 14 years old and had previously worked with 'Sitt Diana' (Kirkbride) when she was working on Roman sites in Petra. We could not get our mobile X-ray machine through the *siq* into Petra, so we bribed the Bedou to come out to us in Wadi Musa. Dakhilallah spent that day with us checking that every person really lived in Petra. Once they had had their chest X-ray they were given a blanket supplied by the United Nations Relief and Rehabilitation Administration (UNRRA). At the end of the day, however, I found myself faced with five men, all with rifles in their hands, demanding an X-ray. Dakhilallah was quite clear that they came from al-Haie and not Petra, and thought I was a very poor thing when I let them each have a chest X-ray and a blanket!

So, we should return to the subject of tuberculosis control. In the time I was in South Jordan some of the bedouin would either travel down to Saudi Arabia or down into the Wadi Araba for the winter. This posed a problem for me. For effective tuberculosis control, continuity of treatment is essential, so we had to find some means of limiting the extent of the winter journeys. We attempted this by setting up a feeding centre opposite the entrance to Wadi Rum, for those tuberculosis families that migrated off our patch for the three winter months. These families were listed, and the list kept by the retired Palestinian Police sergeant, Sa'id, who ran the centre. He lived in a small house where he had his stores and his kitchen. There was a large water tank on the hills within sight of his house, which provided water for Sa'id and also some of the families. The water was brought in a tanker twice a week from Ma'an. Amazingly, all this worked. Before the centre was set up I was told there would be quarrels and fights; there would not be enough grazing for the animals, and the water would run out. It was a case of 'ancestral voices prophesying woe'. Sa'id was



*Beidha during excavation*

excellent, firm, pleasant and polite. He learnt the names of the tuberculosis families, in particular, those of the children as they collected the daily meal for their family. There must have been about thirty families, about 150 people altogether. Once during their stay, the Save the Children Fund made a clothing distribution to the children. The Tuberculosis Unit went to see the patients, checked their health and gave them their next two month's supply of drugs. We also took the opportunity to give the children BCG and showed them the films. It was most useful to have a captive audience.

We did, however, attempt to visit some of our patients who moved further afield, and the most fascinating journey I made was up the Wadi Araba, starting from Aqaba and finishing in an encampment below and just in sight of Petra. We were trying to see 35 patients who had moved there for the winter. The negotiations for the trip with the army commander took about three hours, as we would be travelling along the Israeli border. We eventually obtained permission, provided we went with an army patrol. So, with an army Land Rover containing an officer and three soldiers, as well as our Land Rover with me, my interpreter, our driver, and the health visitor, we drove off.

We arrived at dusk and were made welcome. As I was a foreigner, I was invited into the men's part of the tent. While the women cooked in their part of the tent, we sat round the fire and recited classical poetry. As there was a repetitive chorus, I could join in. Then the food, *mansaf*, that is boiled goat, yoghurt and rice, was brought in to us. After the meal, we tucked down on the floor and slept. In the small hours of the morning, about a dozen sheep came pattering into the tent. Our health visitor had been a shepherd in his youth and he sat up, cuffed one or two sheep around the chops, they shook their faces and made off – much to my relief. In the morning we left with the army patrol, who later built a fire and when there was a mound of glowing embers, they threw a large circle of dough onto them and baked bread. Although we only saw three of our

patients – as no one believed we would come – and although our driver slept for twenty-four hours when he got home, it was a journey of a lifetime as far as I was concerned.

Many of the bedouin were tent dwellers and the tents were well made and in good repair. One hazard was always bedouin hospitality, the only acceptable reason for refusal was that we were busy, but if an oath had already been taken on the tent pole, or, even less negotiable, if the goat had been killed, we were obliged to stay and eat the meal, which was invariably *mansaf*, with bedouin coffee or sweet tea. If we were in luck, we would get mint tea, very refreshing in hot weather.

I did not see so much of the villages, as we usually worked from the school or the clinic. I do remember going into a house in Dana and, particularly, into one in Tafileh where the animals were stabled in a room at the back. Tafileh was the home of the Ibn Jazi, the tribe that fought so well in the Arab Revolt and with Lawrence of Arabia, and helped to win the battle of Tafileh. As a reward, the Ibn Jazis were given Rashadiya, a small village on a mountain-top above Tafileh. We X-rayed everyone in Rashadiya and stayed the night. I slept outside and will not forget the view at dawn, looking over Trajan's road, or the King's Highway, to the Wadi Araba and the southern shores of the Dead Sea.

The courtesy and hospitality of the bedouin are legendary and this is entirely justified. They were good patients and the sixteen months' care they had probably controlled tuberculosis in most of them. We also gave about two thousand children BCG. In addition, I had the added bonus of seeing a Neolithic village excavated, the Nabatean cistern and drainage channels in Petra, and the privilege to work in Petra too. One of the delights was the birds – the brightly coloured Bee-eaters and Rollers in the summer, and the migrating birds in autumn and spring. In addition, there was the pleasure, the fascination of the bedouin and the opportunity to see something of their way of life.



*Saleh, Hamed and Mohammed Ibn Jazi at Rashadiya*

## Cultural Life in Frankish Northern Syria: Crusader Manuscripts from Antioch

John Harte (CBRL)

*A CBRL travel grant allowed John Harte to travel to Italy and the Vatican last year to conduct research into the production of manuscripts in the Crusader principality of Antioch.*

Although scholars have long highlighted important elements of artistic and intellectual creativity emerging from the cultural landscape of Frankish Palestine, few have suggested that a similar pattern of activity ever developed further north. It is generally recognised that the relative peace and prosperity which characterised much of the period of Frankish occupation in Palestine, coupled with the enormous religious significance of Jerusalem itself, produced a climate favourable to cultural creativity. By contrast, the Crusader holdings based around Tripoli, Edessa and Antioch generally faced a more imminent threat of military incursion, and were relatively unimportant in anything other than geopolitical terms: these territories, it is therefore held, could not have played host to the kind of cultural innovation and assimilation discernible at Jerusalem and St Jean d'Acre.

This view of Frankish Syria as culturally barren is in part based on the fact that the Principality of Antioch and the counties of Edessa and Tripoli did not experience the same dramatic explosion in religious architecture that occurred under the Crusaders in the kingdom of Jerusalem. The focus of Frankish building activity in Syria during the twelfth and thirteenth centuries appears to have been emphatically on fortification, with the result that the physical remains of the occupation suggest embattled outposts rather than thriving centres of cultural endeavour. It is therefore unsurprising that recent research into the Frankish material culture of the area has been dominated by studies of military architecture, whilst, on the other hand, analyses of 'Crusader art' have tended to focus almost exclusively on the kingdom of Jerusalem.

Two surviving Levantine manuscripts, however, may indicate that Frankish Syria was rather more culturally fertile than has been imagined to date. Although never previously discussed side by side, each codex has been separately attributed by the American art historian Jaroslav Folda to that most neglected of Crusader territories, the principality of Antioch. Examined together, they raise the possibility that the city of Antioch itself may have been a significant centre of manuscript production.

The provenance of the so-called 'San Danieli Bible' [San Danieli del Friuli, Biblioteca Guarneriana, MSIII], a lavishly illustrated late twelfth-century compilation of extracts from the Vulgate text, has been the source of considerable academic debate. The manuscript's striking combination of elegant French script, rich colours, and Italian-Byzantine figural styles immediately suggests a Levantine origin, but various elements – notably the distinctive geometric patterning and startlingly vivid colours of the illustrations – find no precise parallels in the repertoire of 'Jerusalem School' book production. As Folda convincingly demonstrates in the first volume of his study of *The Art of the Crusaders in Holy Land* (Cambridge University Press 1995), the illustrator's spectacular and entirely anomalous blend of Byzantine, Syrian and Armenian styles, in fact,

strongly suggests a northern Syrian scriptorium. Antioch, he points out, is by some margin the most likely source: the city's geographical position at the northern frontier of the Crusader holdings in the East meant that illustrators working in an Antiochene scriptorium would have had more direct exposure to such influences than their Jerusalem-based counterparts.

The Vatican Library's **MS Pal Lat 1963**, by contrast, is an altogether more humble work. The manuscript comprises a thirteenth-century (c.1260) version of the Old French translation of William of Tyre's *Historia Hierosolymitana*, very simply illustrated with twenty-five historiated initials. The French text, which was intended for a lay audience and was commonly referred to as the *Estoire d'Eracles* – appears to have proved hugely popular both in the Levant and in Europe, and versions of it survive today (in varying degrees of completeness) in over seventy extant codices. Although it shares various stylistic features with the seven contemporaneous copies of the *Estoire* attributed to the scriptoria of St Jean d'Acre, the Vatican manuscript is arrestingly distinctive in significant respects. Most importantly, the textual prototype employed is unusual for an *Estoire* of this date, whilst the miniatures which illustrate the text are not related to the standard cycle of illuminations used for versions of the *Estoire* produced in Frankish Palestine. In an article published in 1970, Professor Folda demonstrated that at least four of the miniatures depict specifically Antiochene scenes, and had clearly been produced by someone intimately familiar with the topography of the city and the surrounding landscape. As with the San Danieli Bible, positing Antioch as the source of the codex also makes sense of its anomalous illustrative style: in this case, an amalgam of south Italian, Byzantine, French, and indigenous Levantine – including Islamic – influences.

Folda's unprecedented attribution of manuscripts to Crusader Antioch throws into stark relief the pressing need for a proper study of cultural life in the principality. The contrasts between the San Danieli Bible and the Vatican *Estoire* could hardly be starker. The *Estoire* codex bears the hallmarks of a small-scale commission for a lay patron: a vernacular text with a distinctly secular character; a simple programme of illustrations, roughly executed; and little evidence of co-ordination between the efforts of scribe and of artist. The San Danieli Bible, on the other hand, represents one of the most spectacular examples of liturgical manuscript production to have emerged from the Frankish Levant: a carefully selected series of biblical texts; a decorative programme of the very highest quality; and a clear unity of intention on the part of scribe and illustrator. If we accept that both were produced in Frankish Antioch, then this beleaguered outpost, so often envisaged as culturally sterile, emerges as a centre of manuscript production capable of striking diversity in quality and content.

Yet analysis of written sources indicates that the prospect of Antiochene manuscript production should



Biblioteca Guarneriana, San Danieli del Friuli, MS. III. Detail, f. 236v, historiated initial for Paul's epistle. Reproduced with permission.

come as no surprise. For although the kingdom of Jerusalem was indisputably the focal point for literary and artistic creativity in the Frankish Levant, it is nevertheless possible to find hints in written sources that the cultural role of Antioch during the period 1098-1268 may have been underestimated. Significant evidence of literary creativity, for instance, survives in the writings of Walter, Chancellor of Antioch from 1114-1122; in a medical treatise translated from Arabic into Latin by Stephen of Antioch; in the anonymous *Chanson des Chétifs*, a chivalresque epic apparently transcribed in the city during the Second Crusade; and in the translations of Cicero produced by one John of Antioch in the early thirteenth century. These works – which to my knowledge have never been examined together as a corpus of Antiochene texts – indicate that this ‘frontier’ city was generating a substantial and diverse body of both original and translated literature.

It should be noted that the qualitative and stylistic differences between the San Danieli Bible and the Vatican *Eracles* are sufficiently striking to make it very unlikely that they were produced in the same scriptorium. The former in two respects strongly suggests a project undertaken for a high-ranking ecclesiastical patron by a well-ordered ecclesiastical scriptorium: first, the composite biblical text, which implies a patron familiar with the Vulgate who wanted a specific corpus of extracts exquisitely presented; and secondly, the seamless integration of illustrative and textual programmes, which would have required a high degree of planning and subsequent collaboration between scribe and illustrator. The Vatican *Eracles* codex, by contrast, contains numerous compositional mistakes which indicate that the scribe and illustrator did not work in tandem. It is tempting to speculate on the basis of this divergence that manuscript production in Antioch may not have been confined simply to one or two large ecclesiastical scriptoria, but rather may

also have developed along the lines of the twelfth-century Parisian model, with commercial *ateliers*, producing a variety of mostly secular works, springing up to cater for demand from lay patrons.

In any case, it is clear that Frankish Antioch must be approached as an intellectual and artistic nexus in its own right, and not merely as a relatively insignificant satellite of Jerusalem and/or Acre. That we cannot simply use evidence from the kingdom of Jerusalem as paradigmatic for the Crusader footholds in northern Syria is underlined with particular clarity by the Vatican *Eracles*, which appears to offer a unique indication of the direct influence of Islamic art on Crusader miniature painting. That this example could have emerged from Antioch lends weight to the suggestion that the city's proximity to Aleppo may have led to an unusual degree of cultural borrowing from Islamic sources on the part of its inhabitants.

Still more important, however, is the vivid insight which the manuscript offers into the complexities inherent in the relationship which developed between settled Franks and their adoptive cultural surroundings. On one hand, the text of the codex is a French translation, composed in France, of one of the great Latin chronicles of the early Crusades. By the time MS Pal Lat 1963 was copied, the *Eracles* text had become the basis for the popular ‘frontier myth’ of the Crusades, a carefully-crafted – and quintessentially European – piece of historiography designed to legitimise and invigorate the process of Frankish settlement in the Levant. On the other hand, however, the miniatures which illustrate that text indicate a real engagement with local cultural influences: not only those emanating from pre-existing Christian artistic traditions; but also from Islamic sources. The dynamic tensions underpinning this Antiochene *Eracles* offer a useful microcosmic reflection of the various frictions and exchanges which characterised the process of Frankish settlement in northern Syria.

# RESEARCH REPORTS

## Research Reports from Jordan

### Early Bronze Age Settlement on the Kerak Plateau

Meredith S. Chesson (*University of Notre Dame*)

Over the summers of 2001 and 2002 a team from the University of Notre Dame (USA), directed by Dr Meredith S. Chesson, explored the nature of Early Bronze Age (EBA) settlement on the Kerak Plateau. This research project focuses on the exploration of social complexity and continuity of social, economic, and political structures over the course of the EBA, tracking the rise and collapse of a small-scale urban society, primarily represented archaeologically by walled communities ranging from 1 to 25 hectares. Two major objectives have guided the project's research. The first is to develop a more detailed cultural-historical understanding of the nature of EBA settlement on the Kerak Plateau. From a century of previous research in the region, we know that the EBA (c. 3600–2000 BC) encompasses a cycle of urbanisation and ruralisation, in which we witness the establishment of EB I–III walled communities throughout the region and the subsequent abandonment of many of these settlements during the EB IV (2400/2300–2000 BC). In contrast to this general trend of abandoning EB III sites, the Kerak Plateau exhibits a fairly high rate of re-occupation of EB III sites in the EB IV, thus challenging the idea of all people dispersing throughout the countryside and living in smaller human groups. The second research focus seeks to evaluate Philip's model published in *The Archaeology of Jordan* (Sheffield Academic Press 2001) of EBA settlements as dynamic corporate villages. Philip argues that the walled communities were organised socially, politically, and economically as dynamic corporate villages, in which groups of people, potentially related by kinship or some other institutional affiliation (such as a neighborhood, economic relationships, or ritual ties) worked collectively to accomplish economic, social or political objectives.

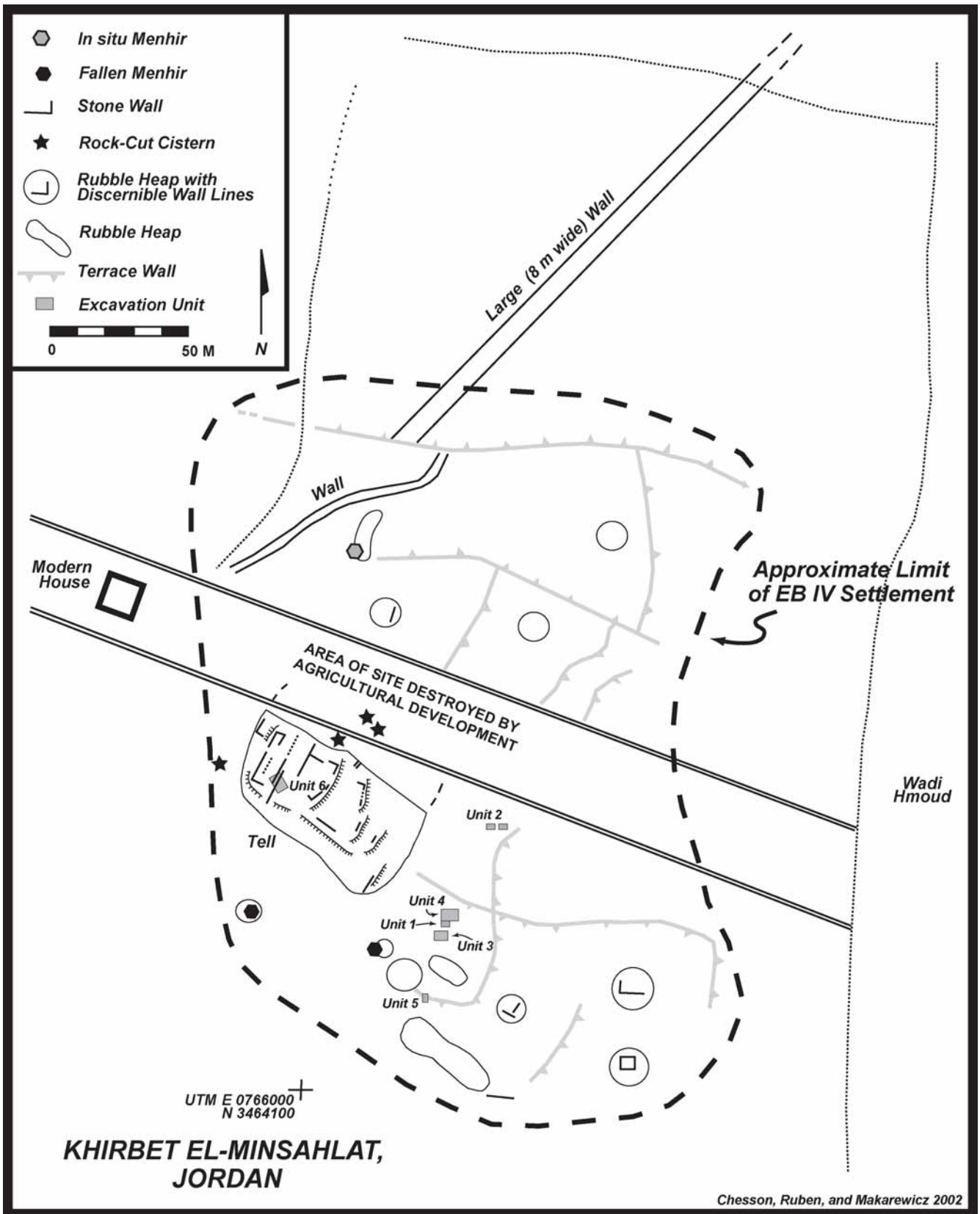
In 2001, the team conducted surface surveys and limited test excavations at eight Early Bronze Age settlement sites identified in Miller's (*Archaeological Survey of the Kerak Plateau* (Atlanta: Scholars Press 1991)). The team collected data to determine the suitability of these sites for a future, multi-year research project, and to assess the applicability of an alternative perspective for reconstructing the nature of the EB settlement. In addition to documenting the state of preservation of these sites, the proposed research sought to evaluate propositions about the nature of the chronological development of urbanism within the region, and the relationship between environmental and ecological zone and the scale of walled settlements on the Plateau.

One of the most striking results of this project was the immense negative impact economic development has had on the continued preservation of the sites. Of the eight sites, only two showed minor signs of human

impact, four showed significant signs of destruction, and at two sites we could no longer identify any EBA remains due to building and field clearing. Analysis of the ceramic, faunal, architectural and chipped stone data provide preliminary insights into the material culture and architectural practices of these communities, particularly at el-Lejjun and Khirbet el-Minsahlat, where test excavations were conducted. Architectural remains of large fortification systems typical of the EBA were noted at several of the sites, as well as the use of rock-cut cisterns and menhirs. Additionally, analysis of the faunal remains at Minsahlat and Lejjun demonstrated the presence of common Levantine domesticated species, including sheep, goat, cattle, donkey and canids, with goats comprising the majority of the faunal assemblages at both sites. From the test excavations, we found that the terminal EB III site of Khirbet el-Minsahlat offered very favorable preservation conditions for architecture, material culture, fauna and flora, and so plans were made to return to the site. Moreover, the team identified substantial residential and non-residential architectural features and spaces, including a large midden area, residential structures, a large 10 m wide wall stretching across the small tell on the site, evidence for terracing on the tell, and three menhirs, all suggesting different types and scales of corporate groups in the community.

In 2002, the team returned to Minsahlat to conduct the first full season of excavations. The major goal of our research at Minsahlat is to understand the nature of social, economic, and political structures in a terminal EB III community to gain a more detailed and nuanced understanding of the settlement transition from EB III walled communities to EB IV villages. In particular, we are interested in the similarities and differences of economic activities in residential and non-residential areas of the community. From the 2001 test excavations we knew that there were at least two phases of occupation at the site, and we designed the 2002 season to assess the nature of occupation in different areas of the site, and the best strategies for investigating both occupational phases. Two units, enlarging the area of one test trench from 2001, were placed on the lower slope of the site, while a large unit was placed on the tell adjacent to a section of the 10 m wide wall.

From the excellent preservation of the architectural and artefactual remains at Minsahlat, we have gained an enormous amount of information concerning this terminal EB III-early EB IV community. The excavation of residential structures in Units 1 (in 2001), 3 and 4, along with the 2001 excavations of an ash dump (Unit 2), provide excellent economic and organisational data for beginning to explore new ideas for the nature of economic activities in residential spaces in the community. The excavation against the east face of the large wall structure on the



Sketch plan of Khirbet el-Minsahlát, Jordan, indicating surface architecture and excavation units

tell also challenges us to understand the function of this structure, and the why's and how's of its construction. Future excavations at Minsahlát will focus on expanding the excavations on the tell and in the residential areas in order to try and gain a better understanding of social, economic, and political organisation, and the interactions between residential

and non-residential spaces in this terminal EB III-early EB IV settlement.

**Acknowledgements**

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*Department of Antiquities Jihad Darweesh cleans a patch of plastered floor located to the south of a recently opened doorway*

BCS01-04422), the Council for British Research in the Levant, Institute for Scholarship in the Liberal Arts at the University of Notre Dame, and the Department of Anthropology at Notre Dame. The team wishes to thank Dr Fawwaz al-Kraysheh, Dr Mohammed Najjar, the staff at the Department of Antiquities of Jordan, Nadja Qaisi, and Dr Bill Finlayson.

### **A day in the life of the construction of an Early Neolithic house**

*Samantha Dennis (University of Edinburgh)*

September 21, 2003

It's day twelve of building and it starts with eggs, cucumbers and tomatoes; but the view of Petra from our base at Nazzal Camp is far from ordinary and is, debatably, the most breathtaking view from a dig house. Marcel, Regula and I hop in the pickup and head up the Wadi Turkmaniyeh on our short drive to site. We pass along the outskirts of the ever-growing B'dul village at Umm Sayhun, and head along the new tarmac road leading to Little Petra, stopping along the way to pick up Mohammad Ibrahim and Faisal Abdul Aziz from the predominantly 'Ammarin village of Baida Hausing. We then bounce across the last few hundred meters on the dirt track to the Neolithic

village of Beidha. Ju'ma, our site guard, emerges from his tent smiling, carrying a metal bowl full of fresh camel's milk. He promises that it will help us grow strong. With little resistance from my fellow builders, we sit down for a couple of glasses of tea and milk before setting to work.

This long four-month season of fieldwork involves building an experimental structure based, as closely as possible on building 48, one of the earliest circular semi-subterranean structures at Beidha. We have measured every aspect of what remains of the walls of B48 and have tried to replicate the exact thickness and height of the walls, as well as the positioning of each upright timber placed in the wall. None of the measurements are standard, for example the wall thickness fluctuates from 0.50 m to over 1.00 m.

A couple of weeks ago our days involved digging a foundation pit and gathering large building stones. It was a back-breaking and nail-breaking process, and I am thankful for the use of a pickup truck to carry the stones the few hundred meters from the dry wadi bed to the site. It took the five of us about four days to collect enough stones. In early Neolithic times gathering stones, without the use of a vehicle or even a beast of burden, was without a doubt an arduous task, perhaps only overcome as a collective effort involving an organised group of villagers. Our pile of stones grew slowly, collecting roughly 250 large stones a day. Our goal of a minimum of 1000 stones was tough.

We are a small team of only five. We share the main construction tasks between us, usually swapping tasks either when our hands ache too much, our backs break, or when the boredom sets in. The main tasks include making mud, carrying buckets of mud the few meters from the mud-making area to the construction area, spreading mud on the wall, collecting rubble from outside the site for the infill of the wall, laying the rubble in the wall, and placing the stones to build up the inner and outer skins of the wall. We each have our most and least preferred tasks, though everyone seems to hate collecting rubble for the wall fill. It's worse now that we have cleared the adjacent fields of good rubble-sized stones and now have to walk further and further afield. The small fist-sized stones seem to grow inexplicably heavier and heavier as the day wears on.

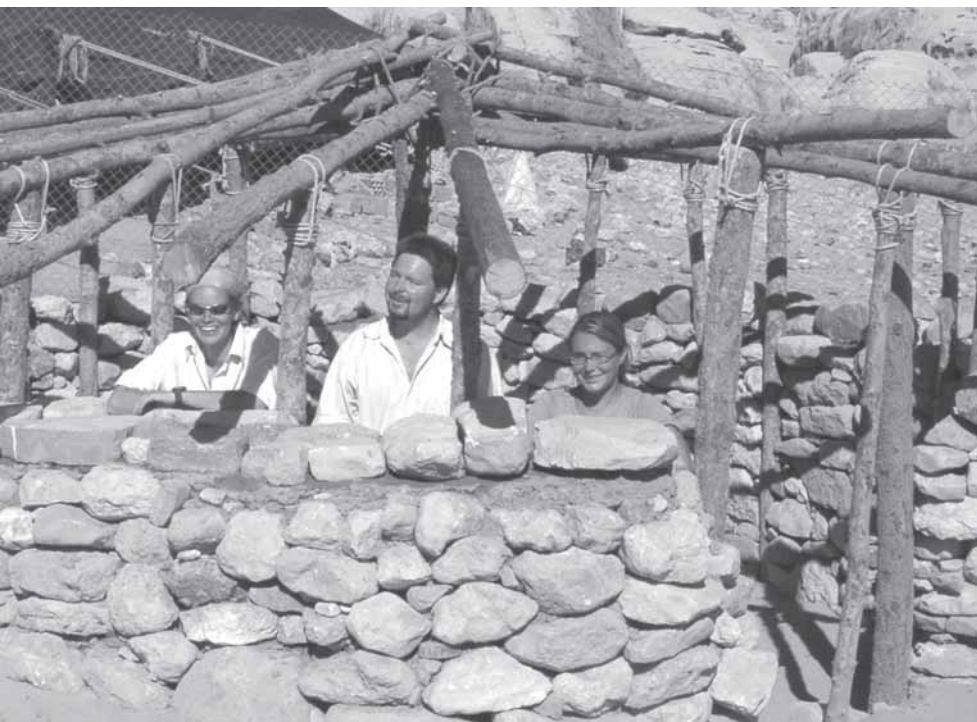
We took a break at about midday to let the mud dry between courses before building up more. We have nearly completed the wall of the structure. Measuring, from the interior floor surface, 1.10 m high and about twelve courses high we can now all see a completed structure in sight. Just one more course of stones and that should do it.

Next week we will tackle the roof, first securing the timber beams to the uprights in the wall, and then laying on the mats of reeds, before finally slapping on the layers of mud.

Thanks are due to my sponsors, CBRL and the British Embassy, and to the support of the Jordanian Department of Antiquities, and all the volunteers who joined me over the past months.



*Experimental Building 48 under construction*



*The team in September 2003: myself, Marcel and Regula*

### Jerash City Walls Project (JCWP) 2001–2003

Ina Kehrberg (University of Sydney) and John Manley (Sussex Archaeological Society)

The ancient ruins of Jerash/*Gerasa* (Palestine map ref. 234/187) gave rise to the name of 'Pompeii of the East' – one of the two main tourist attractions in Jordan. The western half, fenced-in and artificially cut-off from the living town by a modern road, is called, incorrectly, the ancient city of *Gerasa*. Protected by the Department of Antiquities of Jordan, 'ancient *Gerasa*' has developed into an historical urban park and extensive restorations are aimed at attracting tourists and staging recreational activities.

Whilst most monumental ruins on the west side of Jerash have successively been excavated and published over scores of decades, and restored in various details, the tumbled Roman city wall has remained largely ignored in the study and conservation of *Gerasa's* important historical monuments. The best preserved remains of the city wall run along the eastern section, enclosing still today most of the modern town of Jerash.

#### *Objectives of the 2002 and 2003 seasons*

The main purpose was to complete the stratigraphical examination and archaeological contextual study of the first Jerash City Wall foundations and the digital photographic recording of the preservation of still standing remains. The excavations were designed to reach the foundation levels and to get quantitatively reliable stratified archaeological deposits from the foundation and upper levels for dating and contextual interpretation. All trenches have been back-filled at the end of each season.

The east and west sides of the first City Wall foundations were examined in 2002 after the excavations

of the south-west and north sides in 2000 and 2001. Two trenches were excavated against the inner face of the east wall *Trench/Wall 400* and the west wall *Trench/Wall 500*. The findings from Trenches 400 and 500 conclude the first entire wall circuit examination by excavation. All six trenches from the N, S, E and W segments of the City Wall (seasons 2000–2002) were quite different stratigraphically and each foundation deposit varied structurally and contextually depending on the topography underfoot. The rich material evidence from all foundation contexts and their deposits has provided reliable evidence which shows, beyond doubt, that the construction of the first city wall (at least in our six trenches spanning almost 4 km of wall remains) was begun in the early rather than late second century AD.

This third and final season of the project in 2003 saw the completion of the following:

1. Comprehensive digital and photo-film photographic record surveying the entire length of the *Gerasa* City Wall (inner and outer face and top view). The photographic record, an itemised map locating the photo shots and a textual database accompanying the map and photos have been prepared on a CD Rom. Copies have been presented to the Department of Antiquities of Jordan and the CBRL in Amman as a reference database.
2. The preparation for the display and final exhibition of the Late Hellenistic tomb 109 (discovered in the 2001 campaign under Wall/Trench 100, cf CBRL Newsletter Dec 2001) in the Jerash Museum with two explanatory panels of the tomb layout and of the city walls project.
3. Completion of the recording (catalogue, photos and drawings) of contextual and archaeological materials (mostly ceramics but also glass) of the six city wall trenches. This included the documentation



*Part of Jerash city wall in its modern context.*

of the stratigraphy and contextual pottery assemblages from the extended excavations (JCWP02.100, squares 1 and 2) of the 'tomb trench' (JCW01.100), carried out by Eman Oweis, the DoA representative of the project, in April 2002.

4. 'The Tale of Two Cities': The feasibility study for the preservation and presentation of the Jerash City Walls is underway. The study for the preservation and presentation of the wall remains is now part of a postgraduate architecture diploma course at JUST University, supervised by Dr Rami Daher, with Dr B. Finlayson. The archaeological and historical background of ancient and modern Jerash for this study has been provided as two explanatory site visits, together with the students. The postgraduate students have also been provided with the JCWP/CBRL photographic digital database of the city wall for the feasibility study. The postgraduate course began in October 2003 and the feasibility study will be submitted by the students at the end of their diploma. With future Jordanian study projects in mind, this first feasibility study will highlight the needs and, together with the digital database of the city wall environs, will provide a solid base of information stressing the use and need of archaeological findings in Jerash Heritage Management and conservation of its monuments in both 'halves' of the town. Two major publications of the JCWP by Ina Kehrberg and John Manley (with contributions by Eman Oweis/gold pectoral, Julian Bowsler/coins and Daniel Keller/glass) are in preparation.

The 2003 Team: Directors, Ina Kehrberg and John Manley; DoA Representative, Eman Oweis; digital recording of the City Wall database, Andrew Card; planning and realisation of the Jerash Museum Hellenistic tomb 109 exhibition and posters, Eman Oweis and Anne Poepjes.

### The 'Aqaba Castle Project 2003

*Johnny De Meulemeester (Division du Patrimoine de la Région wallonne and University of Ghent, Belgium) and Denys Pringle (Cardiff University)*

The field season planned for January 2003 had to be postponed owing to the political situation in the Middle East. It finally took place between 1 and 20 December 2003 and was directed by Johnny De Meulemeester and Denys Pringle, with Saté Ahed Massadeh representing the Department of Antiquities. The season was sponsored by the Division du Patrimoine de la Région wallonne and the CBRL. Logistical support was also provided by the Jordanian Department of Antiquities, 'Aqaba. The team included: archaeologists Inneke Daghelet and Joke Dewulf from the University of Ghent, Magalie Dartus of CNRS Lyon, and Rana Mikati and Katie Johnson of the Oriental Institute, Chicago; architect Matthew Pease; and finds curator Reem Alshqour of Madaba Museum.

The aims of the 2003 project were: to finish the survey and analysis of the standing structure; to determine whether there was any direct structural connection between the earlier excavated phases and the present building by excavating a larger area in the north-

western part of the castle; and to attempt to broaden our knowledge of the pottery and material culture of Ayla/al-'Aqaba from the end of the Fatimid period onwards.

The survey of the standing structure of the castle was completed by Matthew Pease, making use of the EDM plots undertaken in previous years by Jacques DeBie. Enough information has now been recorded to allow the production of plans of the castle at all three levels accompanied by a series of sections and elevations. A group of *graffiti* scratched in the Mamluk plaster surviving inside the gatehouse was also recorded; they include an architectural drawing for laying out a trefoil arch and various depictions of Arabian buildings.

Excavation was concentrated in the north-western part of the castle, where a relatively open area had been created, partly by the construction of a walled compound in the later nineteenth century and partly by the effects of the naval bombardments of 1911–12 and 1916–17. Trench G, laid out over the destroyed north-west corner-tower, confirmed that its plan was polygonal externally and rounded internally. Its facing abutted the west wall of the castle rather than being bonded into it, though it is uncertain whether this should necessarily be taken as evidence of two distinct chronological phases.

Just inside the rebuilt castle wall and a little to the south, trench FJ revealed a complex of walls built parallel and perpendicular to the original castle wall. The earliest construction here consisted of a rectangular stone podium (1.10 × 1.85 m), associated with an area of stone paving. The paving was cut through by an east-west wall, with a door opening in front of the podium. The paving and podium were subsequently partially robbed before the construction of the Mamluk fortified caravanserai began. Excavation in the south-western corner of the castle in 2001 had indicated that the outer walls of the caravanserai of c. 1515 were built over an earlier Mamluk wall, which also had cells built against its inside face, though to a different layout. In trench FJ the first phase of the caravanserai also appears to belong to this pre-circa 1515 phase. It was represented by the west wall, which underlies the modern rebuilt west wall (though its face extends some 0.7 m more to the east), and by the east wall and one of the cross-walls of the west range of cells lining the outer wall. This west range was probably rebuilt c. 1515 at a higher level, with slighter foundations and on the same alignment as the surviving section further south, though later disturbance had removed all archaeological trace of it. The range is shown in this later form, however, on the rough plan made by Léon de Laborde in 1827. The cells in this area would then have been demolished to form an open rectangular compound sometime before the bombardments of World War I. The latter are represented by a shell crater and the military occupation by layers containing service ammunition and buttons from military uniforms.

Trench EHKM lay immediately south of trench FJ. Here, too a pavement represented the earliest construction. This appeared to relate to a domestic



*NW corner of the early sixteenth-century late Mamluk castle. Clearing up after a heavy downpour*

building, as it was associated with a latrine pit, which would normally have been located outside the house in an accessible area. Finds from one of a pair of other pits belonging to this phase contained pottery indicating a fourteenth- or fifteenth-century date. The pavement was cut through by two later walls, one aligned north-south and the other east-west. These structures, whatever they may have been, were subsequently thrown down, possibly by an earthquake. Over the levelled destruction debris were then laid out elements of the west range of the pre-*circa* 1515 Mamluk fortified caravanserai, including the west and east walls and part of an east-west wall linking them. These were overlain by further destruction debris.

Pottery from all four seasons (including the excavations by Sawsan al-Fakhri and Adnan al-Rfaia in 1999) has now been sorted and counted, and a start has been made on developing a type series for all the periods represented at the site. Apart from some apparently stray Nabatean and Roman sherds, this extends from the Early Islamic period until the twentieth century. Some notable differences are clearly

distinguishable between the medieval and post-medieval pottery from 'Aqaba and that of the more northerly parts of Jordan and Palestine, in particular the limited presence of handmade painted wares. Other finds included glassware, objects of iron and copper, mother-of-pearl and coins of the Mamluk, Ottoman and Hashemite periods. A considerable quantity of animal and fish bones from both inside and outside the castle may provide the basis for a valuable comparative study.

At the end of the 2003 season the finds, including shell and faunal material, were moved into temporary storage at the British Institute in Amman. The pottery and other artefacts will be studied in July 2004 by Denys Pringle and Louise Joyner with three students from the Universities of Cardiff and Ghent. The bones and shells will be studied by specialists from the University of Ghent and the Ottoman pipes by Dr St. John Simpson of the British Museum. The final report, in English with a French summary, will be submitted for publication in the monograph series of the Division du Patrimoine of the Région wallonne.

### **Report on Palestine Exploration Fund Activities in Jordan during 2003**

*Konstantine Politis (British Museum)*

#### ***The Wadi Farasa Excavations (Petra)***

Dr Stephan Schmid, presently at Montpellier University, originally proposed to the Department of Antiquities of Jordan to clean the Renaissance Tomb in the Wadi Farasa at Petra. This initiative led to the Wadi Farasa Project, which has been in progress from 2000 to 2003, jointly funded by the Palestine Exploration Fund and the Swiss organisation, Association for the Understanding of Ancient Cultures (AUAC). During Sep-

tember 2003, excavations were carried out at the 'Garden Triclinium' and the 'Soldier's Tomb' in Wadi Farasa.

Dr Schmid has long argued that many of the rock-cut tomb facades in Petra had built platforms and colonnades in front of them. One of his main objectives, therefore, was to demonstrate this through excavations in the Wadi Farasa. After three seasons of

work, architectural fragments and *in situ* column bases and walls have provided good evidence for built structures in front of the Soldier tomb, and probably for most tombs at Petra. This is invaluable information for understanding Nabataean architecture and its origins.

A second objective of the Wadi Farasa project has been to systematically excavate inside and in front of the rock-cut installations. Although some tombs were cleared in the twentieth century, these activities did not employ modern archaeological methods. Consequently, most information belonging to the tombs' original history has been lost. Dr Schmid's work, however, has succeeded in finding some of this material, contributing substantially to understanding the history of Petra. Since most of the characteristic Nabataean pottery sherds recovered during excavations were unstratified or residual, Dr Schmid initiated a strategy of extracting small fragments of such pottery from the mortar and plaster from the Nabataean tombs. By this method, he was able to identify and date the pottery and consequently date the tombs themselves.

The structures at Wadi Farasa had later architectural additions that were incongruent to Nabataean styles. This was particularly apparent at the 'Garden Triclinium' where I excavated, which had roughly made stone walls and evidence for the re-use of the cisterns. The material finds associated with these structures also reflected this post-Nabataean phase. The dating is based on medieval period (eleventh to thirteenth century AD) pottery finds and Christian tombstones which may indicate a marked presence in Petra during the Crusader period and the continuity of Christian communities beyond the Byzantine era.

Work carried out at the 'Renaissance Tomb' succeeded in exposing 14 *loculi* cut into the floor of this tomb.

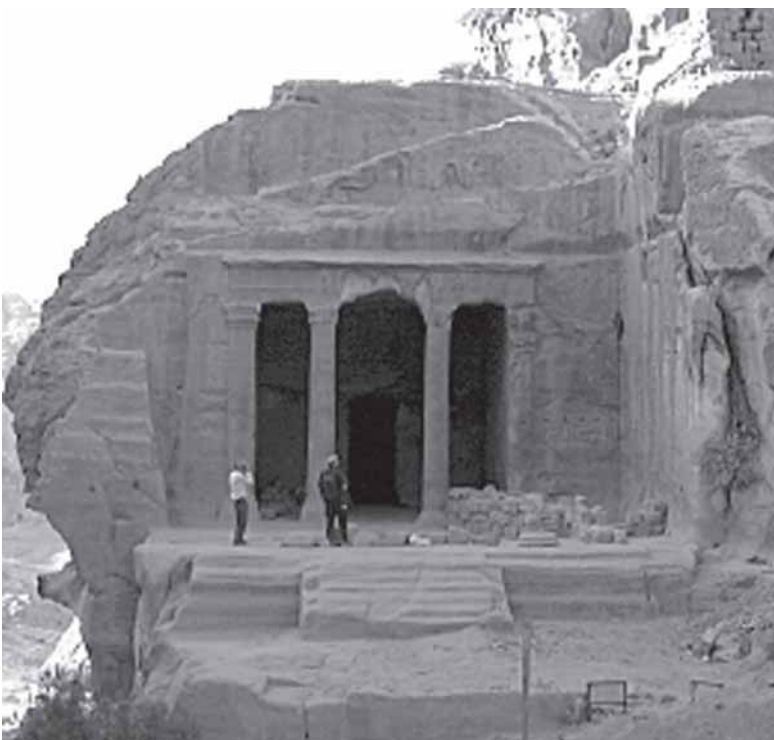
Although all of them were looted in the medieval period, enough remains (including human bones, pottery and coins) were found to give an insight about funeral customs of the Nabataeans dated to the second half of the first century AD.

#### *The 'Khazneh' Excavation at Petra*

While I was in Petra for the Palestine Exploration Fund, the Department of Antiquities of Jordan was excavating in front of the 'Khasneh'. This was meant to be as much a continuation of the now completed excavation of the paved road leading down the *siq*, as a way of finding meaningful work for unemployed Jordanians. The results surpassed any expectations and are simply spectacular.

Three rock-cut tombs in the classic Nabataean style were discovered over six metres below the present ground level. These were largely intact and had hewn steps leading into them. Human bones and other material finds included typical Nabataean pottery corroborate the dating of the tomb facades to the first century BC. Perhaps most interesting, though, was the discovery of an altar in front of the northern tomb which had remains of frankincense still *in situ*.

At the base of the three tombs, traces of paving stones belonging to the original street were uncovered which presumably was the continuation of those exposed in the *siq*. Although the obvious objective would be to continue excavations and link the two areas, thereby opening the entire area in front of the 'Khasneh' to the ancient level, the Jordanian authorities decided to back-fill most the excavated areas, temporarily covering the three tombs, concealing them from public view. It is hoped that this exciting project will continue in 2004 when more government funds are made available.



*View of the 'Garden Triclinium'*



*Rock-cut tombs recently unearthed in front of the 'Khasneh' in Petra*

### **The Zoara Project**

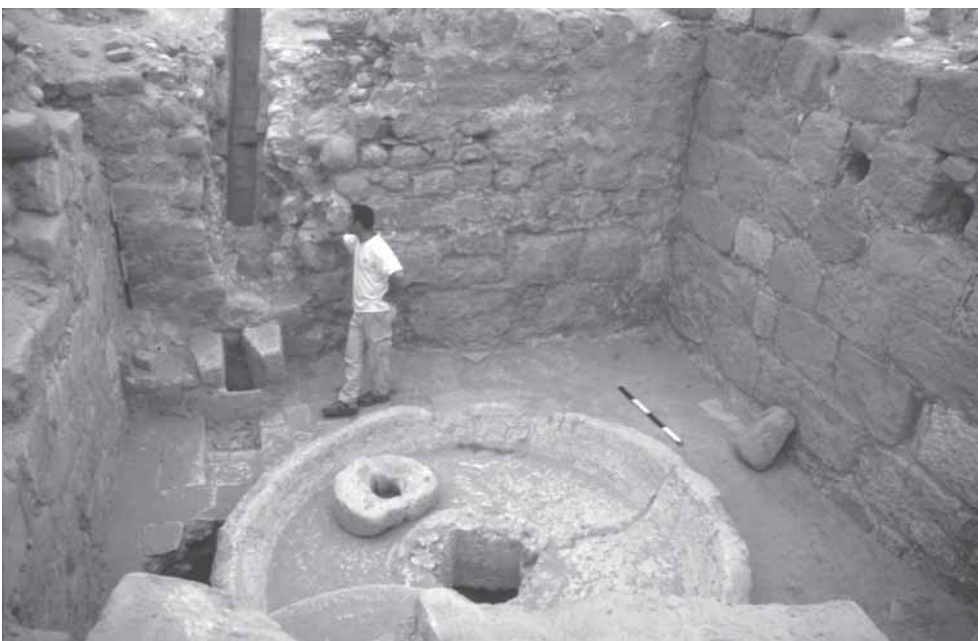
Archaeological work conducted at ancient *Zoara*, modern Ghor es-Safi, during the 2002–2003 season was jointly sponsored by the Department of Antiquities of Jordan, the Palestine Exploration Fund and the Hellenic Society for Near Eastern Studies (Athens,

Greece). The work included excavation, field survey, documentation and finds analysis.

Following the pilot season conducted at the beginning of 2002 (ADAJ 2002: 591–614), all excavated and exposed ancient structures were consolidated and/or backfilled. More substantial excavations were conducted during the 2002–2003 season at Tawahin es-Sukkar and at the south-western edges of the Khirbet Sheik 'Isa site where a major underground irrigation trench was being laid by the Jordan Valley Authority. Although this activity was disruptive to the site, it offered an opportunity to reveal the depth of occupation of up to 3 metres. The southern extent of the city walls was exposed as well as a number of rooms, including one with standing columns, steps and an *in situ* architectural stone inscribed in c. sixth century AD Greek. At the far south-western part of the excavation marble chancel posts and decorated column fragments were found re-used as building material, indicating the probable presence of a church area. This would corroborate literary sources, which mention *Zoara* as the seat of a bishop. One of the excavated chambers in Area A contains a large millstone (the Tawahin es-Sukkar, literally 'sugar millstone').

A wider survey of the fields and slopes around the main sites was also conducted during 2002–2003. Identifying the limits of the sites was a priority as most of the area is under agricultural activity and not officially claimed as antiquity land. The surrounding agricultural fields were investigated in an attempt to discern the ancient field system. Unfortunately, much has already been disrupted but by closer inspection of aerial photographs made in 1961 and earlier some of the ancient boundaries may be identified. Several of the areas seen on the photos were verified on the ground, revealing Iron Age, Late Roman, Byzantine and medieval occupation.

During a survey up the Wadi al-Hasa at the mouth of which the entire Ghor es-Safi sits, a large water conduit was found cut into the south bank. At the eastern end of this conduit a Nabataean inscription was carved on the rock face. This may have marked the location of



*Excavated chamber containing a large millstone, the so-called 'sugar millstone'*

a dam, now breached. These finds have not been previously recorded. Visits were also made to the large fortress of Umm Tawabeen on the south bank of the Wadi al-Hasa and the newly identified ancient road leading up the Wadi Sarmuj, north of the Wadi al-Hasa, to the eastern plateau. On the basis of surface finds the sites were dated at least back to the first century AD. At the mouth of the Wadi Sarmuj, a robbed-out cairn tomb with similar structure and Middle Bronze Age II pottery sherds similar to those found at Deir 'Ain 'Abata were also discovered.

All finds from the early 2002 pilot season and the 2002–2003 season of work were sorted and documented. Pottery, glass and inscriptions were analysed by specialists. Metalwork, animal, fish and botanical remains are outstanding. The initial results, though, revealed fine imported wares from Syria and Egypt indicating wide trading relations and reflecting a wealthy and sophisticated urban community during the Byzantine and medieval periods based on specialised agricultural products such as dates, indigo and sugarcane.

## Research Reports from Israel and the Palestinian Territories

### **The Tel Jezreel Post-Excavation and Publication Project**

*Charlotte Whiting (CBRL)*

The purpose of this project is to produce the final report on the excavations at Tel Jezreel, northern Israel, excavated as part of a joint project of the former British School of Archaeology in Jerusalem (represented by John Woodhead) and the Institute of Archaeology of Tel Aviv University (represented by David Ussishkin) from 1990 to 1996. As both of the original excavators have moved on to other fields of interest, the CBRL, as the successor body to the former British School of Archaeology in Jerusalem, has undertaken the task of producing a final report. The current post-excavation and publication project was therefore begun in September 2003 under the direction of Dr Bill Finlayson and Dr Charlotte Whiting, jointly in consultation with John Woodhead.

As the regional headquarters of the CBRL, the Amman office functions as the main base for the project. The excavation archive has been gathered there, and the Institute supplies workspace and facilities. The finds which still require specialist reports are stored in the CBRL office in Jerusalem, now the Kenyon Institute, and can be easily accessed from Amman, as well as from overseas. Workspace has been created at the Kenyon Institute to allow specialist analysis of this material. Upon completion of the project, the final report on the excavations at Tel Jezreel will be published by the CBRL in the British Academy Monographs in Archaeology series.

Tel Jezreel occupies the brow of a hill overlooking the plain of Esdraelon or Jezreel to the north and east at the point where it becomes the valley of Jezreel, which falls away south-eastwards into the Jordan rift valley. Tel Jezreel is roughly rectangular in shape, being *c.* 350 m long and 170 m wide, covering an area of *c.* 15 acres. The site is multi-period, with material from the Chalcolithic to the recent past, the most important material being represented by the Iron Age, and with a significant Crusader element. The Iron Age remains include a large enclosure surrounded by a moat with a six-chambered gate and monumental corner towers. Based on the limited stratigraphical evidence published so far and in accordance with the pottery, this monumental com-

pound has been broadly dated to the tenth and ninth centuries BC.

Three preliminary reports, a number of articles on figurines and weights, inscriptions, seal impressions, pipes, and medieval burials, as well as some interim notes on the Bronze and Iron Age pottery, the Chalcolithic and Bronze Age material, and the Classical to Ottoman pottery have been published. In addition, some post-excavation analysis was completed before the present project began. This includes the site archive in Amman, a Data Structure Report, various specialist studies (lamps and coins), and papers on some aspects of the site history. However, a substantial number of tasks remain to be undertaken, including the basic account of the excavation and stratigraphy and a range of specialist studies. Outstanding specialist reports include studies of the plaster and mortar, ground stone, flint, ceramic and metal small finds, ceramic building materials, faunal and botanical remains, Bronze and Iron Age pottery, glass, Rhodian jar handles, and shell.

The first six months of the project focused on three major goals. The first concentrates on the production of a final report on the Crusader church (Area E) to be published as a separate article. The second concerns the conversion of the excavation records into electronic format held in a Microsoft Access Project Database, which will facilitate stratigraphic analysis of the site, as well as to provide the electronic storage of data for depositing with the Archaeology Data Service in York. The third and final goal is to schedule the completion of all outstanding specialist reports and to raise additional funding to achieve this.

In line with these goals, the first phase of the project has thus concentrated on the conversion of the records of Area E into electronic format. In addition, the records for Area A (the Iron Age gate area) have been completely converted. Areas A and E constitute the two largest areas in terms of excavation records, so considerable headway has been made with data input in this first phase. This is largely due to the dedicated work of Catherine Edwards and Jamie Fraser. Their help has been invaluable to the project and thanks are due for their considerable efforts in this regard. Following a full stratigraphic analysis of the records for Area E, the end of the first six months of the project



has seen the completion of a final report on the excavations at the church at Jezreel. This will be submitted to *Levant* 37 (2005).

In addition to producing the final report on the excavations in Area E, specialists were identified and contacted for each of the outstanding finds reports and work was scheduled. Additional sources of funding were sought to allow for their completion and, as a result, several small grants have been made to the project to supplement the core funding from the CBRL. We are still awaiting the outcome of several other applications and plan to apply to other grant-giving bodies in the coming year.

## Research Reports from Syria

### The Hauran Monastic Landscapes Project

*Amr al-Azm (Centre for Archaeological Research at the University of Damascus) and Daniel Hull (University of York)*

This project aims to gather together all of the available information for monastic sites and their environs in the Hauran region of southern Syria. By placing this varied range of data together in one GIS package, and observing the juxtaposition of monasteries with surrounding settlement patterns, topography, resources and communication routes, it is hoped that the intentions and circumstances of early Christian monasticism can be analysed.

The Hauran is a unique region in the Middle East. Spanning the modern borders of southern Syria and northern Jordan, this bizarre volcanic landscape possesses a micro-climate, soil types and topography which are unusually conducive to dry farming techniques. Since at least the third century BC it has been subjected to intensive agricultural production. From the second century AD, both grape and grain were cultivated as highly organised industries and their products transported north and west along a network of Roman roads centred on Bosra.

The settlement that accompanied this production has left behind a rich archaeological record. Yet, although comparable in scale and preservation with the Limestone Massif of north-west Syria, the Hauran has been subjected to far less study, with the exception of certain well-excavated sites like Si', Bosra, Shahba and others.

The possibility of early Christian monastic sites in the Hauran was first raised through Theodore Noldeke's study of the documentary sources in the 1870s, and again by the Princeton Expedition led by Butler in the first decade of the twentieth century. Further reference has been made to these sites in recent years by scholars such as Villeneuve, Innes MacAdam, Peters, Sartre and Abou Assaf. Research potential for sites in this region is highlighted by Peters' discussion of the fact that nomadic tribes belonging to the Ghassanid confederation were adherents to Monophysite Christianity from the fourth century, and are attested in various documentary sources as having had a complex, inter-dependent relationship with monasteries in the

The aims for the second phase of the project, begun in April 2004, are threefold: first, to complete the conversion of the excavation archive into electronic format by autumn 2004; second, to finish all basic stratigraphic analysis by December 2004; and, thirdly, to commence the production of specialist reports in January 2005. The overall goal is to have all specialist reports completed by the first half of 2005, to allow final writing up of the monograph to be completed by early 2006.

For more information on the project, see <http://www.britac.ac.uk/institutes/cbrl/projects/Israel-Palestine.html>

Hauran. A letter dated to c.570 AD, for example, mentions 137 institutions which owed some form of allegiance to a Ghassanid phylarch. Furthermore, archaeological evidence for nomadic encampment at or very close to monastic sites is implied by Gibson and Dauphin's work at al-Ramthaniya.

It is an opportune time to revisit the issue of monasticism in this area, since undoubtedly the most thorough source of archaeological information, Butler's *Publications of the Princeton University Archaeological Expeditions*, derives from a survey which is exactly a century old. Howard Crosby Butler, the charismatic leader of the Princeton Expedition to Syria, first visited the Hauran in 1904. His team of epigraphers, draftsmen and architects recorded in methodical fashion the fast-disappearing remains of his beloved Classical period. The intellectual context of this survey was one of explicit admiration for a Roman civilisation which Butler claimed 'knew no rival until 500 years after its death, when the Gothic architecture of Northern Europe came into being'. He often noted with tangible disappointment that what he saw as a quite separate, later population had with 'the construction of their own crude dwellings... accomplished the complete destruction of the ancient buildings'.

During October 2003, Daniel Hull and Amr al-Azm embarked on a reassessment of the evidence which Butler presented for monastic sites in the Hauran. A total of 11 archaeological sites were examined, in order to assess their condition, extent and potential for further study. After just one, short season of the Hauran Monastic Landscapes project, it is clear that the destruction which Butler described was, in fact, part of a longer term process. Even since Butler's day, many sites have now been totally destroyed, such as Burd, Dayr Barani and the larger church at Dayr Dema. Others have been substantially remodelled, like the basilica of Tisiyah. Yet rather than bemoaning such losses, it is worth pausing to consider the social processes which have resulted in this destruction.

The story begins as early as the 1840s, when social unrest in the mountains of Lebanon forced large numbers of the Druze community off the land. The

majority of this refugee population settled in the region which today is known as Jebel al-'Arab, the volcanic mountain at the centre of the Hauran region. This in turn produced conflict between the Christian population who were already on the Jebel, and they were forced out onto the surrounding plain. This process of mass population movement was exacerbated by social unrest in Damascus during the 1880s, which forced yet more people out into the Hauran.

Land reforms of the Late Ottoman and Mandate periods, coupled with increasing mechanisation in the region since the 1930s, have witnessed an increase in agricultural production, bringing previously marginal areas into cultivation. This has swept away many of the more isolated archaeological sites. Furthermore, the construction of a road network has enabled the gathering of building materials from archaeological sites at ever-increasing rates. The need for this to take place has heightened as the population has steadily risen.



*Dayr al-Nasrani: doorway with incised crosses (left), and an early twentieth century mosque attached to the structure (behind)*

Within the context of these changes, the reasons *why* certain monastic sites have actually survived is also of interest. These vary as much according to the modern social and religious context as the landscape setting. At Dayr al-Nasrani, for example, it would be easy to conclude that the comparative isolation of the structure, on top of a 200 m high promontory overlooking the desert beyond, has led to its survival. However, it is more likely that the incorporation of a Muslim shrine within the ruins, dedicated to St. George, has protected the site from use as a quarry of building materials. At 'Anz, a basilica church has survived in excellent condition due to its encasement within a farm storage structure during the nineteenth century. At Tisiyah, a ruined early Christian church was restored and re-used in the 1920s by a Greek Orthodox population who originally came from Jebel al-Arab to the north-east, and who quickly recognised

the remains of a more ancient Christian presence here. The explanation is different again at Dayr Simj, where in spite of the almost total remodelling of the monastic complex at least seventy years ago, the modern farm at the centre of the ruins is still referred to as the *dayr*, and the locals are well aware of the previous existence of a sacred site within their now domestic setting.

The architectural forms which have resulted from the changes of the nineteenth and twentieth centuries are themselves informative of a fascinating diversity of vernacular traditions. Farm building construction has often been ignored on the grounds that it is neither particularly old nor particularly grand, in favour of the high status Classical remains which they appear to have destroyed. Yet at 'Anz, the ways in which the church was re-roofed to form a barn, complete with clay storage troughs and grain bins built into the west end, are of interest. At Dayr Simj, the sinuous interlace of a grape vine on re-used Roman *spolia* is proudly displayed alongside newly cut basalt blocks, mud brick and timber. Within the same village, consistently different forms of re-use co-exist in neighbouring farms, suggesting family-based building traditions. All of this informs our understanding of the social history of the Hauran over the last two centuries. Now that that history is again on the turn, with the use of concrete and steel as the predominant building materials, such information should be stored and gathered wherever possible.

Much remains to be done. At desktop level, the work so far will be improved upon when each of the sites is plotted within its landscape setting, and when that information is cross-checked with other recent surveys in the region. Data concerning resources, communication routes, areas of Late Roman settlement and field systems will be plotted and rectified. On the ground, a further 25 sites have yet to be visited, and at least three must be re-checked. Already, however, it is clear that, although the course of the nineteenth and twentieth centuries has been far from kind to monastic sites in the Hauran, enough remains in certain cases for further, more intensive study to be carried out. Furthermore, the processes of destruction and change which have taken place in the majority of cases are proving to be interesting in themselves.

#### *Acknowledgements*

Thanks are due to the Directorate General for Antiquities and Museums of Syria, who granted permission for this survey to take place. Daniel Hull was funded by a Travel Grant from the CBRL and by the Seven Pillars of Wisdom Trust, and his PhD programme is sponsored by the Arts and Humanities Research Board.

#### **The Great Mosque of Damascus in Context**

*Charmian Bannister*

I first went to Syria in January 2003 as part of an overland tour and really loved it, particularly Damascus. The people were warm, welcoming and totally hospitable, despite some slight premonitions I had felt

due to the increasing tension in the Middle East at that time. I had decided to go because I was in the middle of doing a research Masters in Islamic Archaeology and felt that there were a number of sites which I wished to visit in both Jordan and Syria. Therefore, on my return to England, it made sense to me to focus upon Syria in my end of year dissertation.

I finally decided to concentrate this study on the Great Mosque of Damascus, principally because it was such a beautiful building, and it was still one of the key monuments in the Islamic world. I applied to the CBRL detailing my plans for study and was lucky enough to receive a travel grant from them to return to Damascus and study the mosque in further depth.

I had decided that my dissertation would principally focus upon the origin of the mosque and the controversy which surrounds this, and the local and foreign influences upon its construction. The mosque itself is a very interesting building, mainly because its design was not that similar to its contemporaries and indeed seemed to resemble the Christian basilica church. Thus my main interest in returning to Damascus was to get a real feel for the structure and assess its architecture in the light of historical evidence.

The Great Mosque itself was constructed between 705 and 715 AD by the Umayyad caliph al-Walid. The capital of the Islamic world was moved to Damascus in 659 following a power struggle after the demise of the Prophet and the subsequent victory of a governor by the name of Mu'awiyah. This moved the focus away from the initial Islamic capitals of Medina and Jerusalem. Damascus had previously been part of the Christian Byzantine Empire prior to the Muslim invasion and, as a consequence, offered an array of local churches and

Christian architecture which undoubtedly influenced the Great Mosque.

One of the interesting aspects of the Great Mosque was that on the same site and prior to its construction there had also been a Roman temple and a Christian church. Evidence for this comes from both material and historical sources. Principally, it is the fact that the walls of the ancient *temenos* which surrounded the Roman temple are still evident on the site and have been incorporated into the four sides of the present day mosque. However, there is less evidence for both the inner temple and the church of St John the Baptist which has led to confusion concerning their exact location and whether any conversion occurred between the church and the mosque.

There was one really interesting point which I discovered while I was in Damascus. The mosque itself consists of a courtyard and a domed sanctuary whose interior is made up of three aisles divided by a transept. Elements of this design, such as the courtyard and the dome, demonstrate similarities with the earlier mosques of the same period, such as the Dome of the Rock in Jerusalem. However, the aisled interior is reminiscent of church construction and one novel element of this interior, which became apparent to me whilst in Damascus, was that it forms the shape of the cross. This is not to say that this was an intentional concept of the design, but it does demonstrate the possibility that Christianity did have a pronounced effect upon the construction of this particular mosque.

Overall, I gained a substantial amount from my visit to Syria not only in terms of research for my dissertation, but also in terms of the people I met and the places that I was able to see. Although this year of study is coming to an end, I hope that this is not the last time I will encounter the Great Mosque and, already, I cannot wait to return to Syria.



*The Great Mosque in Damascus*

## Early Islamic and Medieval Settlements in the Syrian Steppe

*Denis Genequand (CBRL)*

Since November 2002, and thanks to the support of the Société Académique Vaudoise and the van Walsem Foundation, both based in Lausanne, I have had the opportunity to be a research fellow based at the CBRL in Amman. My research centres on the transition from Byzantium to Islam in the Near East, with a special focus on the so-called Umayyad 'desert castles' and their economic implications.

A great part of my time since becoming a CBRL fellow in 2002 has been devoted to research activities in Amman. In addition, I conducted two major field seasons at Qasr al-Hayr al-Sharqi in Syria in winter 2002 and in summer 2003. During the latter season, I also undertook soundings at al-Bakhra', another site in Syria. These field seasons were part of a Syrian-Swiss project under the auspices of the Directorate General of Antiquities and Museums of Syria (DGAM) and the Swiss-Liechtenstein Foundation for Archaeological Research Abroad (SLFA, Zürich). The project is co-directed by the author and Walid al-As'ad, director of the Palmyra office of the DGAM.

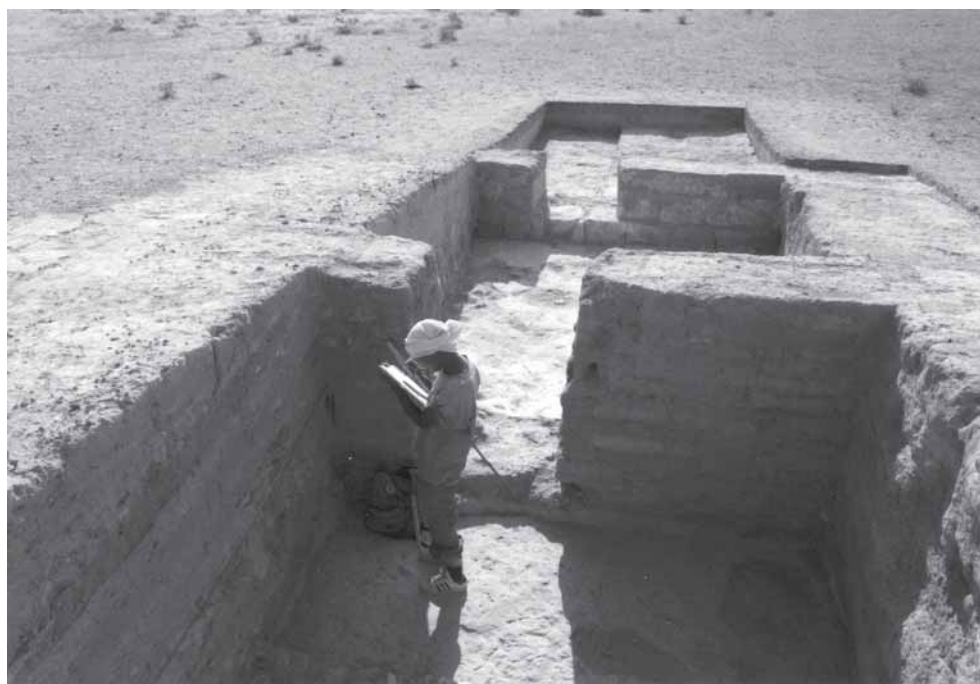
The Umayyad castles are some of the most important archaeological remains of the early Islamic Levant. Despite being very well preserved and having been discussed extensively in archaeological and historical literature, many questions can still be raised about their role and function. Most of them are situated in semi-arid steppe areas in Syria and Jordan. They usually consist of a palace or large residence, along with other structures, such as a mosque, a bath, houses and service buildings, hydraulic and agricultural devices, and so on. The builders and owners of these complexes were the Umayyad caliphs, as well as the members of the new Islamic ruling élite during the late seventh and the first half of the eighth centuries AD.

Qasr al-Hayr al-Sharqi is one of these Umayyad complexes founded as a *madina* by the caliph Hisham b. 'Abd al-Malik in AD 728–9. It consists of a palace (the Small Enclosure); a large square structure with an internal orthogonal layout that includes living units, a mosque, an administrative unit, and industrial features around a wide central courtyard (the Large Enclosure); two secondary castles (the southern castles); a bath; an extended settlement built in mud-brick; and an enclosed and irrigated area covering over seven square kilometres. Abandoned in the tenth century AD, the site was re-occupied under the Ayyubids and became a small town along a commercial road linking the towns of southern and central Syria to Iran and Anatolia. This new settlement was finally abandoned in the fourteenth century AD.

The 2002 season was mainly devoted to the study of the medieval re-occupation of Qasr al-Hayr al-Sharqi and was concerned with the excavation of the Ayyubid mosque and its necropolis, as well as a stratigraphical sounding in the Small Enclosure. Of special mention is the necropolis established at a later stage in the courtyard of the Ayyubid mosque. It provides some new and very interesting information on medieval funerary practices in a Muslim context. The 2003 season was mainly oriented towards the study of the Umayyad settlement. Excavations were undertaken in one of the newly found mud-brick castles situated to the south of the site, in addition to stratigraphical soundings which were conducted in both the Small and Large Enclosures, as well as additional excavations in the Umayyad and Ayyubid mosques. A topographical survey of the site was also carried out, including a new survey and analysis of the hydraulic system and the mud-brick settlements. The end of the 2003 season was devoted to soundings at another site, al-Bakhra', situated to the south of Palmyra. Al-Bakhra' was a late Roman fort built under the Tetrarchy and was later transformed into an Umayyad castle. It was the place where the famous hedonist caliph al-Walid b. Yazid (al-Walid II) was assassinated in AD 744.



*Qasr al-Hayr al-Sharqi, the Ayyubid mosque in front of the Umayyad palace*



*Qasr al-Hayr al-Sharqi, sounding in one of the secondary southern castles*

The excavations and survey at Qasr al-Hayr al-Sharqi has provided new evidence that demonstrates the still high potential of the site for understanding how settlements were created and developed in a generally adverse environment under the Umayyads and Abbassids, and again under the Ayyubids. The project also has the potential to provide more evidence for land-use and settlement patterns in the area of the Syrian steppe.

For the study of the Umayyad settlement, the main focus is, and will continue to be, on the peripheral monuments around the two main enclosures. These structures cover approximately 30 hectares and are made up of houses, service buildings, as well as two secondary castles (the southern castles) built in mud-brick and of very different function than the Small Enclosure and the Large Enclosure. All of these structures were built during the second quarter of the eighth century AD, and most of them were apparently abandoned sometime during the second half of the same century after the fall of the Umayyad dynasty. They are, therefore, very valuable for providing data regarding the economy of the site during its first main phase of occupation and development.

In Amman, my research activities have been mainly devoted to the treatment of the data resulting from the seasons of excavations at Qasr al-Hayr al-Sharqi and from a survey of early Islamic sites previously done in Syria. Most of the findings of this survey are entirely new, and will be used for my research on Umayyad settlements. They provide a revised picture of the distribution of Umayyad desert castles in Syria (to the west of the Euphrates River), as well as a more precise understanding of the components and development of these sites.

In addition to my research on Umayyad settlements, I am also involved in the preparation of the final publication of the Swiss excavations at Umm al-Rasas and Umm al-Walid in Jordan (the Max van Berchem Foundation's excavations). This has resulted in the contribution to this report of a chapter devoted to the

Roman military occupation in central Jordan. This chapter, which contains new evidence as well as various new hypotheses, will provide the historical and archaeological context for the study of the late Roman camp of Umm al-Rasas/Kastron Mefaa carried out by the Swiss mission in 1992–1993.

Reports on the Qasr al-Hayr al-Sharqi field project appear regularly in the SLFA's *Jahresbericht* (also downloadable as PDF files from <http://www.slsa.ch/Projekte/QasrAl-HayrAl-SharqiE.htm>) and elsewhere: *Levant* 36, 2004; *Documents d'Archéologie Syrienne* forthcoming; *ADAJ* 46, 2002; 47, 2003.

### **Report on Post-excavation Studies at Jerablus Tahtani, North Syria**

*Edgar Peltenburg (University of Edinburgh)*

During March and April 2003, a team from the University of Edinburgh continued its study of the material amassed during rescue and research excavations at the site of Jerablus Tahtani, just south of Carchemish. The excavations had been conducted during the 1990s as Britain's contribution to the international salvage programme in the Tishreen Dam area, along the upper Syrian Euphrates River. The dam created a lake some 60 km long, and the site of Jerablus Tahtani lay at its northern end. This was the closest site in Syria to archaeologically inaccessible Carchemish, and so investigations there have shed invaluable light on the Local Late Chalcolithic/Uruk and the Early Bronze Age in the immediate vicinity of one of the major sites of the Ancient Near East.

The small, 17 m high mound principally consists of an Early Bronze Age fort which had been erected in the earlier third millennium BC over earlier occupations. The fort, in turn, was slighted by later habitations, especially a large medieval building that crowned the top of the mound. In all, material from five periods was studied this year:

**Period 1A** – Local Late Chalcolithic

**Period 1B** – Late Uruk

**Period 2A** – Early Bronze I/II village

**Period 2B** – Early Bronze III/IV fort

**Period 3** – Late Iron Age

**Period 4** – Roman

**Period 5** – Medieval

Studies focused on several research issues: the chronology, character, interaction with 'natives', and the effects of withdrawal of the Uruk expansion; early state formation in third millennium BC northwest Syria; climate change and political causes of widespread collapse and settlement contraction in the late third millennium BC; and the chronology of our medieval assemblage.

We had amassed a backlog of finds to be processed because of the rescue work in which all efforts were expended on the excavation of as much as possible before the site was flooded. In the event, Jerablus Tahtani was spared, and it now stands near the northern shoreline of the lake. That line moves according to amounts of water released from dams upriver. So far, the waters have not encroached onto the tell.

Post-excavation work was conducted mainly at the dighouse which is situated in the border town of Jerablus. In a previous study season we had dealt with funerary assemblages. This year we turned to all the material from the habitation deposits.

One of the main tasks was to process about 60,000 sherds and some 100 complete vessels representing all periods. We managed to accomplish this through the unflagging efforts of Diane Bolger, Rachel Conroy, Vasiliki Koutraphouri and Philip Karsgaard. At the same time, Denis Genequand made an invaluable assessment of the medieval pottery. More joins came from the pot grid than we had expected, and these were efficiently dealt with by our conservator, Laura Ratcliffe. Amongst other jobs, Laura was responsible for reconstructing pottery profiles, but there was no time left for restoration of objects for display in a proposed showcase in the Aleppo National Museum. This was largely achieved through the good offices of our Government Representative, Mr Mohammed Ali, who recommended a conservator in the Museum. As a result, three crates of objects were consolidated and restored. The remaining sherds were processed by the normal Jerablus Tahtani recording system, including digital photos of diagnostics from each of the many hundreds of excavated units. A selection of problematic and other sherds were set aside for later study by Stuart Campbell.

Study, drawing and photography of all the other classes of material continued apace. To be singled out here is Carole McCartney's study of the chipped stone, if only because of the prodigious quantities involved, and Andrew McCarthy's analysis of the Early Bronze Age glyptics. Andrew joined Mark Hewson and Philip Karsgaard in continued stratigraphic checks on the site, especially at the southern gate where there is a complex stratigraphy that should be resolved before publication.

Throughout our time in Syria, we were given every assistance by the Syrian Directorate General of Antiquities and Museums. We would like to record our appreciation to its Director, Dr Tammam Fakouche, to the Director of Excavations, Dr Michel al-Maqdissi, to the Director of the Aleppo National Museum, Dr Sakher Olabi and to our indefatigable representative, Mr Mohammed Ali. It's also a pleasure to extend our warm thanks to the people of Jerablus who helped the team achieve its goals in such an enjoyable manner.

## Research Reports from Lebanon

### The Qadisha Valley Prehistory Project, Northern Lebanon

*Andrew Garrard (University College London) and Corine Yazbeck (St. Joseph's University, Beirut)*

Lebanon incorporates the two highest mountain chains in the Levant, with the coastal Mount Lebanon range rising to over 3,000 m and the inland Anti-Lebanon and Mt. Hermon range to above 2,800 m. The coastal mountains also receive the highest rainfall of any area in the Levant with up to 1,500 mm falling on the western slopes in the winter months. As a consequence, forest has survived in protected areas, with oak, pistachio and pine dominating at lower elevations, and cedar, fir and juniper in the highlands. A sub-alpine and alpine flora is found at the summits. Although the vegetational belts are likely to have shifted elevation, it is probable that forest vegetation survived on the western flanks of the mountains through both the cooler and warmer cycles of the Pleistocene, and it is likely to have been dense at the start of the Holocene.

Prior to the outbreak of the Lebanese conflict in 1975, there were a number of prehistorians undertaking field research on Palaeolithic and Neolithic sites along the coast and in the interior valleys, and they demonstrated that, although the archaeological record has much in common with other areas of the Levant, it is also distinctive in a number of ways. There are, for example, differences in technological traditions and subsistence practices in the Palaeolithic, which probably relate to the specialised needs of living in forested mountain environments. It is also a strong possibility that there was a delay in agriculture being adopted in the coastal mountains, as it would have required major forest clearance. Unfortunately, political circumstances in Lebanon did not allow research to be continued on these issues until very recently.

### New Field Research

Over the last two years, the co-authors have reinitiated field studies on the early prehistory of Lebanon. In summer 2002, they undertook a general reconnaissance of selected areas of the country to determine the potential for beginning a regional landscape project looking at environmental change through the Pleistocene and early Holocene, and the adaptations of Palaeolithic and Neolithic communities to the mesic environments found in the coastal mountains. The area selected for the longer-term project is the Qadisha – Abu Ali Valley, which drains the Lebanese Mountains



*View north-west over 'Crocodile Rock' at Moghr el Ahwal. Caves can be seen at either end*

to the south-east of Tripoli. The land rises to over 3,000 m within 30 km of the coast and has the full range of vegetational zones described above. The mountains are formed from an eroded anti-clinal structure in which limestones are the dominant rock-type. Caves and rock shelters are common and some contain Pleistocene and early Holocene sediments and evidence of Palaeolithic and Neolithic activities. In 1974, the first author found a cluster of caves at Moghr el Ahwal in the mountain foothills, which appeared to have significant prehistoric deposits. The sites were revisited during the reconnaissance, and it was thought that they might form a suitable focus for an excavation programme (see below).

The first season of the Qadisha Valley Project was undertaken over a four-week period in August 2003. The Anglo-Lebanese team included the co-authors with expertise in prehistoric technology and raw material use (CY) and prehistoric subsistence and settlement analysis (AG), Martin Bates (geo-archaeologist), Gassia Artin (prehistorian), Maya Metni (bio-anthropologist), Richard Hewitt (surveyor), and three students (Joyce Nassar, Mike Leasure and Debbie Tongue). The aims of the first season were: (1) to undertake a general reconnaissance of the valley system and adjacent regions to select areas for intensive archaeological survey and to determine the best strategy for recovering palaeo-environmental information; (2) to begin archaeological survey of the selected areas, focussing on caves and rock shelters, springs and ancient river terraces, and areas where flint or chert outcropped (suitable for stone tool manufacture); and (3) to make a detailed topographic and archaeological survey of the cluster of caves and open sites found by the first author at Moghr el Ahwal and to determine their suitability for excavation.

#### *The sites at Moghr el Ahwal*

The complex of archaeological sites at Moghr el Ahwal are located in the mountain foothills about 17 km south of Tripoli. They are situated at about 600–650 m elevation and contained within a shallow valley which drains into the Qadisha ravine which is

about 200 m deep in this vicinity. The central feature is a rocky limestone outcrop about 90 m long, 25 m wide and 8 m high. It is known locally as the 'Timsah' (the Crocodile) as a result of its long, linear, eroded shape. Three caves have eroded through the formation, two of which form natural arches. All three contained evidence of prehistoric material when first discovered in 1974, but they are now in use as animal shelters and as a garage for a newly-built farm-house. Surrounding the rock are a series of olive terraces and areas of rocky karstic limestone. A detailed topographic map was begun of the whole locality and systematic collections were made of the surface artefacts found in each area. The very rich assemblages of flaked stone artefacts included material diagnostic of the Middle Palaeolithic that may relate to Neanderthal or early Modern Human activities; the Upper and Epi-Palaeolithic, which would be the product of late Pleistocene hunter-gatherers; and the Neolithic, which could have been produced by hunter-gatherer or pioneer farming populations. The area was clearly a focus for at least seasonal settlement and activities at intervals over the last 200,000 years. As was mentioned, all three caves are presently in use, and the terraces are being regularly ploughed and maintained for olives. There is also a large rock-cutting establishment a short distance to the west of the site which is impacting on the area. Given the richness and importance of the site, and its vulnerability to further damage from local activities, application has been made to begin an excavation project at Moghr in summer 2004.

#### *The broader survey*

Alongside the detailed survey at Moghr, we also made a general reconnaissance of the Qadisha – Abu Ali Valley between Tripoli and the Bcharré region, and we selected four areas for more intensive survey to obtain information on the broader patterns of prehistoric settlement and resource use at various elevations. These included: (1) short sections of the Wadi Hab and Wadi Abu Ali where they cut through the Koura

lowlands (100–300 m elevation); (2) areas of the Cretaceous limestone lower mountain belt between the Qadisha Valley and Asfour Valleys (500–800 m); (3) an area in the mid-elevation Jurassic limestone region south of Qnat (900–1,200 m); and, finally, (4) a highland area lying at the spring-line to the south of Hadath ej Joubé (1,500–1,700 m). During the course of our investigation, we recorded 19 new prehistoric sites, some of which may represent long-term bases whilst others are probably specialised or seasonal activity areas used by mobile hunter-gatherer or early farming communities. Thirteen of the sites were located in the lower mountain region (area 2), and they included both cave and open localities. Several of these were of Middle Palaeolithic date, but there were also traces of Lower Palaeolithic and Epi-Palaeolithic, plus two substantial settlements of later prehistoric date, one relating to the late Neolithic and the other to the Bronze Age. Fewer sites were found in the lowland and highland regions, but they included one Lower or Middle Palaeolithic site in the Koura region (area 1) and two Epi-Palaeolithic sites near Qnat and Hadath (areas 3 and 4).

Whilst undertaking the archaeological survey, the geo-archaeologist in our team (Martin Bates) looked closely at the scope for obtaining information on the environmental history of the region. Possible sources of data include the sediments from a semi-enclosed basin to the south of the Qadisha Valley, the fluvial sequence in the lower Abu Ali Valley, and localised tufa and travertine formations. A further important source is likely to be from the biological remains found during cave excavations, which could include large and small mammal bones, invertebrate remains and carbonised plant remains. We hope to be able to continue the broader archaeological and environmental survey in later seasons, both to help in reconstructing the impact of Pleistocene and Holocene climatic changes on the region, and to determine the early history of land and resource use in the Qadisha – Abu Ali Valley.

### *Acknowledgements*

We are very grateful to the General Directorate of Antiquities in Beirut and especially to Mr Frederic Husseini (the Director-General) and Ms Samar Karam (the Representative in northern Lebanon) for facilitating the project. We are also very grateful to our sponsors: the Council for British Research in the Levant, the British Academy, the Society of Antiquaries of London, the Institute of Archaeology at University College London, and the Graduate School at University College London. We would also like to thank a number of people in our survey region who helped us in various ways, including Father Yazbek, George Andari and Mr. Fakhry. Finally, we would like to thank the staff of the CBRL for all their support.

### **Excavations at Sidon 2003**

*Claude Doumet-Serhal (British Museum/UCL)*

In 1998, the Directorate General of Antiquities of Lebanon authorised the British Museum to begin excavations on the site of the ancient city of Sidon, 20 km south of the Lebanese capital Beirut. This was the first opportunity to systematically excavate Sidon, so well known historically and in ancient texts, but as yet unexplored because of the densely built up modern city. Important historical facts were elucidated during the previous excavations in 1998–2002 and the fifth season during 2003 is no exception. Much new and important material has emerged about the history of Sidon and the archaeology of the Lebanon.

### *The Early Bronze Age*

A new mud brick building consisting of seven rooms from the Early Bronze Age III was excavated. This building was destroyed in a fire, shown especially by the burnt mud brick walls and the large amount of collapsed mud brick fill. Functionally speaking, the building was divided into two distinct spaces: a residential area in the south east with hole-mouth



*Four team members with Father Yazbek. From left: Debbie Tongue, Corine Yazbeck, Gassia Artin, Father Yazbek and Mike Leasure*



jars found *in situ* and an area in the northwest of the building in which some sort of domestic activity took place. This is shown by a narrow storage space and by the traces of burning on the floor of rooms that is different from the fire that destroyed the building.



*Early Bronze Age building at Sidon*

Four other possible storage spaces were also found to the west of this building.

#### *The Middle Bronze Age*

A further ten Middle Bronze Age burials were discovered this year. The first was the constructed grave of a warrior, who was buried with a bronze 'duckbill' axe and a spearhead, in addition to one pottery vessel. What distinguished this burial is the amount of silver jewellery accompanying the deceased. He had a silver band around the head, a silver bracelet around his ankle, another silver bracelet on his right arm and a bracelet made of five golden beads and four carnelian beads on his left arm. Seventeen silver studs were found aligned in a circle, some on top of the axehead others on the floor of the grave as if, both studs and axe were fixed to an element that has disappeared. A bronze ring was also found buried with two whole caprids. Another constructed grave was excavated containing just the skeleton of an adult male lying in a flexed position. No artifacts were found. One burial was dug directly on top of the sand layer. Seven further Middle Bronze Age burials of children in jars were also found. Two of them contained Egyptian scarabs and one had a cylinder seal around the neck. These newly found burials add to the 26 from previous seasons. Also associated with the Middle Bronze Age, and above the sand layer are a plaster and a cobbled floor, as well as an assemblage with jar fragments, an incense burner and a plate with marks of black heavy burning. This plate had probably been placed on the incense burner and had fallen off.

#### *The Late Bronze Age*

One of the main discoveries of this period has been a building of which only one underground room, a sort of basement room, remains. Later trenches followed the lines of the walls of the building, which were apparently torn down in the medieval period when the ramparts and the castle were built. Of the ancient



*Silver studs aligned in a circle and duckbill axe in a constructed grave, second millennium BC*

walls themselves, only the ashlar masonry of one part of the west wall is preserved. The room measures 4.60 m × 5.70 m and is 3.70 m below the surface. The floor consists of large paving stones oriented E-W. A few narrow paving stones laid N-W were found among the large ones. This building was destroyed by a fierce conflagration. Evidence of this conflagration is present to about 1.08 m above the level of the paving stones, which are covered in a thick layer of clay fired in the conflagration. The building had wooden beams, which were found in a good state, having been carbonised; some were found to be more than 1.05 m long. According to calibrated C-14 dating the trees from which these beams were made were growing around 1390–1120 BC. This Late Bronze Age building provides evidence of the appearance of technical innovations that are also found in Syria in the same period. One such innovation is the use of the dovetail clamp, which is also attested in several loci at the site of Ugarit in the Late Bronze Age. The finds from the floor of the building consist mainly of very fragmentary pottery. Most of the vessels are of local undecorated wares in general use; fragments of Mycenaean wares were also found. A bone spindle whorl with incised decoration was found on the floor, as was a faience scarab. The base of the scarab bears an inscription with the name of an almost unknown pharaoh, Djed-kheper-re, who reigned during the Second Intermediate Period. The presence of four uraei, looking outwards, away from the inscribed royal name, should also be noted. The hypothesis has been put forward that this scarab, rather than representing an obscure pharaoh, could be attributed to an Egyptian merchant, trading with Sidon at this time and simply having the same prenomens as the enigmatic pharaoh of the Second Intermediate Period. The fact that the royal name was not inscribed within a cartouche also favours this hypothesis. As things stand at present, there are still uncertainties that bear on the interpretation of this building, which we hope to continue excavating next year.

### *The Iron Age*

In 2003 domestic installations with a series of plaster floors and a post-hole were found. Further excavations will allow us to establish for the first time a stratigraphical sequence for the fifth and fourth century at Sidon.

### *Conclusion*

The excavations at Sidon are of great interest for many reasons: the archaeological complexity and richness of each stage of the development of the city is at last being revealed for the first time by benchmarks whose existence has until now only been suspected. This excavation is, after that in Beirut, only the second systematic urban excavation in Lebanon. The possibilities here, unlike those at Beirut, are limitless. This project is the only one of its kind in that the excavation is taking place on land expropriated by the state for the sole purpose of archaeological research. The principal objective of our work, however, has been the establishment for the first time of a stratigraphical sequence and the provision of reference material dating from the beginning of the third millennium to the end of the second millennium, with some material from the first

millennium BC. This sequence has a number of individual characteristics but is distinguished by a continuous development and a gradual evolution. The locally made pottery shows the original character and the true rhythm of the development of southern Lebanon. The Minoan, Mycenaean and Euboean imports underline the importance of the sea and Mediterranean contacts to Sidon throughout its history and provide evidence that clarifies the nature of these exchanges - their ceremonial aspect, as in the case of the Minoan cup and the Euboean skyphos, and their more commercial aspect linked to trade, as in the case of the Mycenaean pottery. These are just a few of the elements that will contribute to the development of our knowledge of Sidon and that will lay the foundations for a chronological sequence for the Lebanon.

The continuation of this work will make it possible to clarify many matters relating to the typology and the dating of material found in neighbouring countries. In all, the material found at Sidon attests above all to affinities and contacts with Palestine, less frequently with Syria, but what is most important is that it is truly an intermediary between these two cultures.

See *Levant* 36, 2004, for further information on recent excavations at Sidon.

### **Researching Muslim Women and Violent Conflict in Lebanon**

*Maria Holt (University of York)*

In 1998, I registered as a part-time PhD student in the Department of Politics, University of York. In my thesis, I set out to investigate whether, in situations of violent conflict in Arab Muslim societies, women are likely to be constrained by various forms of violence from participating fully, either in the conflict itself or in the process of post-conflict reconstruction, and further, in the Islamic context, whether religious texts and traditions may inhibit women's capacity to play a constructive role. This applies both to the public sphere and to the more private area of personal relationships. A tension exists between what women actually do in wars and what is done to them.

My objective was to study the impact of violence on Shi'i and Palestinian women in Lebanon, a country that experienced prolonged violent conflict in the second half of the twentieth century. Although the Palestinian/Israeli and Lebanese conflicts are familiar, far less is known about the activities of women. In light of the current increasingly volatile situation in the Middle East and the lack of real progress towards a solution, new thinking is urgently needed and I am suggesting that the efforts of women may offer a constructive way forward. By looking at ways in which women participate in conflict, in particular how they cope and how they seek to create mechanisms that will enable them to play an effective role in the post-conflict phase, hitherto unexplored theories about the management of violent conflict will emerge.

Since the early 1990s, I have been conducting research into the lives of women in Palestine and Lebanon, in terms of their experiences of conflict. I have published

a short book on Palestinian women, have contributed chapters to several published books on Palestinian and Lebanese women, and have had many articles published on this subject. The work that I have done so far has raised a number of important questions and it is for this reason that I decided to pursue my research within the framework of a PhD.

### *Research aims and hypothesis*

The hypothesis is that, in situations of conflict, the violence – whether random or institutionalised, perpetrated by the enemy or by their own people – to which women are exposed is likely to limit their ability to participate in the national struggle. Consequently, they are inadequately prepared to contribute towards the peace process and, therefore, are prevented from realising their full potential in the new state. In addition, I was seeking to discover whether the role of Islam, both as a guardian of traditional values and a form of revolutionary political activism, is likely to consolidate the tendency to limit women's participation or enhance it.

I was keen to examine the conflicting demands made on women in periods of war and violent instability in order to find out if differing historical processes result in different post-war policies towards women. What has been the effect of diverse and long-term violence on women, whether in terms of their physical and psychological well-being or their ability to participate in a meaningful way either in the conflict itself or in post-conflict arrangements? By 'violence' I mean the violence associated both with women's public roles and with their private social relationships.

An equally important argument is that Palestinian and Lebanese women are not only victims but also agents. In an atmosphere of violence, they find coping mechanisms and appropriate strategies to counter the pressures of conflict. It raises the question of how Islam protects or fails to protect women, and how the voices and efforts of women may be capable of providing more constructive alternatives to the current dangerous crisis in the Middle East. Adherence to religious belief, as well as involvement in political and welfare activities and physical activism, are some of the methods employed by women.

### *Theoretical issues*

The theoretical framework of this research is three-pronged. It is located, firstly, in a feminist analysis of conflict and violence and women's negotiations with power and patriarchy; secondly, within a human rights perspective, which argues that all women are entitled to a set of basic rights; and thirdly, from the perspective of Islam, which provides both empowerment and constraint. The key element of women's experiences of violent conflict was placed within a context of the global issue of male power, which is routinely supported by violence, and Islam as a determinant of social behaviour. The approach was inter-disciplinary and incorporated research findings gathered from a variety of social scientific sources (anthropology, psychology, feminist research and political theology).

### *Methodology*

I began with a study of the historical roots of the two conflicts and also an understanding of Islam, as both a framework of traditional values and an ideology of resistance, in each case. The next stage was fieldwork, which was inter-active, in the sense that I worked with women's organisations in Lebanon to identify areas of concern and to formulate appropriate questions. Next, in-depth interviews (testimonies of lived experiences) were conducted with a cross-section of women in each case study, from a range of ages, locations, socio-economic backgrounds and levels of activism. The reason for this approach was to avoid embarking upon work in the field as an outsider with a preconceived and possibly irrelevant agenda. An important aspect of this piece of research is the input of the women themselves, and their own perceptions of exclusion and entitlement. As one of my objectives was to question the notion of the victimisation of women in Arab Muslim societies, I felt that an inter-active approach was likely to prove more empowering to the women with whom I worked.

I carried out several brief periods of fieldwork over a few years. However, thanks to the generosity of the CBRL, I was able to conduct a longer visit to Lebanon in May–June 2003.

I also gathered information, in the form of face-to-face interviews, with a range of people: religious scholars (usually men); Islamist women; organisations that have been set up to educate women as to their legal and human rights and to assist them in asserting these rights; and experts, such as academics, lawyers and psychologists, in the two communities. The interviews, which are qualitative in nature, are supported by a quantitative element, in which statistics were collected and analyzed to show women's progress in the two case studies, in terms of educational development, employment opportunities and other indicators.

I submitted my thesis *Testimonies of violence: A comparative study of the impact of violence and Islamic teachings on Shi'i and Palestinian women in conflict and post-conflict situations in Lebanon* in February 2004.

### **Palestinian Refugees in Lebanon**

*Adam Ramadan (University of Cambridge)*

A CBRL travel grant partly funded fieldwork for my undergraduate dissertation, which is, essentially, about identity formation. It concerns Palestinian refugees living in Lebanon, and seeks to understand how the homeland influences identity in a geographically (and temporally) remote location. It considers what discourses of the homeland exist, based on memories, images, stories and other representations of Palestine. It then explores how these discourses influence identity, particularly how certain institutions use such discourses to maintain a nationalist movement in exile, by providing mechanisms to catalyse the formation of a Palestinian identity around particular narratives of Palestinian history, notions of Palestinian culture and nationhood, and around the central demand that the Palestinians' right to return to their homeland be granted.



*Girls dancing 'dabke' at the Unipal graduation*

I stayed in Rashidieh camp, in the far south of Lebanon, for two months between July and September 2003. For the first four weeks, I was a full-time volunteer with Unipal, teaching English at Al-Nakab School, and at the Beit Atfal Assomoud centre in Bourj el-Shemali camp. My role as teacher was a position both for participant observation and for various class exercises, such as discussing problems in the camp, the nature of life as Palestinians in Lebanon, and what Palestine is like. This culminated in a week long project where my girls' class wrote letters to Tony Blair, explaining who the Palestinians are, why they are in Lebanon, what their problems are, and what they want him to do about it!

The whole two months of immersion and participant observation of camp life contributed to the research, as did my photography around the camp, and the countless informal conversations and observations I recorded in a research journal. Most of my formal research was done in the final three weeks, after the end of the Unipal project. This consisted of a range of qualitative ethnographic methods, particularly 29 interviews and group discussions, which included 40 people.

In the face of tremendous difficulties in Lebanon, Palestinians have turned their identity into a source of strength. This has been achieved through a number of strategies, which are intimately linked to discourses of the imagined homeland of Palestine. The justification for a discursive approach is that Palestinians in Lebanon cannot directly experience Palestine. Some were able to visit the border and look down over Galilee in 2000, after the withdrawal of Israeli forces, but Palestinians are now denied access to the border area. For a few Palestinians, Palestine exists in memory; for the rest it exists in the spoken and written discourses which describe it. For all, Palestine is spatially remote and must be either forgotten or maintained in the realm of discourse. Therefore we can productively see its landscape as a text, subjected to a structured mode of understanding that is linked to

ideologies of return among the interpretative community, who inhabit what has been called a 'third time-space' between Palestine and Lebanon, past and present.

Through this approach, I identify and discuss three discourses of Palestine that are central to the formation of a Palestinian identity. The discourse of the Palestinian village before 1948 presents the idealised image of the homeland: the beautiful green village, the happy community, the stable life. It is the opposite of life in Lebanon, and is presented as the life Palestinians should have had. The discourse of Al-Nakba – 1948 'the Year of the Catastrophe', as Palestinians call it – tells the story of Palestinians' expulsion from Eden, how the perfect life was lost, and injustice done to every Palestinian past and future. The discourse of return draws on United Nations resolutions, and seeks to reverse the injustice of Al-Nakba by bringing about the return of Palestinians to their villages of origin. Taken together, I argue, this discursive triad provides a powerful impulsion for identity, defining one's true origin, the fundamental injustice one has suffered, and one's central ambition to return home.

The processes whereby these discourses are learned by the 'interpretative community' is of fundamental importance in identity formation. I discuss three types of institution, and show how they affect this process by feeding into discourses of Palestine, and through mechanisms that manipulate those discourses to catalyse the formation of Palestinian identity. Political institutions aim to reproduce the nationalism whose ends they serve, and in their multiplicity they are conceived as élites competing to centre the interpretative community on their particular discourses of Palestine and strategies for achieving return. Cultural institutions aim to promote notions of Palestinian culture and traditions, making human the otherwise abstract idea of being Palestinian, and providing means whereby people can perform the role of a Palestinian. Finally, the family is of vital importance, because the upbringing of children is one of its explicit roles.

I saw how parents attempt to teach their children about Palestine, in terms of the three discourses described. All three institutions are intimately linked, and all three work to create in Rashidieh a society of Palestinian people living in Palestinian space.

Although excluded from Lebanese society, most people interviewed said that living in a camp was a positive thing, because they were surrounded by Palestinians, living like Palestinians, thinking like Palestinians. The camp is a symbol of their dispossession, and also a means of maintaining identity: a cause of weakness and a source of strength. In the camp, the discourses of Palestine can be most effectively propagated, so that all people know their origins, know the injustice of their situation, and know they must return. It is in the camps that a national identity grew up, and it is there where it continues to be reproduced.

My overriding impression was of the dignity Palestinians in Lebanon maintain in the face of their adversity. For many, the primary task every day is to find food for their families to stay alive. Remembering Palestine, and believing that one's true destiny lies elsewhere, has been a source of strength in a world of bitter experience. This study has provided only a glimpse into the lives of Palestinians in Lebanon, and a far more ambitious one is necessary to explore in greater depth discursive representations of Palestine, and particularly visual representations and performative aspects of being Palestinian which I could only touch upon. The second strand of this future research, which I propose to undertake for a PhD, must focus on how Palestinian identity can be reconciled with reality, and how a better future can be found for a people who have suffered so much in the past and present.

### **Grammar Awareness in Lebanon (GAL)**

*Agneta M-L Soalberg (University of Leicester)*

#### **Introduction**

There were two strands to the Grammar Awareness in Lebanon (GAL) Project. Its primary purpose was to

evaluate the appropriateness of a particular approach to grammar learning/teaching in the given context through the attitudes of teachers and students. The secondary purpose was to investigate the effects of this approach on the students' written production of English. 'Grammar Awareness' refers to conscious, declarative English grammar knowledge, in this case that of Lebanese Secondary School pupils.

The study involved local practitioners observing, recording and reflecting on their own and their students' actions and reactions to certain grammar activities during a trial period of four weeks. The impetus for the project was the insight that methods and approaches conceived of in one cultural context (particularly in one 'culture of learning') might not be received in the same manner, or have the same outcomes, in another.

#### **Background**

The setting for GAL was the Lycée National at Bchamoun in the greater Beirut area. After initial contact had been made, I carried out three field trips: for initial information and training, to carry out interviews, and finally to discuss a draft report. The English teachers and the English Language co-ordinator, Ms Juheina Yakzan, responded to my initial request with enthusiasm. The school's management also gave the project their full backing.

In Lebanon, home to a range of ethnic, religious and language communities, multilingualism and bilingual education are the rule rather than the exception. The school referred to has a French and an English Medium stream and the first language of the children is Arabic. From Primary Grade One, Maths and Science subjects and Computer Skills are taught in English or French, while Social Science subjects are taught in Arabic. The research was carried out in English Medium classes. The children appear to be very fluent in their first foreign language. However, in such foreign language situations grammatical accuracy tends to lag behind fluency.

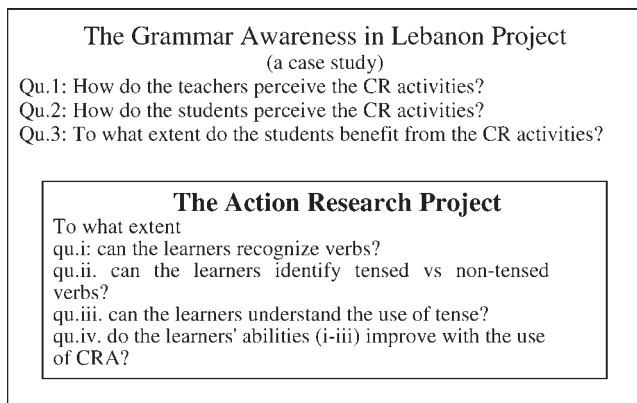


*A secondary school classroom in Lycée National at Bchamoun*

The project was prompted by the realisation that recommendations by English Language Teaching (ELT) experts from 'Inner Circle' countries (the US, UK, Canada, Australia, New Zealand) are not always either welcomed or appropriate in other countries. The main purposes of GAL was thus to explore the viability of a particular, relatively recent approach to the learning/teaching of grammar in a particular classroom context outside the 'Inner Circle'. The assumption was that the same approach might be received very differently, and hence be more or less appropriate and effective, in different cultural contexts. By this, I do not necessarily mean national cultural contexts, nor am I suggesting that national cultures are homogeneous.

### Research Method

The primary purpose was to explore the viability of what are termed inductive Consciousness Raising Grammar activities, or CR activities, in the particular context of the study. The activities aimed to enhance the students' grammar awareness. The theoretical assumption is that such awareness facilitates language learning. The project was a case study containing, as one of its components, an Action Research project which attempted to measure the effectiveness of the activities; the second strand of enquiry (see the figure below).



*The 'nested' design of the GAL project*

Very briefly, CR activities involved students marking certain grammatical features in a text, e.g. underlining all the verbs, and then comparing and discussing their

answers with their neighbours and then the whole class. In addition to the Action Research by the teachers in their classrooms, the project included interviews with the teachers and oral feedback from students. While the teachers could draw informal conclusions from their own observations and reflection, full analysis of the Action Research data was my responsibility, within the larger, overall project.

During the trial, the teachers kept a diary and they also wrote a report at the end. Monitoring students is a normal part of a teacher's classroom practice, but writing a diary may have helped teachers to reflect on their observations. In the figure above, the questions in the Action Research box are ones the teachers would naturally ask themselves and which they attempted to answer through observation and reflection.

### Outcomes

By the end of December 2003, the data had been collected. At this stage, the most interesting outcome is perhaps an evaluation of the mode of research. The fact that the principal researcher/project leader was absent from the site most of the time could result in misunderstandings, or teachers taking decisions on their own when they would have needed support. In the case of GAL, the proactive role of the English Language Coordinator proved invaluable. She spent a considerable amount of time making sure that teachers understood the activities of the following week, and following up what had been done. In any similar future project, it would be essential to identify a key person willing to take on such a role.

There are a number of actual and potential benefits to both sides of this type of research. The 'nested' research design makes it possible to 'go into' local classrooms, potentially in a great number of countries and in a fairly unobtrusive manner, i.e. without the presence of an 'outsider' in the classroom. Also, the local perspective helps to make up for the researcher/outsider's ignorance, which is rarely apparent except in hindsight. Not only research questions can be answered, but valuable incidental insights can be made through the active involvement of local teachers. It is hoped that projects such as this one may stimulate further practitioner-initiated and led classroom research on the site, thus contributing to more reflective practice. A full report on research findings is expected later in 2004.

## Research Reports from Cyprus

### The 1940s Excavations at Kalavastos Pamboules, Cyprus

*Joanne Clarke (University of East Anglia)*

The prehistoric site of Pamboules is situated 3 km to the south of the modern village of Kalavastos on a low plateau east of the Vasilikos (Kings) River. Excavations were carried out by Porphyrios Dikaios in 1947 and briefly published in the *Swedish Cyprus Expedition* in 1962. The site was largely forgotten until its re-discovery by Nicholas Stanley Price in the 1970s and his reference to it in his gazetteer of early prehistoric

settlement in Cyprus. In the 1980s, the environs of Pamboules were surveyed for a second time as part of the Vasilikos Valley Project, directed by Dr Ian Todd. The pottery from this survey was published in an interim report in 1993 (*Report of the Department of Antiquities, Cyprus*) and a final gazetteer of prehistoric sites in the Vasilikos Valley is in preparation by Dr Ian Todd.

One of the key features of Pamboules, published in Dikaios' 1962 report, was that it was characterised exclusively by subterranean features. What is also



2003 sounding at Kalavassos-Pamboules showing architecture (view from the west)

interesting is that analysis of the pottery from the 1947 excavations indicates that the site was occupied, almost certainly continuously, from the Ceramic Neolithic until the very end of the Chalcolithic period. Recent (2003) test excavations at the site have uncovered upstanding architecture of the Late Chalcolithic phase, which contradicts the earlier assumption by Dikaios, at least for one period under study. Even so, the unusual number and variety of subterranean features still requires explanation within the broader framework of settlement structure and use in the later prehistoric period. Although there has been a number of excavations undertaken on later prehistoric sites in Cyprus the characteristic pattern of shifting settlement on the island during this period, has meant that all have been single-phase settlements. Only one other truly multiple-phase prehistoric site had been systematically studied, *Kissonerga Mosphilia* by Peltenburg and colleagues (published in 1998) in the Ktima lowlands to the west of Paphos.

Kalavassos Pamboules is therefore extremely important for our understanding of the later prehistoric in Cyprus because it offers a chance to study long-term culture change. More specifically, it is hoped that data from Pamboules can be compared eventually with the data from *Mosphilia*, with a view to understanding the factors that condition whether a site is occupied over a short or long period of time. Even Peltenburg has noted that 'there are no obviously outstanding natural features to account for the exceptional nature of *Kissonerga*', which leads one to suspect that social considerations may have been involved. Although it is important that future excavations are undertaken if we are to fully understand the long-term cultural development at Pamboules, the present study has contributed generally to our understanding of the social organisation of the site.

#### *Re-appraisal of 1947 excavation assemblages*

Over fifty trays of pottery were studied by the grant-holder during two visits to Cyprus in the summer and

autumn of 2003. In addition, the lithic and ground stone material was analysed by Dr Carole McCartney in August 2003 and the bone, and bone objects were analysed by Dr Paul Croft in February 2004.

Dikaios identified twelve underground features at Pamboules, which he labelled 'houses' on the basis of the fixtures and fittings found on the floors that would be normally associated with domestic structures, including doorways, benches, floors, grinding installations, hearths, and movable items. Importantly, these underground features do not all represent one phase of occupation but span the Neolithic to the Late Chalcolithic, sometimes with two phases being represented within the same feature.

The study of the pottery from these features has shown that at least three are dominated by ceramics of the Neolithic and Early Chalcolithic transition, two are dominated by ceramics mostly dating to the Late Chalcolithic, while the largest representation is of Middle Chalcolithic pottery found in six more features. The pottery is largely comparable with pottery assemblages deriving from settlements of the same periods and none would be out of place in a settlement context.

Analysis of the faunal material enabled identification of about 350 bones, which was more than would be expected for an old museum collection. They are mainly of deer, with quite a few pigs and sheep, and some dog, which again is representative of a normal settlement faunal assemblage.

The lithics, as well as ground stone, is (broadly) typical for the periods represented and includes the major artefact categories.

#### *Preliminary conclusions*

Prior to discovery of upstanding architecture at Pamboules, it was believed that the partly underground features discovered by Dikaios represented a different type of site, but one that was largely

comparable to the classic above-ground settlements known from contemporaneous sites in Cyprus. In addition, the types and frequency of artefacts found on the floors of the underground features were significant because they reflected the classic pattern of material culture deposits found in domestic contexts at other prehistoric sites. This indicated that Pamboules was indeed a settlement site, but one where domestic activities took place in underground features. The recent discovery of above-ground architecture allows the review of this conclusion. As excavations are very preliminary, it remains to be seen what the actual relationship will be between above and below-ground spaces. Even so, it is interesting that domestic activities appear to have been a feature of both types of space.

It is hoped that the results of the analysis of the 1947 Pamboules assemblages will be published in conjunction with recent discoveries at the site in an article in the 2005 volume of *Levant*.

### Troodos Archaeological and Environmental Survey Project: November 2003 Season

Michael Given (University of Glasgow)

Everyone needs food. So it is hardly surprising that the great majority of settlements from the Neolithic to the early modern periods are situated near good agricultural land. Even industrial sites such as mines and quarries need to consider the food sources for their workers. For this reason, much of the survey area of the Troodos Archaeological and Environmental Survey Project (TAESP) lies in the thick-soiled and well-watered plains along the northern edge of the Troodos mountains in central Cyprus.

Today, this is still an important agricultural area, with vegetables, almonds and olives, and huge expanses of wheat fields. Being a university project, we are normally forced to work in the summer vacation, when much of the area is covered in stubble and straw. This

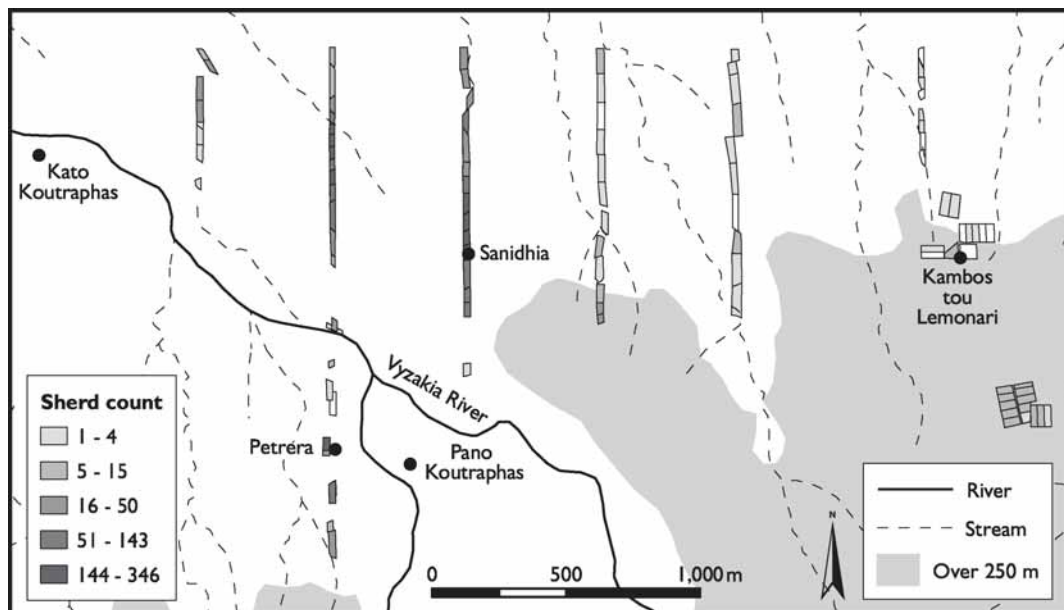
means that the ground and any artefacts are all but invisible. Thanks to a grant from the CBRL, we were able to fit in an extra mini-season in November 2003 to survey two of the most critical areas after they had been ploughed: around the abandoned seasonal settlement of Mandres; and east of the modern village of Koutraphas. Our small but dedicated team consisted of Hugh Corley, Michael Given, Yianna Ioannou, Sarah Janes, A. Bernard Knapp and Jackaline Robertson.

This was our fifth and last field season, following a pilot season in 2000 and three major field seasons in 2001–2003. TAESP is directed by Dr Michael Given and Prof. A. Bernard Knapp (University of Glasgow), Dr Vasiliki Kassianidou (University of Cyprus) and Prof. Jay Noller (Oregon State University). Our major funding comes from the Arts and Humanities Research Board, and we are very grateful to the Cyprus Department of Antiquities for the survey permit. The Mayor of Katydhata, Mr Pantelis Andreou Iakovou, and the Village Council were very generous in allowing us the use of the village school.

### Mandres

Kato Koutraphas *Mandres* was a nineteenth and twentieth century seasonal settlement where mountain villagers came down to the plains to grow cereals. It was abandoned in the middle of the twentieth century (see *Levant* 32, 218). In previous seasons, we studied and mapped the settlement and its threshing floors, but were unable to put it into its landscape context because of stubble and straw in the fields. This season we were able to do three transects of a total length of 3.1 km, with generally excellent ground visibility. During our first transect, we enjoyed the impressive spectacle of the stubble being burnt off, with the Forest Department's fire trucks in full attendance.

One very obvious result of our fieldwalking was that there was a clear increase in Ottoman and modern pottery within about 500 m of the settlement of



Map of transects and sherd counts in the Koutraphas area. The concentration in the northwestern transect is mainly Medieval and Ottoman; most of the rest is Roman. Map: Michael Given





Fieldwalking in the Mandres area

Mandres. This derived from intensive agriculture, the dumping of rubbish outside the edge of the settlement, and in general from constant human activity in the area over two or more centuries. In the northern part of the area the density of Roman pottery began to rise just as one of our transects ended. This material was very similar in character to the pottery from the Late Roman farmsteads in the Atsas area, 4 km to the east, recorded in summer 2003.

Much earlier was the small Bronze Age settlement of Kato Koutraphas *Mandroudhes*. This lay on a Middle Pleistocene alluvial terrace at the foot of the Troodos Mountains, and has fortunately been little disturbed by later erosion. The material had been spread out to some extent by ploughing, but was otherwise *in situ*. We spent a day mapping it and collecting material on a 5-m grid.

Most of the pottery from Mandroudhes dated to the end of the Middle Bronze Age and the Late Bronze Age, with a few Chalcolithic and Early Bronze Age pieces. We collected 10 sherds of White Slip pottery, three of them painted, and on the east of the site there was a clear concentration of large storage jars, including *pithoi* with piecrust and raised banded decoration. Combined with an impressive range of high-quality ground stone rubbers, quern stones and hammer stones, this suggests that Mandroudhes was a small agricultural settlement.

### *Koutraphas*

The plateau immediately east of Koutraphas is distinctive for its ancient red soils, originally deposited by long-gone rivers bringing sediment down from the Troodos mountains. In the 2002 and summer 2003 seasons the stubble and straw were so dense that our Team Central had only managed to survey two 'keyholes' in the entire area. In November, the contrast was huge; we were faced with mile after mile of clear, ploughed soil, with a ground visibility of 100%. We carried out seven transects with a total length of 6.4 km.

In this area all the burning and ploughing had already been done, and the farmers were beginning to sow. On one day a farmer followed behind us, sowing each field after we had surveyed it; a good incentive to work quickly and keep moving. We had spectacular views northwards to the Kyrenia mountains and even the Turkish coast.

There were moderate numbers of ground and chipped stone in the eastern part of the area. Much of it was similar to that from an area discovered in one of the 'keyhole' surveys done in previous seasons further east. It is possible that this lithic material derives from patchy, seasonal agriculture carried out by Aceramic Neolithic groups from more major settlements near the chert sources.

The major surprise of the season was the extent of the Roman material in the western part of the Koutraphas area, especially after our earlier work to the east had found absolutely nothing. This spread of pottery covered over 500 m. At first, we thought that it was a totally even 'carpet' of pottery, most likely from manuring. It had relatively well-defined edges, though, and there was at least one major peak (*Nikitari Sanidhia*). As well as the large number of utility wares and fine wares, we recovered one very striking ground stone loomweight.

It is interesting that all this material lies on the western edge of the Koutraphas plateau. This links it in to the major Late Roman agriculture and copper production network to the northwest: the farmsteads in the Atsas area, the copper mines at Skouriotissa, the intensively cultivated Karkotis Valley, and the city and port of Soloi.

Our eastern transects showed virtually no Medieval to Modern pottery. The westernmost transects did, however, have a light scatter of Medieval to Modern pottery that is probably associated with the village of Kato Koutraphas. The northern end of our westernmost transect showed unusual quantities of very fine



*Gridding the Late Bronze Age settlement of Kato Koutraphas Mandroudhres*

thirteenth and fourteenth-century *sgraffito*. We know that the village of Kato Koutraphas was an estate in the fourteenth to sixteenth centuries. There is no continuous halo of material around the village, and so we may have touched the edge of another estate or a subsidiary of the one at Kato Koutraphas.

One last transect crossed the Koutraphas river valley, west of the main plateau and south of the village of Kato Koutraphas. The most striking find was a major concentration of ground stone and pottery (Nikitari *Petrera*). In the best tradition of archaeological research, this was found on the very last day – not just of the season but of the entire fieldwork phase of the project and its investigation had to be fast and efficient.

Apart from a light scatter of Late Roman pottery found all across this area, the pottery from *Petrera* was coarse in fabric and in general very unfamiliar. It included three very distinctive slotted handles, of a type not yet identified. The ground stone was very impressive indeed, and in general consistent with a Bronze Age date. It consisted of saddle querns, some of them massive, rubbers and grinders of various sizes, and hammer stones. The most unusual find was an almost complete *senet* gaming board.

### **Conclusion**

The timing of this November season was perfect. In the majority of areas we had long stretches of 100% ground visibility, and apart from one single morning when a violent thunderstorm sent us running for cover, the weather was ideal. Better conditions for carrying out field survey could hardly be imagined.

It is not surprising that three weeks of work in agricultural areas should have revealed settlements and material associated with agriculture, from the Aceramic Neolithic to the present day. The small agricultural settlement of Kato Koutraphas *Mandroudhres* is a very useful addition to our increasing

knowledge of rural Cyprus in the Late Bronze Age. The Roman material east of Kato Koutraphas confirms the importance of intensive agricultural settlements and farmsteads in the region of Skouriotissa mine, controlled presumably by the coastal city of Soloi. The late Ottoman seasonal settlement of Kato Koutraphas *Mandres* saw the most intensive farming within an area of about 500 m from the settlement.

TAESP has now finished all its fieldwork, and is moving into a phase of analysis and publication. We have almost finished auditing our database and GIS, and we are holding a three-week study season in Cyprus for all specialists and team leaders in June/July 2004. Our aims are to finish the artefact analysis, revisit areas which need checking, and continue the interdisciplinary discussion which is central to our interpretation of the TAESP landscape. Next year will be devoted to the writing up of the final publication.

### **Ancient Technology and Society: A case study from Chalcolithic Cyprus**

*Alistair Robertson (University of Edinburgh)*

The travel fund generously presented by the CBRL was used to carry out my undergraduate dissertation, which was concerned with aspects of technology in relation to the Chalcolithic cemetery site of Souskiou-*Laona* in Cyprus. The principle research aim was to establish the degree to which an analysis of tomb architecture and construction could inform our knowledge of the society responsible for the cemetery. The second part of the dissertation was concerned with experimental archaeology. My research aim here was to explore whether the employment of such methods is a valuable archaeological tool and could be of use in attempting to answer the questions posed by archaeologists at a site-specific level.

The site of Souskiou-*Laona* is located on a limestone outcrop over a prominent ridge that lies east of the Dhiarizos River in western Cyprus. The cemetery dates to the late fourth millennium BC and the Middle Chalcolithic Erimi culture. Located in close proximity to another Chalcolithic cemetery, Souskiou-*Vathyrkakas*, the site lies approximately 500 m away from a known Chalcolithic settlement and has produced a wealth of funerary furnishings attributed to that period, including Red-on-White ware vessels, numerous microlite figurines of the known cruciform type, faience beads and copper objects. The cemeteries of Souskiou-*Vathyrkakas* and Souskiou-*Laona* appear to be of uniquely high status and together they provide the only examples of extramural, rock-cut cemetery sites of the Chalcolithic period to be located anywhere on the island. The excavation of Souskiou-*Laona* remains a work in progress under the direction of Professor Edgar Peltenburg, but in the three seasons of excavation so far over one hundred tombs have been discovered. The depth of tombs ranges from 0.25 m to 2.5 m, while the architecture of tombs also varies with tomb apertures altering from rectangular through to oval. The most characteristic tomb type is that of straight-sided shaft graves with a sub-rectangular aperture, bell-shaped out to an oval flat-bottomed base and an upper depression for the reception of a capstone. The tombs of Souskiou-*Laona* provide uniquely rich material for an analysis of the religious and socio-economic environment that prevailed during the period of their construction.

One of the principle aims of mortuary analysis in archaeology has been the reconstruction of social systems from the material remains of graves. A number of studies have focused on funerary furniture and skeletal remains in positing theories on social differentiation and ritual behaviour. In many cases, however, the architecture of graves themselves has received only limited investigation and, as a result, the potential contribution of such an analysis to the understanding of past social systems has been overlooked. It is my suggestion that an analysis of the cemetery at Souskiou-*Laona* would be enhanced by a consideration of the architectural and associated technological aspects of the site.

The nature of the tomb architecture at Souskiou-*Laona* has been considered as further evidence in support of the view that it is a cemetery of unusual wealth and status, due to the assumed high levels of labour and skill required in construction. A clue to the methods used in construction exists in the form of tool marks on a number of the tomb walls. Superficial inspection had suggested they were the result of antler picks but no further investigations had so far taken place. A detailed survey of the construction marks was carried out which revealed a number of important features. The first point to note is that where tool-marks are found, their patterns on the tomb walls are all

remarkably similar. They consist of near-vertical, semi-circular grooves running parallel to one another down the tomb walls. Variation exists in that some grooves run from left to right and others right to left, however when a vertical line of reference is applied and the actual angle of the tool-marks measured, it becomes apparent that all the marks have a similar deviation off the vertical. In addition, the dimensions of the tool marks display a great deal of uniformity, most notably in their width and depth. This would suggest that the tombs where markings are visible have all been constructed using the same or very similar techniques and tools; differences in angle possibly due to left or right-handed individuals. Such homogeneity in tomb construction is a possible indicator of craft specialisation. In addition, the fact that the techniques of the specialist tomb builders appear to have barely changed in 700 years implies the knowledge of their technology was carefully and accurately transmitted to successive generations, each time resisting alteration and adaptation. This suggests there was significance attached to the process beyond strictly functional considerations and the process of tomb construction may have been imbued with ritual and symbolism.

The shape of the markings would seem to support the proposal that antler was indeed the tool used, nevertheless I intended to test this hypothesis by means of an experimental reconstruction. Through this process, an investigation was also made into the techniques employed by the tomb-builders. Examples of the use of antler as simple picks are relatively rare on Cyprus, however a number were recovered from *Philia-Drakos*, as well as one from *Kissonerga-Mylothkia*. The method used to dig the experimental tomb simply involved the hammering by hand of an antler pick into the limestone bedrock using a hammer-stone. After 10 hours of work a rectangular tomb 34 cm long × 21 cm wide × 15 cm deep had been achieved. This was surrounded by a circular capstone cut 64 cm in diameter × 12 cm in height.

The structure achieved by the close of the experiment was similar in dimension to the smallest examples at Souskiou-*Laona*. In consideration of the amount of work effort required in the experimental reconstruction, it would seem to support the hypothesis that the cemetery is of high status. Besides the degree of labour involved, it became apparent that the shaping of the tombs required a high level of skill and, although the final shape closely resembled a tomb of rectangular aperture, the quality and definition of form could not rival its Chalcolithic predecessor. The most significant outcome of the experiment was that the resulting tool marks on the reconstructed tomb were indeed comparable with those found at the archaeological site. The tools and techniques adopted in the experimental reconstruction may well have been those used in antiquity, although the results are certainly not proof absolute.

## Research Reports from the Levant Region

### Ethno-cultural Diversity and the State in the Contemporary Middle East: the Experience of the Armenian Communities in Lebanon and Syria

*Nicola Migliorino (University of Exeter)*

One of the characters that make the Levant so interesting is that it is home to a remarkable diversity of cultures and peoples. My PhD research, at the Institute of Arab and Islamic Studies, University of Exeter, focuses one of those diverse peoples; it studies the Armenian communities of Lebanon and Syria.

As a political scientist specialising on the Middle East, I am interested in the question of the preservation of minority cultures in the Levant and, in more in general, on how contemporary Middle Eastern states deal with the fact that their societies are ethnically or culturally non homogeneous. The issue of the relation between states and diverse cultures is hotly debated in the framework of western, liberal political thought. A number of authors, broadly referring to what is being defined as the 'multiculturalist school', have challenged the assumption that western liberal democracies have found a fair and just solution to the cultural demands of their ethnically diverse citizens. How are the states of the Middle East, and notably those of the Levant, performing in this?

The case of the Armenian communities in Lebanon and Syria is particularly interesting. In many ways Armenians represent an extreme example of cultural diversity in the region: ethnically non-Arab, religiously 'different' even from local Christians, linguistically unconnected to Semitic languages, the Armenians have arguably more diversity to preserve (or more

diversity to lose) than any other community in the Arab East. At the same time, the cases of Lebanon and Syria appear useful because they may be presented as two dramatically different models of state approach to ethnically/sub-ethnically diverse societies: Lebanon, with its power-sharing, consociational system based on the recognition of communal groups represents a model of 'difference management'; Syria, where a similar power-sharing arrangement was gradually deconstructed after independence, may be presented as an example of an integrationist approach, with reference to the process of construction of a national, Syrian and Arab identity.

From a methodological point of view, my research relies heavily on fieldwork. Between October and December 2003, thanks to the contribution of a CBRL travel grant, I divided my time between Beirut, Damascus and Aleppo, where I have conducted a series of interviews, visited a large number of Armenian institutions (churches, schools, political parties, welfare associations, cultural and sports clubs, newspapers, theatres, *etc.*), attended communal events, searched archives and libraries. The aim of the fieldwork was to gather material that could allow me to reflect on the general lines of evolution of the relations between the Armenians and the state in Lebanon and Syria over the period 1920 to date (that is, roughly, from the time when the bulk of the Armenian communities of the Levant were established, following the Genocide and mass displacement from Ottoman Armenia which began in 1915-16). I have structured my work in a number of dossiers that I have identified as key areas of concern in the relation between the community and the state.



*Armenian party electoral propaganda in an Armenian quarter of Beirut, 2000*

These include, in particular, religion and the religious policy of the state, the Armenian participation in public (political and administrative) life, the production and diffusion of Armenian culture and the cultural policy of the state, Armenian education in the context of national education, Armenian associations and the state policy on civil society, and, finally, the economic and class dimension of the Armenian presence.

A full assessment of what I have found will require another few months of work; the gist of my argument, however, is now fairly clear and can be anticipated here. The chief trait of the experience of the Armenians in the Levant is that the community has constantly and tenaciously pursued a strategy aimed at the preservation of a distinct cultural identity. While in Lebanon the Armenian community has been able to take full advantage of the consociational structure of the state and follow that strategy on a scale and to an extent that can hardly be matched by other Armenian diasporas in the region, in Syria the emergence of centralising, authoritarian regimes from the 1950s has severely damaged the communal autonomy and cultural diversity of the Armenians. The close transnational links between Lebanese and Syrian diasporas have generally made them very well aware of these different outcomes, and Armenians frequently praise the Lebanese power-sharing, consociational model. Their communal leaders, including the clergy and the political representatives, have constantly expressed their appreciation and support for a system where the state has left spaces to the community to continue – with hardly any limitation – to live as the community wanted. The limited English-language academic literature on the Armenian experience in Lebanon has also, with exceptions, expressed positive judgements: Schahgaldian, who was writing in 1979, during the first phases of the Lebanese war, concluded that the history of the Armenian community in Lebanon since 1920 was a case of successful integration.

My PhD thesis will critically suggest that the differences between the outcomes of the Armenian experiences in Lebanon and Syria should not be overstated. Since President Hafez al-Asad seized power in 1970, the Syrian regime has developed a complex corporatist model of relations between the state and the society. Corporatist association to power has created for the Armenians (as for other social and ethno-cultural groups) some protected spaces where the community could continue to preserve – on a comparatively smaller scale – its diversity. Rather than disappearing and being assimilated into a state-constructed national Syrian identity, Armenian diversity has retreated to those spaces, reinforcing its self-sufficiency and solidarity. In Lebanon, on the other hand, the consociational arrangement that regulates public life has repeatedly and tragically shown its limitations. Looking from an Armenian perspective, it is impossible not to note that the community was perhaps halved by emigration during the 1975–1990 war.

In showing the successes and difficulties of Armenian diversity preservation the thesis will conclude that, in both the Lebanese and Syrian cases, the continuing presence of Armenian diversity is not the result of consistent state policies determining the national

approach to cultural diversity, but rather the incidental by-product of the precarious ethno-political arrangements that make up for the state's legitimacy gap. The periodical crises to which the Lebanese system has been subject, the uncertain political future of the Syrian regime, and the persisting economic difficulties of the Levant in the last decade contribute to cast a shadow over the sustainability of the presence of Armenian diversity in the Levant.

### **Water Mills in Cyprus, Jordan and Syria (2002–2004)**

*Charlotte Schriwer (University of Saint Andrews)*

Water mills are a common feature in the highland landscapes of Cyprus, Jordan and Syria. As a necessary part of everyday life, both economically and socially, these mills have provided historians and archaeologists with a glimpse of the rural history of this part of the Levant. Archaeological surveys in these countries have revealed a wealth of historical information on human settlement. Along with the oral social history that survives, this has enabled historians and archaeologists to piece together fragments of historical setting surrounding these water mills.

In July 2002, I worked with the Troodos Archaeological and Environmental Survey Project in Cyprus, taking part in their survey of the region's water mill systems. As I had already spent some time studying the water mills of north and central Jordan over the previous year, I identified many similarities and differences in their construction techniques. A shared feature, for example, was the vertical penstock chamber of the majority of mills in both countries, into which the water would flow from the water leat or channel, creating a forceful exit through the opening into the wheel chamber in front. This would create a force strong enough to turn the mill wheel, which was attached to the mill stone grinding the cereal above.

A difference I observed among many of the mills was their location. In Jordan, many of the water mills had leats that abutted a natural upward slope from which the water would gain a greater momentum as it flowed into the penstock tower, hitting the mill wheel with a greater force. In Cyprus, many of the mills appeared to have long water leats that did not incline with a slope, but continued on a horizontal level.

In April 2003, I spent a few weeks doing research at IFEAD in Damascus, mainly collecting information from historical sources. In mid-April, I returned to Amman, where I spent some time conducting research as well fieldwork. I visited many sites with water mills which I had not seen before. The CBRL Fellow, Denis Genequand, who knew a great deal about the water mills and their location provided much appreciated assistance. We visited Wadi Rajib, south of 'Ajlun, and Wadi Walla and Wadi Adaymeh, south of Hesban, which all proved very interesting, as I had not visited these sites before. Continuing from the Wadi Walla into the Wadi Adaymeh, we also encountered a number of mills. The field trips were interesting because I had the chance to look at more mills to use for comparison in my mill typologies; previously, I had only been able to study water mills

in the 'Ajlun-Kufranja area (including Wadi al-Yabis), Salt and Wadi Hesban. In particular, I found Wadi Adaymeh interesting as we found quite a few mills that were of the double-penstock variety, and also a number of mills where the millhouses were quite well preserved. One site was of particular interest, as there was a series of four water mills in succession located on an escarpment above the river, and one mill remaining on the other side. The mill houses and wheel chambers were well preserved, and the millstones were still *in situ* in some of the mill houses. Architecturally, they were quite different to the mills of the 'Ajlun area; they generally appeared to be larger in size, but this may have something to do with the different terrain of the two areas.

In May and June 2003, we set out to find the mills in Wadi Ziqlab, but were sadly unsuccessful in locating any. On our way back to Amman from Deir Abu Said, however, we found some mills off the main road between Jerash and Deir Abu Said. The two mills were quite well preserved, although the millhouses were almost completely destroyed. They were located in the Wadi Rayyan, formerly called Wadi al-Yabis, north of 'Ajlun, where I had looked at some water mills the previous year. May and June were also spent trying to re-examine some mills I had looked at previously in the Wadi Hesban, which are of great interest to me, as there is a major Mamluk settlement nearby, especially as I am focusing on the Ayyubid-Mamluk period in the Levant. A few trips to Salt and down the Wadi Shu'ayb, where there are a few water mills located along the main road, were also undertaken.

A visit to Shawbak in May was also very productive, as we discovered a water mill very near the castle, and

what appeared to be a water channeling system that ran from the foot of the castle along the wadi into the surrounding orchards. A wander around the orchards also revealed some rather unique looking structures, which could possibly have been some form of water mill.

In early June 2004, I went back to Syria to try to locate some water mills in the Homs region, where Graham Philip is currently conducting the Homs Regional Survey Project. Unfortunately, this trip was not very successful either, as I only had older maps of Syria to rely on, locating mills that were marked on the maps proved difficult. I did encounter one mill in the Homs region, but it was located on the other side of a very full Orontes River, which was impossible to cross. The rains had been particularly heavy that spring. I am hoping to return to Homs this summer in the hope that Graham Philip will help me locate some more water mills.

At the moment, I am in my second year of a PhD, which is aimed at creating a picture of medieval Levantine society and the role of the water mill. I intend to combine a technological, archaeological and historical approach to produce a comparative study of mills in Cyprus, Jordan and Syria, using Muslim Spain as a comparison in the western-most reaches of the medieval Islamic world. The field work I have done so far has encouraged me to pursue this topic further, and I managed to get a lot of field work done before I left the Middle East last June, thanks to many people: Denis Genequand, Bill Finlayson, Samantha Dennis, Toby Richter, Isabelle Ruben and John Harte, and of course Nadja Qaisi. I am very grateful for all the time and help they offered me while I was there.

# CBRL MONOGRAPHS

## Due out soon:

*Early Village Life at Beidha, Jordan: Neolithic Spatial Organization and Vernacular Architecture. The Excavations of Mrs. Diana Kirkbride-Helbæk* by Brian F. Byrd. Beidha Excavations Vol. 2. (in press). British Academy Monographs in Archaeology 14. Published for the Council for British Research in the Levant by Oxford University Press.

This book explores the spatial organization and vernacular architecture of the Early Neolithic village of Beidha in southern Jordan. This is the second book on Beidha (the first volume focused on the earlier Natufian settlement), and it is a case study rigorously investigating changes in community organization associated with early sedentism and food production in Southwest Asia. Diana Kirkbride-Helbæk's extensive fieldwork at Beidha yielded a considerable occupation span, extensive horizontal exposure, numerous excavated buildings with well preserved architecture and features, and a relative abundance of *in situ* artifacts. These broad horizontal excavations revealed a moderately sized early farming community dating to the middle of the Pre-Pottery Neolithic B period, primarily after 7000 BC.

The first three chapters of the book place the early village of Beidha within the context of the origins of sedentism and food production, provide an overview of the site and the excavations, and present the analytical approach and the methods used in this study, as well as the final phasing model for the history of the settlement. The subsequent two chapters detail the stratigraphy and chronology of the early Neolithic village, and examine the built environment and architecture focusing on the construction, remodeling, and use life of individual buildings. The next two chapters explore by phase architectural patterning, continuity and change, and then community organization and the utilization of space. The book concludes with a broader consideration of emerging organizational trends expressed in the remarkable built environment of early Neolithic settlements in Southwest Asia. The results reveal that the successful establishment of sedentary food-producing villages was marked by novel social and economic developments and the autonomization of households, and formalization of corporate bodies represented important trends during this transition. These two organizational trends then formed the foundation upon which later, more complex social constructions were built.



*The excavations of Diana Kirkbride-Helbæk at Beidha in progress*

### British Academy Monographs in Archaeology

1. *The Architecture of Petra* by J. McKenzie (1990)
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6. *Excavations by K. M. Kenyon in Jerusalem 1961–1967, Volume IV: The Iron Age Cave Deposits on the South-East Hill and Isolated Burials and Cemeteries Elsewhere*, edited by I. Eshel and K. Prag (1995)
7. *The Islamic Baths of Palestine* by M. Dow (1996)
8. *Excavations at Tawilan in Southern Jordan* by Crystal M.-Bennett and P. Bienkowski, with contributions by Khairieh 'Amr et al. (1995)
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13. *Busayra: Excavations by Crystal-M Bennett 1971–1980* by Piotr Bienkowski, with contributions by Márta Balla et al. (2002)
14. *Early Village Life at Beidha, Jordan: Neolithic Spatial Organization and Vernacular Architecture. The Excavations of Mrs. Diana Kirkbride-Helbæk* by Brian F. Byrd. Beidha Excavations Vol. 2. (in press)

### Jericho

1. *Excavations at Jericho, Volume 1: The Tombs Excavated in 1952–4* by K. Kenyon, with contributions by E. Crowfoot et al. (1960)

2. *Excavations at Jericho, Volume 2: The Tombs Excavated in 1955–8* by K. M. Kenyon, with contributions by C.-M. Bennett et al. (1965)
3. *Excavations at Jericho, Volume 3: The Architecture and Stratigraphy of the Tell* by K. Kenyon, edited by Thomas A. Holland, with contributions by R. Burleigh et al. (1981)
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### Levant Supplementary Series

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*Excavations in Jerusalem 1961–1967, Volume 1* by A.D. Tushingham (1985). Toronto: Royal Ontario Museum

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**Monday 10 January 2005 starting at 5.30 pm**

The Lecture Hall, The British Academy, 10 Carlton House Terrace, London SW1Y 5AH

After the AGM, there will be a lecture by Dr Andrew Garrard (University College London),  
*Mountains, Forests and the Early Prehistory of Lebanon*

Non-members are welcome to attend.

Contact Penny McParlin at [cbri1@britac.ac.uk](mailto:cbri1@britac.ac.uk) or tel. 020 7969 5296



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The CBRL usually has funds each year to support research in the Levant. Travel grants are also available for students. Applicants should normally be either a British Citizen or ordinarily resident in the UK. Further details of the grant schemes available in 2005–6 may be obtained from the CBRL's Secretary towards the end of October 2004. The final date for submission of applications is likely to be 15 December (or 15 February in the case of travel grants).

For further information, see <http://www.britac.ac.uk/institutes/cbrl/grants.htm>

The British Academy also offers a range of grants for research in the Levant and elsewhere. Further details may be obtained from: The British Academy, 10 Carlton House Terrace, London SW1Y 5AH; tel. 020 7969 5265; fax 020 7969 5414; [www.britac.ac.uk/funding](http://www.britac.ac.uk/funding).

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